



अंतर्राष्ट्रीय सेमिनार एवं स्वर्ण जयंती समारोह 2022

International Seminar & Golden Jubilee Celebration 2022

Role and importance of basic principles in Ayurvedic therapeutic measures in present era.
Contribution of Ayurveda in Atmanirbhar Madhya Pradesh / Atmanirbhar Bharat.



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जय आयुर्वेद

जय धन्वन्तरी



धन्वन्तरि वन्दना

नमामि धन्वन्तरिमादि देवं सुराः सुरैर्वदन्ति पाद पद्यम् । चतुर्भुजं पीत-वस्त्रं सर्वाङ्गकार-शोभितम् ।
लोकैर्जरारूक् भय मृत्यु नाशं धातारमिशं विविधौषधिनाम् ॥ ध्याये धन्वन्तरिं देवं सुरासुर-नमस्कृतम् ॥१॥
चंव्योमवातावनिवारिवह्निं पंच प्रपंचात्मक देहभाजम् । युवानं पुण्डरीकाक्षं सर्वाभरण-भूषितम् ।
संताप संताप जरा ज्वरान्तकम् नमामि धन्वन्तरिमादि देवम् ॥ दधानममृतस्यैव कमण्डलुं श्रिया-युतम् ॥२॥
नवीन नील मुदकन्ति कान्तं शान्तं हरैर्द्वादशमाख्यमूर्तिम् । यज्ञ-भोग-भुजं देवं सुरासुर-नमस्कृतम् ।
पूर्ति शतानाम् सुमनोरथानाम् नमामि धन्वन्तरिमादि देवम् । ध्याये धन्वन्तरिं देवं श्वेताम्बर-धरं शुभम् ॥३॥



संपादक की कलम से

आज जब हम राजकुमार सिंह आयुर्वेद महाविद्यालय, एवं अष्टांग आयुर्वेद महाविद्यालय के पथ को याद करते हैं तो हमारा हृदय कृतज्ञता और आनंद से भर जाता है। हमारे भीतर छलक उठता है की यात्रा के इन 50 वर्षों में कितने ही आयुर्वेद स्नातक इस महाविद्यालय से निकले जिन्होंने राष्ट्रीय एवं अन्तराष्ट्रीय स्तर पर चिकित्सकीय जगत में ही नहीं अपितु प्रशासकीय पदों पर भी अपना परचम लहराया है।

किसी भी संस्था का प्रादुर्भाव एक विचार से शुरू होता है। फिर इस दिशा में सदप्रयासों और संघर्षों से कोई भी संस्था जन्म लेती है और फलती फूलती है। बात सन् 1921 की है जब स्वामी द्वारकादत्त जी महाराज ने ब्रह्मचर्य आश्रम ट्रस्ट की स्थापना की और अष्टांग आयुर्वेद महाविद्यालय की परिकल्पना को आकार दिया। गुरुकुल परम्परा से संस्कृत और आयुर्वेद का अध्ययन अध्यापन प्रारम्भ हुआ। यहाँ की पाठशाला में पहले त्रिषणाचार्य (एल.आइ.एम.) और इसके बाद आयुर्वेद विज्ञानाचार्य (ए.बी.एम.एस.) पाठ्यक्रमों का अध्यापन होता रहा। इस कालखण्ड में इंदौर नगर में एक और संस्था श्री आयुर्वेद महाविद्यालय का उदय हुआ, जिसकी स्थापना श्रीमंत सर सेठ हुकुमचंद जी ने की। तदनन्तर इसका नाम श्री राजकुमार सिंह आयुर्वेद महाविद्यालय रखा जिसका उद्घाटन इंदौर के महाराजा श्री यशवत राव जी होलकर द्वारा किया गया। सन् 1965 में यह संस्था विश्व विद्यालय से सम्बद्ध हुई और इसमें ए.एम.बी.एस. की उपाधि और बाद में बी.ए.एम.एस. की उपाधि दी जाने लगी, कालान्तर में यह संस्था अष्टांग आयुर्वेद महाविद्यालय में समाहित हो गई। सन् 1972 में संस्था का संचालन म.प्र. शासन ने अपने हाथों में ले लिया। तब से यह शासकीय अष्टांग आयुर्वेद महाविद्यालय इंदौर कहलाने लगा। वर्ष 1998 में बेहतर विकास के लिए स्वायत्त संस्था का दर्जा दिया तथा स्वशासी अष्टांग आयुर्वेद महाविद्यालय का नाम दिया।

शिक्षा के किसी भी मंदिर का स्वर्ण जयंती समारोह एक खुशी का अवसर होता है जब संस्था अपने गौरवमयी 50 वर्ष शासनाधीन पूर्ण करने जा रही हो तब इस अवसर पर सभी की सहमति से एक अन्तराष्ट्रीय सेमिनार "सिद्धान्तकॉन" का आयोजन किया जाना आयुर्वेद चिकित्सा में चार-चाँद लगा देता है।

मैं हृदय से कृतज्ञता ज्ञापित करना चाहता हूँ कि राज्य शासन, पूर्व शिक्षक, पूर्व छात्र तथा महाविद्यालय परिवार के सभी शिक्षक, अधिकारी, कर्मचारी एवं छात्र छात्राएँ एवं शुभचिंतक, अष्टांग आयुर्वेद महाविद्यालय की स्वर्ण जयंती मनाने के लिए सभी एक साथ आएँ और इस आयोजन को धरातल पर लाने के लिए सभी का तन-मन-धन से सहयोग सराहनीय रहा है। हम चाहते हैं कि लोग स्वर्ण जयंती वर्ष के अवसर पर इस अन्तराष्ट्रीय सेमिनार "सिद्धान्तकॉन" से ज्ञानवर्धन कर अपने चिकित्सा एवं शिक्षकीय कार्य को लाभप्रद बनायेंगे तथा छात्रों को इससे विद्यार्जन होगा।

हमारे महाविद्यालय के वर्तमान प्राचार्य डॉ. सतीश चन्द्र शर्मा की अधिवार्षिकी आयु भी इसी माह पूर्ण होनी है ऐसा अवसर किसी भी शिक्षक के लिए बड़ा ही सम्मान का विषय होता है। हम इस अवसर पर प्राचार्य को हृदय की गहराईयों से धन्यवाद ज्ञापित करते हैं।

अन्त में म.प्र. शासन, सभी फार्मास्यूटिकल कंपनियों, औषधि विक्रेता संघ, मीडिया, नेशनल इन्टीग्रेटेड मेडिकल एसोसिएशन, जनरल प्रेक्टिशनर एसोसिएशन, आरोग्य भारती, आयुर्वेद महासम्मेलन, विश्व आयुर्वेद परिषद, राजकुमार सिंह आयुर्वेद महाविद्यालय इंदौर के पूर्व छात्रों, अष्टांग आयुर्वेद महाविद्यालय के पूर्व एवं वर्तमान छात्रों, महाविद्यालय परिवार के सभी सदस्यों साथ ही इस आयोजन से प्रत्यक्ष एवं अप्रत्यक्ष रूप से जुड़े साथियों का इस स्वर्ण जयंती समारोह एवं अन्तराष्ट्रीय सेमिनार को सफल बनाने में अपनी भूमिका निभाने वालों का हृदय से धन्यवाद ज्ञापित करते हैं।

सादर ।

डॉ. आर.के. वाजपेयी

संरक्षक, अखिल भारतीय आयुर्वेद महासम्मेलन

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डॉ. प्रदीप कुमार चौहान

पूर्व छात्र एवं रौडर व विभागाध्यक्ष रचनाशायी विभाग

शासकीय स्वशासी अष्टांग आयुर्वेद

महाविद्यालय एवं चिकित्सालय, इंदौर

Admins

Since 1972



Dr. D.C. Dixit	Dec., 1972	to	July, 1978
Dr. G.L. Sharma	August, 1978	to	Feb., 1986
Dr. D.C. Dixit	March, 1986	to	Feb., 1987
Dr. A.B.L. Agnihotri	March, 1987	to	Sep., 1990
Dr. R.C. Saxena	Oct., 1990	to	Jan., 1993
Dr. Ku. B. Verma	Feb., 1993	to	Feb., 1995
Dr. T.M. Pawar	March 1995	to	July, 2003
Dr. G.K. Jain	1-08-2003	to	7-09-2003
Dr. M.M. Kanungo	08-09-2003	to	11-11-2003
Dr. G.S. Kalchuri	12-11-2003	to	05-01-2004
Dr. R.N. Bajpai	06-01-2004	to	17-07-2004
Dr. S.L. Sharma	20-07-2004	to	21-05-2005
Dr. D.P. Agrawal	01-06-2005	to	07-11-2009
Dr. P.R. Athneria	07-11-2009	to	30-06-2010
Dr. S.S. Dwivedi	01-07-2010	to	10-10-2010
Dr. S.L. Sharma	11-10-2010	to	03-10-2011
Dr. G.K. Jain	04-10-2011	to	08-02-2012
Dr. V.K. Dixit	09-02-2012	to	31-07-2012
Dr. Satish Chandra Sharma	01-08-2012	to	05-06-2015
Dr. Babul Tamrakar	06-06-2015	to	31-03-2020
Dr. Satish Chandra Sharma	01-08-2012	to	till date ...



मंगुभाई पटेल
MANGUBHAI PATEL



राज्यपाल, मध्यप्रदेश
GOVERNOR OF MADHYA PRADESH

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भोपाल-462052
RAJ BHAVAN
BHOPAL-462052



क्रमांक 748 /राजभवन/2022
भोपाल, दिनांक-23. सितम्बर, 2022

संदेश

हर्ष का विषय है कि शासकीय स्वशासी अष्टांग आयुर्वेद महाविद्यालय एवं चिकित्सालय, इंदौर द्वारा स्वर्ण जयंती कार्यक्रम सिद्धांत-कॉन का आयोजन किया जा रहा है। इस अवसर पर अंतर्राष्ट्रीय सेमिनार और स्मारिका का प्रकाशन किया जाना सराहनीय है।

महाविद्यालय द्वारा अपनी स्थापना के पचास वर्ष पूर्ण करना शिक्षा के क्षेत्र में उसकी विश्वसनीयता और छात्र-छात्राओं के भविष्य को लेकर कर्मठता और उत्कृष्टता का परिचायक है। यह अवसर रोल एंड इम्पोर्टेन्स ऑफ बेसिक प्रिंसिपल्स इन आयुर्वेदिक थेरेपेटिक मेजर्स इन प्रेजेंट एरा एंड कंट्रीब्यूशन ऑफ आयुर्वेदा इन आत्मनिर्भर मध्यप्रदेश / आत्मनिर्भर भारत विषय पर सेमिनार का आयोजन समसामयिक पहल है।

आशा है, महाविद्यालय के छात्र-छात्राएं समाज, देश और प्रदेश में आयुर्वेद के ज्ञान का प्रसार करेंगे। स्मारिका महाविद्यालय की स्मृतियों को संजोने के साथ-साथ छात्रों को नैतिक मूल्यों पर चलने के लिए प्रेरित करेंगी।

शुभकामनाएं,

मंगुभाई पटेल
(मंगुभाई पटेल)



रामकिशोर 'नानो' कावरे

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दिनांक 26/11/2022



:: संदेश ::

मुझे यह जानकारी प्रसन्नता हुई कि शासकीय स्वशासी अष्टांग आयुर्वेद महाविद्यालय एवं चिकित्सालय अपनी स्थापना के 50 वर्ष पूर्ण होने पर स्वर्ण जयंती के रूप में मनाने जा रहा है।

बड़े हर्ष का विषय है कि इस अवसर पर "सिद्धांतकॉन, रोल एण्ड इम्पोर्टेंस ऑफ बेसिक प्रिन्सिपल्स इन आयुर्वेदिक वैरापेडिक मेजर्स इन प्रेजेंट एरा एण्ड कंट्रीब्यूशन ऑफ आयुर्वेद इन आत्मनिर्भर मध्यप्रदेश/आत्मनिर्भर भारत" विषय पर अन्तर्राष्ट्रीय सेमिनार आयोजित किया जा रहा है।

इस गरिमामयी कार्यक्रम में पूर्व छात्र-छात्राओं का अपनी मातृ संस्था में मिलन समारोह, पुरानी स्मृतियों का आदान-प्रदान तथा ज्ञान सरिता का प्रवाह होगा जिससे सभी उत्साहित होंगे।

मैं अपनी ओर से सभी आयोजकों, प्रायोजकों, पूर्व-वर्तमान छात्र-छात्राओं, शिक्षकवृन्द, अधिकारियों और कर्मचारियों तथा इस समारोह से प्रत्यक्ष व परोक्ष रूप से जुड़े प्रत्येक मानस को इसकी सफलता के लिए अपनी शुभकामनाएँ प्रेषित करता हूँ।

पुनः शुभकामनाएं।

(रामकिशोर 'नानो' कावरे)



शंकर लालवानी

संसद सदस्य (लोक सभा)
इन्दौर, मध्यप्रदेश

सदस्य :

संसदीय स्थायी समिति - आवास एवं शहरी विकास
संसदीय सलाहकार समिति - पर्यटन और संस्कृति
संसदीय समिति - सदन की बैठक से सदस्यों की अनुपस्थिति
राष्ट्रीय बोर्ड और सहायक पाठ्यक्रम
सदस्य राष्ट्रीय बोर्ड एवं सलाहकार समिति, सूक्ष्म, लघु एवं उद्योग मंत्रालय
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दिनांक : 10.12.2022

!! शुभकामना संदेश !!

अत्यंत प्रसन्नता का विषय है, कि अपनी स्थापना के 50 वर्ष पूर्ण कर शासकीय स्वशासी अष्टांग आयुर्वेद महाविद्यालय एवं चिकित्सालय, स्वर्ण जयंती मना रहा है। इसी तारतम्य में एक अन्तर्राष्ट्रीय सेमिनार "सिद्धांतकॉन, रोल एण्ड इम्पोर्टेंस ऑफ बेसिक प्रिन्सिपल्स इन आयुर्वेदिक थैरापेटिक मेजर्स इन प्रेजेंट एरा एण्ड कंट्रीब्यूशन ऑफ आयुर्वेद इन आत्मनिर्भर मध्यप्रदेश/आत्मनिर्भर भारत" विषय पर आयोजित किया जा रहा है।

मैं आशा करता हूँ कि उपरोक्त आयोजन महाविद्यालय के गौरवशाली इतिहास में अपनी सुखद स्मृतियों को अंकित करता हुआ लाभप्रद सिद्ध होगा।

इस अवसर पर समस्त महाविद्यालय चिकित्सालय परिवार व आयोजकों को मेरी ओर से हार्दिक-हार्दिक बधाई एवं शुभकामनाएं . . .

(शंकर लालवानी)



संस्थान - आयुर्वेद विश्वविद्यालय, इन्दौर, मध्यप्रदेश, भारत | दूरभाष : 0731-2560000

पुष्पमित्र भार्गव

महापौर - इन्दौर




कार्यालय : नगर पालिक निगम, इन्दौर
एम. जी. रोड, इन्दौर 452001
फोन : 74404-44409, 74404-40103
निवास : 2, डॉ. नंदलाल बोर्डिया, मार्ग, इन्दौर
452003
फोन : 74404-42237
E-Mail : mayor@pushyamitra.in

दिनांक 18/11/22

संदेश

बहुत प्रसन्नता का विषय है कि शासकीय स्वशासी अष्टांग आयुर्वेद महाविद्यालय एवं चिकित्सालय इन्दौर अपनी स्थापना की स्वर्ण जयंती मनाने जा रहा है और साथ ही अन्तर्राष्ट्रीय सेमिनार "सिद्धांतकॉन, रोल एण्ड इम्पोर्टेंस ऑफ बेसिक प्रिन्सिपल्स इन आयुर्वेदिक थेरापेटिक मेजर्स इन प्रेजेंट एरा एण्ड कंट्रीब्यूशन ऑफ आयुर्वेद इन आत्मनिर्भर मध्यप्रदेश/आत्मनिर्भर भारत" विषय पर आयोजित कर रहा है। मैं इन्दौर नगर का प्रथम नागरिक होने के नाते स्वच्छता का गौरवमयी सिक्स लगाने वाले इस नगर में, पधारने वाले सभी अतिथियों एवं स्वजनों का हार्दिक स्वागत व अभिनंदन करता हूँ एवं इस आयोजन की सफलता के लिए शुभकामनायें प्रेषित करता हूँ।

शुभकामनाएं


पुष्पमित्र भार्गव
18/11/22
महापौर,

इन्दौर नगर पालिक निगम,
इन्दौर म.प्र.





वैद्य राजेश कोटेचा
Vaidya Rajesh Kotecha



सचिव
भारत सरकार
आयुष मंत्रालय
आयुष भवन, 'बी' ब्लॉक, जी.पी.ओ. कॉम्प्लेक्स,
आई.एन.ए. नई दिल्ली-110023

Secretary
Government of India
Ministry of Ayush
Ayush Bhawan, B-Block, GPO Complex,
INA, New Delhi-110023
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शुभकामना सन्देश

अत्यंत हर्ष का विषय है कि शासकीय स्वशासी अष्टांग आयुर्वेद महाविद्यालय एवं चिकित्सालय, (GAAAC) इन्दौर अपनी स्थापना के 50 वर्ष पूर्ण कर, रजतजयंती समारोह मनाने जा रहा है और साथ ही अन्तर्राष्ट्रीय सेमिनार "SIDDHANTCON'- "Role and importance of basic principles in Ayurvedic therapeutic measures in present era and contribution of Ayurveda in Atmanirbhar Madhya Pradesh/Atmanirbhar Bharat". विषय पर आयोजित करने जा रहा है।

GAAAC इन्दौर को गुणवत्तापूर्ण शिक्षा प्रदान करने के लिए जाना जाता है और मैं GAAAC के सभी कर्मचारियों की गुणवत्ता मानकों का पेशेवर तरीके से अनुसरण करने के लिए उनके समर्पण और प्रतिबद्धता के लिए उनकी सराहना करता हूँ।

मैं समृद्ध विचार-विमर्श के उपयोगी परिणामों की आशा करता हूँ। मुझे विश्वास है कि इससे आयुर्वेद के क्षेत्र में चल रहे प्रचार-प्रसार को अधिक गति मिलेगी।

मैं इस आयोजन से जुड़े हुए समस्त अष्टांग परिवार एवं आयोजकों को हार्दिक शुभकामनाएं प्रेषित करता हूँ।

(राजेश कोटेचा)

(राजेश कोटेचा)

नई दिल्ली
22-11-2022



प्रतीक हजेला (आई.ए.एस.)

प्रमुख सचिव

अर्थ शास. पत्र क्रमांक- ए.स. 30/635/2022
भोपाल, दिनांक : 25-11-2022



मध्यप्रदेश शासन
आयुष विभाग
मंत्रालय, भोपाल- 462 004
कार्यालय : 0755-2708811



संदेश

आयुर्वेद प्राचीन समय से जनस्वास्थ्य और रोगमुक्ति का सशक्त माध्यम रहा है । आज भी इसकी उपयोगिता व प्रासंगिकता का स्पष्ट बोध होता है । वर्तमान आयुर्वेदज्ञों की जिम्मेदारी इस विद्या के उत्थान में वर्तमान परिप्रेक्ष्य में बढ़ी हुई और चुनौतीपूर्ण प्रतीत होती है ।

शासकीय स्वशासी अष्टांग आयुर्वेद महाविद्यालय एवं चिकित्सालय, इन्दौर एक आयुर्वेद स्वास्थ्य संबंधी अन्तर्राष्ट्रीय सेमिनार "सिद्धांतकॉन, रोल एण्ड इम्पॉर्टेंस ऑफ बेसिक प्रिन्सिपल्स इन आयुर्वेदिक थैरापेटिक मेजर्स इन प्रेजेंट एरा एण्ड कंट्रीब्यूशन ऑफ आयुर्वेद इन आत्मनिर्भर मध्यप्रदेश/आत्मनिर्भर भारत" विषय पर आयोजित करने जा रहा है, यह प्रसन्नता का विषय है । महाविद्यालय की स्थापना को 50 वर्ष पूर्ण हो रहे हैं, इस उपलक्ष्य में स्वर्ण जयंती समारोह भी मनाया जा रहा है ।

मैं इस आयोजन से संबद्ध समस्त महानुभवों को इसकी सफलता के लिए शुभकामनायें देता हूँ और आशा करता हूँ कि इससे आयुर्वेद की छवि जनमानस पर और भी उज्ज्वल होगी ।

शुभकामनाएं

Pratik Hazela

प्रतीक हजेला, (आई.ए.एस.)

प्रमुख सचिव

म.प्र. शासन, आयुष विभाग
मंत्रालय, भोपाल



सोनाली पोंक्षे वायंगणकर
आयुक्त
Sonali Ponshe Vayangankar
Commissioner



अ.शा. पत्र क्र. स्नेने/1187
दिनांक : 29-11-2022
संचालनालय आयुष
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संदेश

अत्यन्त हर्ष का विषय है कि शासकीय स्वशासी अष्टांग आयुर्वेद महाविद्यालय एवं चिकित्सालय, इन्दौर अपनी स्थापना के सफलतापूर्वक 50 वीं वर्षगांठ स्वर्णजयंती के रूप में मना रहा है और इसी के साथ आयुर्वेद स्वास्थ्य विद्या पर एक अन्तर्राष्ट्रीय सेमिनार "सिद्धांतकौन, रोल एण्ड इम्पोरटेंस ऑफ बेसिक प्रिन्सिपल्स इन आयुर्वेदिक थेरापेटिक मेजर्स इन प्रेजेंट एरा एण्ड कंट्रीब्यूशन ऑफ आयुर्वेद इन आत्मनिर्भर मध्यप्रदेश/आत्मनिर्भर भारत" विषय पर आयोजित करने जा रहा है।

मैं इस सार्थक और सानंद आयोजन के लिए अपनी शुभकामनायें व्यक्त करती हूँ और आशा करती हूँ कि इससे आयुर्वेद के प्रचार और प्रसार में नई ऊर्जा का संचार होगा।

शुभकामनाएं

सोनाली पोंक्षे वायंगणकर
आयुक्त
आयुष म.प्र.





कार्यालय, आयुक्त, इन्दौर संभाग, इन्दौर

मोती बंगला, महात्मा गाँधी मार्ग, इन्दौर-452007

दूरभाष : कार्या. - 0731-2435111, 2535222 फ़ैक्स : 0731-2539552

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क्रमांक...1951/Pt/2022

इन्दौर, दिनांक. 02/12/2022

संदेश

यह बड़े गर्व का विषय है कि शासकीय स्वशासी अष्टांग आयुर्वेद महाविद्यालय एवं चिकित्सालय, इन्दौर अपनी स्थापना के सफलतापूर्वक 50 वर्ष पूर्ण कर, स्वर्णजयंती मनाने जा रहा है। इसी तारतम्य में एक अन्तर्राष्ट्रीय सेमिनार "सिद्धांतकॉन, रोल एण्ड इम्पोर्टेंस ऑफ बेसिक प्रिन्सिपल्स इन आयुर्वेदिक थेरापेटिक मेजर्स इन प्रेजेंट एरा एण्ड कंट्रीब्यूशन ऑफ आयुर्वेद इन आत्मनिर्भर मध्यप्रदेश/आत्मनिर्भर भारत" विषय पर आयोजित करने जा रहा है।

मैं इस आयोजन के स-उल्लास सम्पन्न होने और सार्थक व लाभप्रद होने के लिए अपनी शुभकामनायें अभिव्यक्त करता हूँ।

शुभकामनाएं

पवन शर्मा

डॉ. पवन कुमार शर्मा (आई.ए.एस.)
संभागायुक्त, इन्दौर संभाग



संदेश

इन्दौर: धनु संक्रान्ति, हेमन्त ऋतु, सिंहस्थेन्दुः,
आयुष्मान् योग, पौष कृष्णा नवमी शनौ संवत् 2079 वि. 17 दिसेम्बर 2022

स्वस्त्ययनम्

अहोरे स्वर्णजयन्तीसमये, ज्ञातं तादृश एवास्थ्यनेहसोऽत्रापि।
तेनाऽऽमोदितमनसा लिखामि किञ्चित् सरस्वती स्मृत्या॥आद्यम्॥

मध्यप्रदेशमध्ये सिद्धेऽभूल्लोकमान्यनगरे हि।
केसरबागपथे वै प्रसिद्धिमाप्ता जनश्रुतिर्महती॥युगलम्॥
अष्टाङ्गायुर्वेदपठन-चिकित्सितार्थं हि रोगिणामत्र।
आत्मनिर्भरसंस्था च शासकीयस्य विद्यते मुशुभा॥मुवनम्॥

द्राक्षन्-सतीशचन्द्रस्य शर्मावर्यस्य शासने।
विविधोन्नतिसम्प्राप्ता छात्राणां कथनं त्विदम्॥वेदाः॥
स्थापितमत्र महत्त्वम् मीलिकसिद्धान्तविषयस्य।
वर्णनमद्य करिष्ये गद्ये पद्यानुगे विमले॥तत्त्वम्॥
अयि सर्वे श्रोतारः सुबन्धुवर्याद्य संस्कृतस्यापि।
आयुर्वेदमुपठने तथैव विद्याद्विखाम्यहं त्वधुना॥रसाः॥
इदं च नः प्रत्यक्षं-- यह हमें निरी नजर से दिखाई देता है कि:-

यदनानुरेण भेषजेनातुरं चिकित्सामः,
विमार के रोग के लक्षणों से विपरीत दवाई से इलाज करते हैं।
क्षाममक्षामेण, कमजोर पड़ गये रोगी की वृंहण औषधियों से;
कृशं च दुर्बलमाप्याययामः,
दुबले-पतले को सन्तर्पण-बढ़ाने वाले द्रव्यों से;
स्थूलं मेदस्विनमपतर्पयामः,
मोटे चर्बीवाले को अपतर्पण-घटाने वाली चीजों से;
शीतेनोष्णाभिभूतमुपचरामः,
गरमी से पीड़ित की शीतल क्रियाओं से;
शीताभिभूतमुष्णोन्,
ठंडी से ठिठुरते की गरम सेकपड़े आदि से;
न्यूनान् धातून् पूरयामः,
मात्रा से कम हो गये रस आदि धातुओं को पूरित करते हैं;
व्यतिरिक्तान् हासयामः,
मात्रा से ज्यादा होगये रस आदि धातुओं को घटाते हैं;
व्याधीन् मूलविपर्ययेणोपचरन्तःसम्यक् प्रकृतीं स्थापयामः,
इस तरह विमारियों के मूलतत्त्व से विपरीत उपचार करते हुए
रोगी को सही सलामत बना देते हैं।

तेषां नस्तथाकुर्वतामयं भेषजसमुदायःकान्ततमो भवति ॥ च.सू. 11-6 ॥

इस तरह आयुर्वेदीय चिकित्सा से विमार को
उत्तम स्वास्थ्य मिल जाता है।

Prof. H.S. Sharma

Ex-Director-Principal, N.I.A. Jaipur
Gujarat Ayurved University, Jamnagar
Founder-Member, Ayurveda Society, Japan

शासकीय स्वशास्त्री अष्टाङ्ग आयुर्वेद महाविद्यालय और चिकित्सालय, इन्दौर.

आत्मप्रिय बन्धुगण !

आज के इस महाविद्यालय के सुवर्ण जयन्ती और
अन्ताराष्ट्रिय विचारगोष्ठी के आयोजक वर्ग का
धन्यवाद ज्ञापन करते हुए संक्षेप में कुछ विचार प्रस्तुत हैं:-

आयुर्वेदोपदेशेषु विधेयः परमादरः

आयुर्वेद शाश्वत है।

सृष्टि के विधाता ने भी इसे याद करके ही लिखा है।

सर्वमन्यत् परित्यज्य शरीरम् अनुपालयेत्।

तदभावे हि भवानाम् सर्वाभावः शरीरिणाम्॥

दूसरी सब बातें छोड़ कर सब से पहले

अपनी तन्दुरुस्ती का ही पालन करना चाहिये।

यदि स्वास्थ्य सही नहीं है, तो सब बेकार है॥

एतदर्थं पचास प्रतिशत उपदेश

मात्र आयुर्वेद की शिक्षा में ही मिलते हैं।

इसलिये मानवमात्र को इसका अध्ययन

सबसे पहले करना चाहिये और

इसमें बतये गये आहार-विहार और सदाचार का

जीवन में व्यवहार करना चाहिये।

अग्रियेश के लिखे इस तन्त्र के उपसंहार में

फल बतलाते हुए लिखा है:-

स मनुजमुखजीवितप्रदाता

भवति धृति-स्मृति-बुद्धि-धर्मवृद्धः॥ च.सि.12-51

मानवमात्र को सुखी जीवन देने वाला है और

मानव अपनी याददाश्त,

धारणीय शक्ति और बुद्धिबल को

समृद्ध करते हुए धर्मवृद्ध हो जाता है।

आप सब को ऐसा ही जीवन मिले

सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामयाः

सर्वे भद्राणि पश्यन्तु, मा कश्चिद् दुःखभाग् भवेत्॥

मेरी इस मनोकामना के साथ वाणी को विराम



श्री के.के. शर्मा

(संस्थापक एवं प्रबंध निदेशक)
एमिल फार्मास्यूटिकल्स इंडिया लिमिटेड



AIMIL
SINCE 1984

(सन्देश)

आयुर्वेद वैज्ञानिक रूप से जीवन के आयामों की समझ है। मैं ये मानता हूँ की भारतीय भूमि के लोगो में प्रकृति पूजन की आस्था का मुख्य कारण भी आयुर्वेद ही है। आयुर्वेद ने मनुष्य को प्रकृति के साथ मधुर संबंध बनाए रखने का महत्व सिखाया है। आयुर्वेद के अनुसार मानव शरीर भी प्रकृति के पंचतत्वों का ही एक समूह है, और मैं यह समझता हूँ कि आयुर्वेद के इस महाविज्ञान को न केवल राष्ट्रीय बल्कि अंतरराष्ट्रीय स्तर पर ले जाने की ज़िम्मेवारी हमारी है। एमिल फार्मास्यूटिकल्स लगातार इसके लिए कार्यरत है।

यह अत्यंत हर्ष का विषय है कि शासकीय स्वशासी अष्टांग आयुर्वेद महाविद्यालय एवं चिकित्सालय, इंदौर ने अपनी स्थापना के ५० वर्ष पूर्ण किए हैं और जिसके उपलक्ष में स्वर्ण जयंती समारोह एवं अंतराष्ट्रीय सेमिनार "सिद्धांतकान" का आयोजन हो रहा है। ("SIDDHANTCON"-Role and importance of basic principles in Ayurvedic therapeutic measures in present era and contribution of ayurveda in Atmanirbhar madhyapradesh / Atmanirbhar Bharat). महाविद्यालय ने इन बीते ५० वर्षों में आयुर्वेद व समाज कल्याण में विशेष योगदान दिया है, मैं इस उपलक्ष में महाविद्यालय को बहुत बहुत साधुवाद देता हूँ। मैं इस आयोजन से जुड़े समस्त आयोजनकर्ताओं को शुभकामनाएँ अर्पित करता हूँ और आशा करता हूँ की यह आयोजन आयुर्वेद विज्ञान को विश्व के समक्ष उत्तमता से प्रस्तुत करे।

शुभकामनाये

श्री के.के. शर्मा

(संस्थापक एवं प्रबंध निदेशक)
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रजि. 50984

डॉ. अनुरुचि सोलंकी

एम.डी. आयुर्वेद (जामनगर)

असिस्टेंट प्रोफेसर :-

शास्त्र.अष्टांग आयुर्वेद महाविद्यालय, इन्दौर

पूर्व आयुर्वेद चिकित्सा अधिकारी

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पूर्व असिस्टेंट प्रोफेसर:-

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आयुर्वेदोऽमृतानाम्

॥ शिशवत ॥

आयुर्वेद पंचकर्म एवं क्षाब्धसूत्र क्लीनिक

संपूर्ण आयुर्वेद समाधान...

जीवनशैली संबंधित रोग, मोटापा, डायबिटीज, ब्लड प्रेशर, त्वचा रोग,

पाचनतन्त्र रोग, PCOD, स्त्रीरोग, प्रत्येक पुष्प नक्षत्र पर स्वर्णप्राशन

रजि. 50975

डॉ. शीतल कुमार सोलंकी

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C-1, आदिनाथ अपार्टमेंट, 317-ए, सिलिकॉन सिटी, राऊ, इन्दौर



कोर कमेटी



डॉ. ए.पी.एस. चौहान



डॉ. प्रदीप कुमार चौहान



डॉ. सुरभि मिलन जैन



डॉ. शिरीष श्रीवास्तव



डॉ. श्वेता वर्मा



डॉ. अनुरुचि सोलंकी



डॉ. शिवदयाल बट्टे



डॉ. लोकेश जोशी



डॉ. सी.एस. गंभीर



डॉ. आर.आर. सोलंकी

वैज्ञानिक समिति



डॉ. एम. के. दाम अधिकारी



डॉ. रंजीता नहारिया



डॉ. अजीत कुमार ओझा



डॉ. नारायण चंद्र मिश्र



डॉ. शिरीष श्रीवास्तव



डॉ. श्वेता वर्मा



डॉ. सतीश अग्रवाल



डॉ. संजीव लाल



डॉ. शीतल कुमार सोलंकी



डॉ. डी. एस. अग्रवाल



डॉ. रोहित कुमार खट्टी

छात्र सदस्य – अभिषेक पचौरी, अमन कुमारवत, कार्तिकेय शर्मा, गौरव सेनी, तरुण कुमार कुशवाहा, पारुल गुप्ता, अनुज पारिक

रजिस्ट्रेशन समिति



डॉ. सुरभि मिलन जैन



डॉ. अनुरुचि सोलंकी



डॉ. उमा पाठक



डॉ. शिवदयाल बट्टे



डॉ. भरत शर्मा



डॉ. प्रीति शिल्पी



डॉ. अभिलाषा पोरपंथ



डॉ. अदिति चारस्कर



डॉ. बिन्नु कुमार जैन



डॉ. आर.एस. चौहान



डॉ. सुरेश दोलवे



डॉ. राजेन्द्र कापसे



डॉ. अस्दुल्लाह सिद्दिकी



डॉ. मुकेश गुप्ता



डॉ. अरविंद तिवारी



डॉ. राम प्रताप सिंह राजपूत

छात्र सदस्य – हर्ष डावर, पलक शर्मा, तेजस्वी जोशी, रीना भगत, दीपक चौरसिया, दीया अवासिया, निकीता बारी, अशी खान, सपना पटेल, डॉक्टर लवसिंह मरकाम, अंकिता तिवारी, रानी अवासिया, अंकिता फुलेरिया, रिट्डी सोलंकी, प्रतिमा, विपुला.

स्मारिका प्रकाशन एवं संपादक समिति



डॉ. प्रदीप कुमार चौहान डॉ. धर्मेन्द्र कुमार शर्मा डॉ. शैलेश शुक्ल डॉ. अजीत कुमार ओझा डॉ. मो. फीरोज खान डॉ. रोहित कुमार खटीक डॉ. अदिति बारस्कर



डॉ. आर. के. बाजपेयी डॉ. महेश गुप्ता डॉ. दिनेश कर्मा डॉ. विमल महानजन डॉ. अनिल अग्रवाल डॉ. उमेश चौधरी डॉ. शिवाजी पथार

छात्र सदस्य - कार्तिका तिवारी, विक्रम सिंह मीणा, हर्षिता शर्मा, नंदनी कटारे, आरुषी सिकरवार, रिनिका नेमा, तीसिफ आलम

आवास एवं परिवहन समिति



डॉ. अमित सिन्हा डॉ. आनंद भद्रावत डॉ. हरिओम परिहार डॉ. सम्यक जैन डॉ. अतुल जैन डॉ. शिवदयाल बड्डे डॉ. मोनिका शिल्पी डॉ. रितेन्द्र दोहरे



डॉ. चेतन सेठिया डॉ. कमोद गंभीर डॉ. अशोक शर्मा डॉ. अशोक उपाध्याय डॉ. सी.एस. चाण्डक डॉ. दिनेश गुप्ता डॉ. प्रवीण चौर

छात्र सदस्य - विक्रम सिंह मीणा, रोहित मीणा, शाश्वत पंवार, सचिन सिंह राजावत, पुरुषोत्तम साहू, प्रद्युम्न कुमार जायसवाल, ज्ञानेश

मंच व्यवस्था एवं स्वागत समिति



डॉ. शिरोष श्रीवास्तव डॉ. अमित सिन्हा डॉ. प्रीति हरेदे डॉ. जाहिदा नागौरी डॉ. गीतांजलि सिंह कट्टी डॉ. निहारिका विजयवर्गीय



डॉ. प्रतिभा अग्रवाल डॉ. रोहित राठौर डॉ. भव्या तिवारी श्रीमति अंजलि नायक

छात्र सदस्य - खुशी कल्पी, पिकी सेनानी, सौम्या शर्मा, शिवांगी रोकडे, क्षमा प्रजापति रोशनी, श्वेता, सपना, सौम्या, दिशिका, प्रियंका तिवारी



किट वितरण समिति



डॉ. विमल कुमार अरोड़ा



डॉ. महेंद्र मेहता



डॉ. उमा पाठक



डॉ. हेमन्त सिंह



डॉ. सरिता चौहान



डॉ. प्रीति गिल्ली



डॉ. महेश पोरवाल



डॉ. राम श्रीवास्तव



डॉ. धनश्याम डार



डॉ. प्रिया शर्मा



डॉ. राजीव लोचन जोशी



डॉ. विक्रम जैन

छात्र सदस्य - हर्षिता शर्मा, मयूरी सक्सेना, कार्तिकेश महाजन, कृति पोरवाल, रंजीत कुमार, अतुल प्रभाकर, अदिती दुवे, अंशिता भगौरा, पायल प्रजापति, सौरभ.

सर्टिफिकेट एवं मोमेन्टो समिति



डॉ. दिनेश मालवीय



डॉ. नीरज कानूनगो



डॉ. आशीष तिवारी



डॉ. प्रीति हरदेनिया



डॉ. मुकेश परमार



डॉ. आदित्य भट्ट

छात्र सदस्य - पार्थवी कटारिया, अनीता कुमारी, प्रेरित हरिनखेड़े, अनमोल रनगिरे, आरजू चौधरी, जान्की शर्मा, दिव्या वाधवानी

भोजन व्यवस्था समिति



डॉ. दिनेश सिंह गौर



डॉ. दिनेश मालवीय



डॉ. नितिन उर्मालिया



डॉ. विक्रम जैन



डॉ. वीरजाली कटारा



डॉ. वाय.के. गोयल



डॉ. के. सी. व्यास



डॉ. रोहित कुलवाह

छात्र सदस्य - रोहित पाटीदार, आदर्श कुमार, नितेश पिशा, राजकुमार वास्केल, आदित्य मोहनवाल

तकनीकी व्यवस्था एवं कम्प्यूटर कार्य समिति



डॉ. प्राची वरुणी



डॉ. अरुण कुमार भार्गव



डॉ. दीपेश गुप्ता



डॉ. आशीष तिवारी



डॉ. गीतांजलि सिंह कडैत श्री नयनीत विजयवर्गीय



डॉ. आशुतोष शर्मा



डॉ. शिल्पा शर्मा

छात्र सदस्य - तरुण कुमार कुलवाह, विनय बिसेन, आलोक शर्मा, अनुज पारिक, अमन कुमरावत, प्रणव पाटीदार



सांस्कृतिक कार्यक्रम समिति



डॉ. धर्मेन्द्र कुमार शर्मा



डॉ. प्राची दळवी



डॉ. अमित सिन्हा



श्रीमति अंजलि नायक



डॉ. अभिलाषा पोरपंथ



डॉ. मोनिका शिल्पी



डॉ. एम. के. बिचौलिया



डॉ. सी.एस. गंधीर



डॉ. ज्योति पांचाल



डॉ. गरिमा मंडलोई



डॉ. पुष्पा गोखवाल

छात्र सदस्य - काजल सोनी, देवेन्द्र गुप्ता, हिमानी सोनी, अंशिकातोमर, प्रांजली अग्रवाल, अर्शी खान, आंशिता, परागिका

विज्ञापन एवं प्रचार प्रसार समिति



डॉ. अखिलेश कुमार शर्मा



डॉ. जाहिदा नागरी



डॉ. दीपेश गुप्ता



डॉ. महेन्द्र मेहता



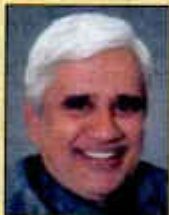
डॉ. भरत शर्मा



डॉ. हेमन्त सिंह



डॉ. राजमल पाटोदी



डॉ. के.के. चितलंग्या



डॉ. मोहेश गुप्ता



श्री सुभाष श्रीवास्तव



श्री विष्णु व्यास



श्री अश्वभ पाटनी



श्री राजेश सेठिया

छात्र सदस्य - प्राची बागडे, पुजा चौटयानी, शिवानी आनंद, आर्ची राजोरा, चिंतन सोलंकी, केशव सिंह चौहान

कार्यक्रम संचालन समिति



डॉ. अनुरुचि सोलंकी



डॉ. रंजीता नाहरिया



डॉ. सुरभि मिलन जैन



डॉ. श्वेता शर्मा



डॉ. प्रीति ह्रदेनिया



डॉ. राकेश गुप्ता



डॉ. आर.आर. सोलंकी



डॉ. शीतल कुमार सोलंकी



डॉ. प्रवीण चौरी

छात्र सदस्य - अराइशा शेख, जूही श्रीवास्तव, गौरव सोनी, पारुल गुप्ता, नम्रता धाकड़



वित्त समिति



डॉ. एस.के. नायक



डॉ. दिनेश सिंह गौर



डॉ. हरिओम परिहार



डॉ. सारिका लखेरा



श्री विकास श्रीवास्तव

पंडाल बैठक एवं पार्किंग व्यवस्था समिति



डॉ. अनुज जैन



डॉ. नितिन उरमलिया



डॉ. सम्यक जैन



डॉ. भरत शर्मा



डॉ. रितेन्द्र दोहरे



डॉ. सुभाष पवार



डॉ. पवन कुजयाहा

छात्र सदस्य - ललित काम, अनुज पांडे, ज्ञानेश जाधव, जितेन्द्र अहिरवार, प्रणव पाटीदार

अनुशासन समिति



डॉ. शैलेश शुक्ला



डॉ. प्रीति हारोडे



डॉ. नारायण चंद्र मिश्र



डॉ. नीरज कानुनगो



डॉ. मो. फिरोज खान



डॉ. लोकेश जोशी

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स्वास्थ्य समिति



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डॉ. शिवदयाल बड्डे



डॉ. सरिता चौहान



डॉ. सारिका लखेरा



डॉ. वैशाली कटारा



डॉ. निहारिका विजयवर्गीय



डॉ. तोषी भावसार



डॉ. मानसी चौर



डॉ. शिवाली शुक्ला



डॉ. प्रिया रावत

पूछताछ समिति



डॉ. रंजीता नाहरिया



डॉ. सम्यक जैन



डॉ. आनंद भद्रावत



डॉ. भरत रानीवाल



डॉ. सौरभ मिश्रा

छात्र सदस्य - सार्थक जाधव, जगदीप आर्य, पंकज गायकवाड़



स्वर्ण जयंति महोत्सव एवं

पूर्व छात्रमिलन एक अभूतपूर्व उपलब्धि



अष्टांग आयुर्वेद महाविद्यालय एवं चिकित्सालय की स्वर्ण जयंति कार्यक्रम पूर्ण उत्साह एवं उल्लास के साथ मनाया जा रहा है, यह अत्यन्त प्रसन्नता का प्रसंग है।

चूँकि मैं इस महाविद्यालय का पूर्व छात्र तत्पश्चात शिक्षक रहा हूँ एवं रीडर के पद से सेवा निवृत्त हुआ हूँ, इसलिए मुझे इस महाविद्यालय से आत्मीय लगाव है और ऐसा सौभाग्य पाकर हार्दिक खुशी हो रही है।

मैं इस भव्य आयोजन के प्रभारी, निदेशक यहाँ के प्रधानाचार्य डॉ. सतीश चन्द्र जी शर्मा जिन्होंने यह कार्यक्रम रख कर अष्टांग महाविद्यालय का गौरव बढ़ाया है। महाविद्यालय के पूर्व छात्र, अध्यापकों तथा आयुर्वेद जगत में नई ऊर्जा का संचार किया है अतएव मेरी ओर से उन्हें हार्दिक बधाई एवं शुभकामनायें प्रेषित हैं।

आयुर्वेद शिक्षा के क्षेत्र में यह महाविद्यालय पहले प्रायवेट था तत्पश्चात दिसम्बर 1972 से अबतक निरंतर शासन के द्वारा संचालित है। जिसमें हजारों छात्र आयुर्वेदिक शिक्षा प्राप्त कर मानव सेवा के क्षेत्र में चिकित्सा कार्य कर रहे हैं। मैं स्वयं प्रायवेट अष्टांग आयुर्वेद महाविद्यालय, इन्दौर का छात्र रहा हूँ और प्रथम दिवस दिसम्बर 1972 से शिक्षक के पद पर पदस्थ था इसके नाते मेरे हम साथी, वरिष्ठों को यथा-योग्य प्रेम और आदर प्रेषित है।

महाविद्यालय की प्रगति में उतार चढ़ाव आते रहे अध्ययन-अध्यापन अपनी गति और निष्ठा से चलता रहा और मेरे होश हवास में इसकी प्रतिष्ठा म.प्र. के आयुर्वेद महाविद्यालयों में नम्बर वन बन रही है। वर्तमान में डॉ. सतीश चन्द्र शर्मा जी के आधिपत्य में पूर्ण विकसित रूप में विद्यमान है।

महाविद्यालय के स्वर्ण जयन्ति (एल्युमिनी) महोत्सव के प्रमुख संयोजक डॉ. प्रदीप चौहान एवं उनकी पूरी टीम ने जिस तरह से इस आयोजन को भव्यता प्रदान की है वह प्रशंसनीय है।

वर्तमान में महाविद्यालय का विकास अकल्पनीय है, भूतपूर्व स्नातक जब यहाँ स्वर्ण जयंति समारोह में उपस्थित होंगे तब उन्हें यह सब आश्चर्य से कम दृष्टिगोचर नहीं होगा।

अष्टांग आयुर्वेद चिकित्सा के सभी उपांग यहाँ पल्ववित हैं और सभी चिकित्सा शिक्षक पूर्ण रूपेण समर्पित होकर अपनी सेवायें दे रहे हैं। मेरी ओर से प्राचार्य महोदय एवं स्वर्ण जयंति महोत्सव के प्रमुख संयोजकों एवं आयोजकों को हार्दिक बधाई एवं धन्यवाद कि हम सब पूर्व छात्रों एवं अध्यापकों को लम्बे समयोपरांत इस शुभ अवसर पर आपसी मेलजोल का अवसर प्रदान किया।

अन्त में सभी के लिए सुख, शान्ति, समृद्धि की कामना करता हूँ।

सर्वे भवन्तु सुखिना, सर्वे सन्तु निरामया, सर्वे भद्राणि पश्यन्तु, मा कश्चिद् दुःख भाग्भवेत्।

धन्यवाद सहित।

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पूर्वछात्र एवं सेवानिवृत्त रीडर
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प्राचार्य की कलम से

ये अगस्त 2012 की बात है जब मैं प्रभारी प्रधानाचार्य के रूप में शासकीय अष्टांग आयुर्वेद महाविद्यालय एवं चिकित्सालय में आया था। तब मुझे बहुत नजदीक से महाविद्यालय इन्दौर और मालवा क्षेत्र की विशेषता और संस्कृति को जानने - समझने का अवसर मिला। तब चार वर्ष मैंने

यहाँ कि मृदुता और मिलनसारिता को महसूस किया। इसके पश्चात् फिर मार्च 2020 को मेरा यहाँ आगमन प्रधानाचार्य के रूप में हुआ। पहले की तरह वही अपनापन मुझे मिला। मालवा की माटी का कुछ प्रभाव ही ऐसा है कि यहाँ जो भी आता है यहाँ के अपनेपन में खो जाता है। मैं स्वयं भी इससे

अभिभूत हूँ। मैं अपने दूसरे कार्यकाल में जब यहाँ आया तब कोरोना काल का खतरनाक दौर चल रहा था। शहर में कई रोगी काल-कवलित हो चुके थे। महामारी के इस भयानक दौर में हमारे चिकित्सालय में रोगियों की चिकित्सा करना और स्वयं को भी इस विपदा से बचाये रखना, बहुत दुष्कर और चुनौतिपूर्ण काम था। मगर हमारे महाविद्यालय के स्टॉफ के साथियों और चिकित्सक बन्धुओं ने ऐसे समय पूरी समझदारी और निष्ठा से जिस मनोयोग से आदेशों का पालन किया वो सराहनीय है। पी.पी.ई. किट से लेस होकर रोगियों का परीक्षण भी किया, त्रिकटु चूर्ण, संशमनी वटी भी वितरित की और मिनी फार्मसी में आरोग्य कषाय (काढ़ा) निर्मित कर शहर के विभिन्न क्वारेन्टाईन सेन्टर्स में कई-कई दिनों तक वितरित भी किया। टीम भावना और अनुशासन वास्तव में प्रशंसनीय रही है।

अब अवसर है इस महाविद्यालय की स्थापना के पचास वर्ष पूर्ण होने और इस उपलक्ष्य में स्वर्ण जयंती मनाने का साथ ही अन्तर्राष्ट्रीय सेमीनार के आयोजन का। यह स्मारिका भी इसी तारतम्य में प्रकाशित की जा रही है। मैं अपनी समस्त टीम से यही अपेक्षा रखता हूँ कि भविष्य में सभी एक साथ एक जुट होकर संस्था के विकास में योगदान दें। संस्था राष्ट्रीय एवं अन्तर्राष्ट्रीय स्तर पर ख्याति प्राप्त हो इस महाविद्यालय में स्नात्कोत्तर पाठ्यक्रम व पीएच.डी. भी प्रारंभ हो, ऐसी मेरी अपेक्षा है। चिकित्सालय का इन्फ्रास्ट्रक्चर पहले से काफी बेहतर हो गया है, मगर अभी और भी बेहतर होने की गुंजाइश है। मैं चाहता हूँ राष्ट्रीय एवं अन्तर्राष्ट्रीय स्तर पर इसकी पहचान हो, रोगी स्वास्थ्य लाभ लें, जनमानस पर उत्तम छवि और भी उत्कृष्ट स्तर पर हो जाए। मिनी फार्मसी में हमने स्ववित्तीय योजना के अन्तर्गत विक्रय के लिये कुछ औषधियाँ बनाने का लाइसेंस भी प्राप्त किया है। मेरी अपेक्षा है कि मिनी फार्मसी "मिनी" न रहे। बल्कि इसका स्वरूप "वृहद" हो और रिसर्च औषधियाँ भी बनें। एक अच्छी गुणवत्ता वाली ड्रग टेस्टिंग लैब भी हो। स्वर्ण जयंती आयोजन हर्षोउल्लास के साथ सम्पन्न हो इस तरह की शुभकामनाएँ व्यक्त करता हूँ।

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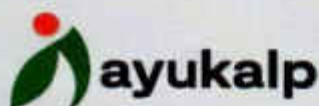
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Role and importance of basic principles in Ayurvedic therapeutic measures in present era.
Contribution of Ayurveda in Atmanirbhar Madhya Pradesh / Atmanirbhar Bharat.

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FOLKLORE USES OF CLERODENDRON SERRATUM (LINN.) IN TRIBES OF MADHYA PRADESH

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In Madhya Pradesh, a large number of plant species of immense medicinal value are abundantly found in Satpura, Vindhya, Amarkantak, Pachmarhi and Patalkot areas. Remedies based on these plants often have negligible side effect and due to relatively high cost of synthetic medicines, traditional herbal and Folklore medicines have become an affordable choice for the tribes in MP. Although considerable work has been done on floristic and Ethnobotany of various regions and tribes of Madhya Pradesh. *Clerodendron serratum* (Linn.) is commonly known as Bharangi. It has been cited in many indigenous systems of health care for the treatment of various disorders. The root bark of the plant is attributed with various activities like anti-inflammatory, anti-cancer, anti-ulcer, anti-asthmatic and carminative and many more. It is used to treat the conditions like inflammations, cough, asthma, hiccup, tubercular glands, anorexia, skin diseases etc.

Keywords - Ayurveda, *Clerodendron serratum*, Ethnobotany, Tribes.

EFFECT OF MARMA CHIKITSA IN THE MANAGEMENT OF UDAVARTA YONIVYAPAD (PRIMARY DYSMENORRHEA)

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Marma chikitsa is very useful in present era specially in pain management. While describing Sharir Rachna different Acharya has described about Marma and vital regions of the body. Marma Sthan is a confluence on body where two or more structures Mamsa, Sira, Snayu, Asthi or Sandhi. Marma has been described in all three great treatise- Charak Samhita, Sushrut Samhita and Ashtang. In human body many structures have Prana (Vital Power) these are known as Marma and Pranayatan. Here Prana is nothing but source of Urja (energy). These Marma Sthan harmonize the nervous and endocrine system and normalize different pathology in the body through vital power itself, with proper stimulations/ Manipulation. This technique is known as Marma Chikitsa. Marma Chikitsa is an ancient Indian practice whose purpose is stimulations / manipulation of vital energy (Prana) in the body for enhancing the healing process. Marma's knowledge helps the clinicians to regulate the flow of Prana through the coarse and subtle bodies in order to restore the patient's health and serenity. All authorities of Ayurveda have described Udavarta Yoni Vyapad and its management. Dysmenorrhea means painful menstruation which can be correlated with Udavarta Yoni Vyapad. It occurs in 50% of post pubescent females. Dysmenorrhea literally means painful menstruation but a more realistic and practical definition includes case of painful menstruation of sufficient magnitude so as to incapacitate day to day activities. Primary Dysmenorrhea refers to menstrual pain without pelvic pathology. Udavarta Yoni Vyapad is characterized by painful menstruation. According to Charak, Raja is pushed in upward direction by the aggravated Vayu due to obstruction in its normal flow (Anulomana gati) in Pakwashya.

Keywords – Udavarta yoni vyapad, Marma sthan, Prana, Primary Dysmenorrhea

GLIMPSE ON AYURVEDA DINCHARYA AND AHARA FOR THE MANAGEMENT OF LIFESTYLE DISORDER.

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Lifestyle disorders are nothing but the diseases created by a faulty daily routine. If the factors involved in pathogenesis of these lifestyle disorders are reviewed on the basis of Ayurveda science, the symptoms show Agni dushti, dosha

dushti, dhatu dushti etc. It is described in Ayurveda, at various places like in the description of Dincharya, Ritucharya and many other places, that specific diet and regimen should be followed according to Prakriti, Kala, Desha, Vaya etc. to maintain the health. The popularity of fast foods, canned foods has increased, violation of food habits is done by people because of their busy schedules. Factors like high calorie food, stress, irregular dietary habits etc contribute to lifestyle disorders. Ayurveda "The science of life" is a holistic approach to health that is designed to help people live long, healthy and balanced lives. The main motto of Ayurveda is to maintain the health of a healthy individual and cure of diseased persons. This is achieved by appropriate use of Ahara, proper followed dincharya, panchkarma procedures as described in dincharya. Among these three is given prime importance, for sustaining of body and at the same time its inappropriate use leads to many diseases via doshic imbalance. This article is aimed to review importance of dincharya, and panchkarma procedures as describe in dincharya in prevention of life style disorder.

Keywords – Ayurveda, Ahara, Life style disorder, Dincharya, panchkarma.

AN ANATOMICAL STUDY OF GUDA MARMA AND ITS CLINICAL IMPORTANCE

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Ayurveda is to protect the health of Swastha (healthy person) and cure the Atura (patient) from disease. Nowadays owing to the sedentary life style with almost negligible or irregular physical activities as well as improper diet, frequency of several diseases and disorders have increased significantly. Guda thus is implied in context of disease since ages and plays a very important role in the physical wellbeing of human body. The terminal part of large intestine and Moola of Pureeshavastrotas is known as Guda. It is one of the Karmendriyan. Charak has mentioned that Guda is one of the Koshtangas. Guda is defined as the passage through which excretion of faeces takes place and is located in the pelvic region and Charaka recognized two parts in it i.e., Uttara guda and Adhara Guda. It is one among nine Bahirmukhasrotas located in pelvic region. It is continuation of large intestines. Embryologically it is derived from Matrujabhava. Total length of Guda is $4\frac{1}{2}$ angula. There are 3 sphincter situated inside the Guda placed one above the other at a distance of $1\frac{1}{2}$ angula from each other and are named as Pravahini, Visarjini and Samvarni. Pureeshdhara Kala is related to Guda and it is Moola of Pureeshvahasrotas and also is Sadhyopranhara Marma. The diseases related to Guda are Arsha, Bhagandara, Gudavidradhi, Sannirudh Guda, Gudabhransha. Guda thus is implied in context of disease since ages and plays a very important role in the physical wellbeing of human body. Objective of the study are comprehensive literary review of Guda Marma with correlation of anatomical features described in Ayurveda to contemporary science. Data related to Guda Sharira and diseases were collected from various classics.

Key wards - Guda, Marma, Ayurved, Charak.

EFFECT OF MARMA THERAPY IN THE MANAGEMENT OF CEREBRAL PALSY - A CASE STUDY

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Ayurveda is an ancient and practical science of life, which speaks about the longevity of life. It has holistic approach for maintaining the health for wellbeing as well as curing the diseases Marma has been described in all three great treatise. Charaka Samhita, Sushruta Samhita and Ashtang Sangraha. Marma Chikitsa is the oldest treasure of Indian surgery from the Vedic period. During the Vedic era the knowledge of Marma was known to the emperors and warriors. The concept and practice of Marma was very popular in those days to achieve the maximum effect when contending with the enemies. However, recent researches indicate that if any Marma point is inflamed or painful, then Stimulating its nearby Marma points can help in alleviating this pain. Several studies and texts Have reported the benefits of Marma Therapy in treating various physical and mental disorders. Looking at the importance of the Marma Science the present study is undertaken for effect of marma chikitsa in the management of cerebral palsy. Cerebral palsy

(CP) is primarily a neuromotor disorder that affects the development of movement, muscle tone and posture. The underlying pathophysiology is an injury to the developing brain in the prenatal through neonatal period. Although the initial neuropathologic lesion is non-progressive, children with CP may develop a range of secondary conditions over time that will variably affect their functional abilities. Based on an international consensus, a generally agreed upon definition of CP is as follows: CP describes a group of permanent disorders of movement and posture, causing activity limitation, that are attributed to nonprogressive disturbances that occurred in the developing fetal or immature brain. The motor disorders of CP are often accompanied by disturbances of sensation, perception, cognition, communication, and behavior, by epilepsy, and by secondary musculoskeletal problems. This abstract alobrate the role of marma therapy in the management of cerebral palsy.

ROLE OF MARMA CHIKITSA IN PRESENT ERA

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Ayurveda is a life science that existed a long and extensive voyage of time, by its fundamental principle. Ayurveda has its own principles or concepts which stand in modern era also. The concept of Marma is one such imperative and unique principle of Ayurveda. Marma science is part of Vedic science. The Vedic medical system in terms of Marma science is highly humane, free, easily available and widely accessible in all aspects for all in present era. Naturally Marma science has influenced all other sciences which we find in Vedas like yoga, Mantra, martial arts, siddha system of medicine, music and dance. Marmas are integral to all Ayurvedic therapies from simple self treatments to complex clinical procedures. They form one of the main pillars of Ayurvedic thought and practice. Marmas are centers for the vital force or Prana, the master power behind both physical and psychological processes. Through manipulation of Marmas, Prana can be directed to remove blockages improve energy flow or tap hidden energy and make connections with the greater powers of life and nature. This makes Marma therapy an important tool of energetic or pranic healing. Marmas are not superficial landmarks on the body surface but these are deep seated important physio anatomical structures. It promotes calmness, self-control, self-healing and does much to prevent suffering and sorrow caused by the physical and mental illness. It is supposed to be an extraordinary method of healing in many neurological and orthopaedic surgical and non-surgical lesions. Many traumatic body lesions, soft tissue lesions and nerve lesions can also be treated by this therapy. Hundreds of patients of various diseases like frozen shoulder, migraine, hypertension, joint pain, mental disorders like stress, anxiety, insomnia etc. have been treated and relieved through Marma therapy in the Pandit Khushilal Sharma college and institute of Bhopal in the recent years. The results of Marma therapy are amazing and encouraging.

REVIEW OF CONCEPT OF MANDAGNI AND HYPOTHYROIDISM

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Non communicable diseases are diseases that not transmissible directly from one person to another & they are of long duration & have slow progression. Thyroid disorders are by and large non communicable and non infectious. They have potentially devastating health consequences that affect the population world wide. Some consequences of certain thyroid disorders are detrimental effects on blood pressure, exacerbation of insulin resistance, atrial fibrillations. TDs are frequently encountered and worsens the cases of atherosclerosis & diabetes mellitus. Hypothyroidism is one such thyroid disorder with hypometabolic clinical state resulting from inadequate production of thyroid hormone for prolonged period. According to ayurvedic principles agni dushti, dhatwagni mandya janyavikruti, kapha vata dosha vrudhi & pitta kshaya due to agni mandya are conditions suggestive of pathologies involved in hypothyroidism. Some of the symptoms of hypothyroidism includes lethargy, constipation, mild weight gain with poor appetite, cold intolerance. Hypothyroidism can be well managed with ayurvedic principles like ampachan, agnideepan, vatanuloman & kaphashaman along with proper dietary management, advice of daily and seasonal regimen, detoxification procedures,

medications (like agnitundivati, shivakshar, kanchnarguggula) & rejuvenation therapies.

Key words - Hypothyroidism, Agnimandya, Agnideepan Chikitsa

A CONCEPTUAL STUDY OF BASIC PRINCIPLES OF SURGICAL INSTRUMENTS IN AYURVEDA W.S.R. TO SHALYA TANTRA

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Various types of surgical instruments have been manufactured since the dawn of prehistory. The oldest known extant manuscript was written by Acharya Susruta before 8th century A.D. Hasta (Hand) is considered as the Pradhantaman Yantra. 101 Types of Yantras (Blunt instruments) & 20 Shastras (Sharp instruments) mentioned in Ayurveda classics e.g. Swastika Yantra, Sandansha yantra, mandalagra shastra & vridhhi patra shastra etc. Proper description of surgical instruments with their nomenclature, uses, mode of handling of variety of surgical instruments, their commendable features, sharpening (Dhara samsthapanrth), edging, tempering (Payana) and enumeration of cases to be employed are described in eighth chapter of susruta samhita. Most of the modern surgical instruments such as forceps, speculums, needles, lancet, dilators, retractors, scalpels are only slight modifications of the instruments used by ancient hindu surgeons. An eternal branch of Ayurveda Shalya Tantra primarily deals with removal of shalya with the help of different surgical instruments.

Keywords - Surgical Instruments, Ayurveda, Yantras, Shalya Tantra, Shastra.

GARA VISHA AND ITS TREATMENT PRINCIPLE

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Agadathantra is one of the eight branches of Ayurveda which deals with the management of poisonous bites, toxic combinations of food and drug toxicity. Concept of garavisha is a unique contribution of ayurveda, which have wide application even today, but not yet explored to its full extend. The practice of homicidal poisoning was very common in ancient times, chiefly among the rich people, though even ordinary men were not exempt from this bad practice. Most of the times the poison was a synthetic product prepared by mixing plants, plant products, animal products which were considered as poisonous or non poisonous. In most of the cases there was no instantaneous death but they produce certain diseases only. The techniques adopted to detoxicate the poisoned materials and methods of treatment of the symptoms of poisoning were the best known at that time. Removal of poisons from the body quickly by inducing vomiting, purgation, letting out the blood, administration of known antidotes is the treatments of poisoning even now. Difference is only in the drug and better techniques.

Treatment principle is as follows - ☐Vamana, ☐Virechana, ☐Hridvisodhana & Srotosodhana, ☐Tamrachoorna with honey, ☐Hema - 1 saana- Ojovardhana, ☐Shamana by Vilwadi gutika, Murvadi churna. etc., ☐Agadapan - Nagdantyadi ghruta, ☐Mantras - Garuda panchakshari mantra etc, Special drug for Gara Visha - Kaivisaparihari gutika, Moorva—1 part, rudraksham—2 parts, sarpagandha 3 parts, sankh, sandal, ficus trees (bark) ---1 part each. Decoction which is made by these drugs mixed with the powder of these medicines and make then into tablet form. This is termed as Kaivisha pariari gutika and it is widely using nowadays by the traditional vishavaidyas of Kerala.

ROLE OF SADVRITTA & DIET IN CHILDHOOD DISORDER

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Nutrition is one of the supreme and highly assumed topics in medical fraternity. No medicine is equivalent to food. It is

possible to make a person disease free with proper diet.¹In Ayurveda to nourish soul and body diet as well as sadvritta is also important key. Sadvritta means to follow good regimen. Associated with good behavior which can be considered as sadvritta. Good quality of food enhances vitality and strengthens the body. Food and sadvritta increases enthusiasm, memory, digestive fire, lifespan, lustre and immunity. For maintaining healthy sense organs and the mind one has to follow rules expounded in sadvritta. Rule of diet is, how one should eat in manner explained in sadvritta. One should act in such a way that, he will be healthy by remembering all the things mentioned under sadvritta. With the help of Ayurveda dietetics and sadvritta we can prevent the incidence of malnutrition, childhood disorders. Now a day these are the huge challenges in paediatric practice. To prevent incidence of developmental and behavioral disorders like ADHD, Enuresis, psychosomatic disorders, all kind of manovikaras, key is to follow diet and sadvritta mentioned in ayurveda scriptures. Children are the future investment for society, my article is focused to fabricate physically and mentally healthy children in society.

Keywords - Malnutrition, immunity, manovikar, Digestive fire, behavioral disorders.

IMPORTANCE OF STROTAS IN THERAPEUTICS

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Saptadhatus are the seven basic supportive tissues of the body. In addition, body comprises few updhatus (secondary tissues) also. Each dhatu is composed of innumerable minute paramanus (cells) and each paramanu contains a number of sukshma strotas (pores or channels) through which it receives nutrient materials and expels waste products. Dhatus are thus replete with such pores and in this respect the entire human body is strotomaya (full of strotas). The strotas means pores or channel and mainly they are classified into two kinds as bahya and abhyantar strotas. According to Acharya Charaka chikitsa is classified mainly into 3 types: Daivavyapashraya, yuktivyapashraya and satvavajaya. In yuktivyapashraya chikitsa some shamana dravyas are there which directly act on strotas similarly in shodhana we aim at strotas shodhana means clearing channels or pores or detoxification. In satvavajaya chikitsa manovaha strotas plays an important role. Purpose- This conceptual study mainly focuses on therapeutic perspective of strotas. Materials and Methods Ayurvedic samhitas and their commentaries and modern literature. Result and Conclusion For treatment of diseases we should know the proper diagnosis of that particular disease and for diagnosis we have to know their lakshans which can be accurately understood only through knowledge about strotas. Also strotas play important role in panchakarma therapy, kriya kalpa etc. In present era most of the diseases are strotorodha janya so clinical significance of strotas is must to know for all the vaidyas.

Keywords - Dhatu, Strotas, Trividha Chikitsa, Panchakarma, Kriya Kalpa.

ROLE OF AAHAR IN PREVENTION OF DISEASES WSR OF PRANINAM PUNRMOOLAM AAHARO BALVARNA OJASA

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In Ayurveda classics acharya mentioned that "praninam punarmoolam aaharo balvarna ojas" here the word mool is comparable with the root, so it is said that aahar is the root of existence and survival for all human beings. Aahar is not only the root factor for existence and survival, but it is also the principal factor which materially contributes to the bala (Strength), varna (complexion), oja (vitality) of animated beings which in turn contributes to vyadhikshamatva. In present time people practice junk food eating and many other type of improper dietary habits, which in turn let them to many types of diseases due to imbalance bala and oja (immune response). So by this study we try to conclude that if people get to take proper diet, they would improve their bala and ojas (immune response) and thereby can prevent suffering from many types of diseases. Ayurveda propounds that prevention is an equally important aspect of disease management as cure and thus, strengthening the immune system, is a natural way to help the body fight against the disease-causing pathogens. Acharyas promoted the use of Ahara to enhance Oja and vyadhikshamatva. Everyone's

immune system is different but, as a general rule, it becomes stronger during adulthood as, by this time, we have been exposed to more pathogens and developed more immunity. That is why teens and adults tend to get sick less often than children. Once an antibody has been produced, a copy remains in the body so that if the same antigen appears again, it can be dealt with more quickly.

Keyword – Ahara, Oja, vyadhikshamatva.

Sadvritta: A Preventive Aspect For Lifestyle Disorders WSR obesity.

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The concept of healthy lifestyle is described in classical Text of ayurveda thousands of year back under various Fundamental measures such as Dinacharya, Ritucharya, Sadvritta etc. Lifestyle disorders is an umbrella term given to all the diseases which Arise because of unhealthy lifestyle. The most common Lifestyle diseases include Hypertension, Diabetes, Arthritis, Obesity, Insomnia etc which are the major cause of mortality in today's world .Today's era is the era of globalisation and exponential boom in industrialisation leading to increased stress and work pressure ,Sedentary living, smoking, drinking alcohol, poor sleeping habits which are all attributed mainly to the so called modern living habits makes the situation worse eventually causing various lifestyle disorders Ayurveda being the most ancient and scientific system of healthcare expounded various measures that will be helpful in dealing with such kind of lifestyle related health issues. As these modern era diseases results of various lifestyle changes this can be corrected when we bring back the lost holistic approach of living. Ayurveda lucidly describes various measures to prevent and cure various lifestyle disorders. Sadvritta is one of them. Sadvritta comprises of two words. Sad means good and vritta means behavior regimen or habits. Sadvritta means good behavior or habits which help in maintaining a healthy body, mind, sensory perceptions and soul. It is the non-pharmacological preventive approach for healthy life which mentions the good Conducts for positive wellbeing. Obeying the rules and regulation mentioned in Sadvritta play a vital role in achieving long and healthy life in terms of physical, psychological, social, moral and even spiritual aspect. Acharya charak described various code of conducts related to food , veg dharan,study,self control and by adopting all the conducts prescribed by acharyas will attain positive health, longevity.

Keywords: Sadvritta, lifestyle disorder, dincharya, ritucharya

MANAGEMENT OF AGNI IN NON -COMMUNICABLE DISORDERS IN PEDIATRIC GROUP.

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The Ayurvedic concept of Agni or fire is an essential part to understand our overall health , which is the force to every tissue and system of our body .According to Ayurvedic concept if this Agni extinguishes ,means body comes near to death. Samagni is health while impaired Agni is the root cause behind all the imbalances and disorders.It is very important to recognise the sign and symptoms of both healthy and impaired Agni to reach towards the root cause of impairment or disease for its permanent cure. Each Agni defines by its specific physiological function as well as its location inside the body.The mother of all of them is Jatharagni. Talking about non-communicable disorders,it comes to a single entity not human body in common ,therefore, Nij vyadhi concept will work here and for that it is necessary to know the position and condition of Agni of that particular body. Here food is not just the stuff we eat but body also consumes knowledge, wisdom, information through our minds and senses can only be properly absorbed in the body through samagni. In paediatric group, the fat cells divide at a very early age so taking care of agni and consume food accordingly can favour health in later life. This age lies in a phase of growth and development so to nurture healthy, agni at each tissue level has to be taken care of.

TO EVALUATE THE EFFICACY OF MANJISHTHADI MAJJA BASTI IN AVASCULAR NECROSIS (AVN) – A CASE REPORT

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Avascular Necrosis (AVN) is a disease affecting bone due to temporary or permanent cessation of the blood supply which finally leads to the destruction of the joints. AVN is asymptomatic in the early stage but as the disease progress there is constant pain with decrease in the function of joints. AVN of femoral head is the most common type of among all AVN. On the basis of Dosha and Dushya Avascular Necrosis resembles with the Asthimajjagata Vata. Raktavaha srotas, Asthivaha srotas and Majjavaha srotas are hampered in Asthimajjagata Vata. This is the case of 56 year old female came to our hospital having complaints pain in B/L hip joints which radiates to both thigh region (Rt. > Lt.), morning stiffness more than 30 minutes, pain in groin region, difficulty in walking, sleep disturbed due to pain and indigestion. To evaluate the efficacy of various panchakarma procedure especially Manjisthadi Majja Basti. The therapy provided marked relief in pain and stiffness along with improvement in gait and difficulty in walking was reduced. AVN is a chronic degenerative disease which occurs when a blood flow to the bone is interrupted or reduced. On the basis of this case study it can be concluded that manjisthadi majja basti along with various panchakarma procedure is effective in the management of AVN of femoral head.

Keywords – Avascular Necrosis, Asthimajjagata Vata, Manjisthadi majja Basti

AYURVEDIC MANAGEMENT OF CHRONIC PLAQUE PSORIASIS – A CASE REPORT.

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Psoriasis is a chronic systemic inflammatory skin disorder prevailing in 2% - 3% individuals worldwide. Despite several researches being conducted, no solid management has been uncovered yet. Also, certain metabolic burdens and comorbidities have been found to be associated with psoriasis, which make it more critical. The primary aim, in this case, was to treat the patient with Ayurvedic management. A 52-year-old patient, suffering from chronic plaque psoriasis, was treated on the line of Mandala Kushtha. The patient had suffered from psoriasis for 8 years and was present at NIA OPD with symptoms of scaly lesions and intense itching. Initially patient was admitted in the IPD and planned for Shodhana, Virechana was selected as tool for Shodhana. Rasamanikya-125 mg, Vidang choorna 2gm, Kaishora Guggulu-1 g, Kamdudha Rasa 250 mg, Khadirarista-20 ml, and Punarnavadi kwatha 40 ml, all drugs twice a day with 3-4 times local application of bruhad Marichyadi Taila were administered along with a decoction of Jwarhara Kashaya in the dose of 40 ml twice a day as shaman aushadhi after shodhana. The assessment was done by PASI score, DLQI score and subjective criteria. The itchy lesions were reduced to significant level after 1 month of shodhana. This case study demonstrates that Ayurvedic management may be useful in chronic inflammatory conditions like plaque psoriasis.

SUCCESSFUL AYURVEDIC TREATMENT OF ALLERGIC RHINITIS – A CASE STUDY

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Allergic Rhinitis is caused by immunoglobulin E (IgE) mediated reactions to inhaled allergens and is one of the most common chronic conditions globally. It possesses symptoms like thin nasal discharge, headache, continuous sneezing, eye pain which results in disturbed sleep, affects daily routine activities and thereby reduces one's overall performance. As per Ayurveda texts, Allergic Rhinitis can be correlated with Vataja Pratishyaya because of its similarities in aetiopathogenesis and symptomatology i.e. Bhrisham kshavathu, Tanu nasa srava, Ghranoparodha, Shirovyatha etc. Ayurvedic treatment which includes both Shodhana and Shamana therapy has the capability to ensure complete cure of symptoms and elimination of Urdhwajatrugata (supraclavicular) doshas. This study presents a chronic case of Allergic

Rhinitis that was treated by applying a systematic Ayurvedic strategy as described in the treatment of Vataja Pratishyaya. The followed treatment protocol includes a combination of Shodhana (Nasya) and Shaman therapies along with proper pathya ahara-vihara that helped improve the patient's condition to a satisfactory level.

Key Words: Allergic Rhinitis, Shodhana, Vataja Pratishyaya, Shamana

“CONCEPT OF AMA : A CRITICAL REVIEW”

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Since last few decades in our country scientific, technological and social revolution took place which ultimately leads to drastically changed dietary habits of society. This change in dietary habit has ultimately resulted in manifestation of many problems related to GI Tract. Ayurveda, an ancient system of Indian medicine deals with inter-individual variability for personalized and predictive medicine. Primary aim of Ayurveda is to maintain healthy status of an individual and to cure the disease of diseased one. In Ayurveda the concept of Agni and Ama are very specific among other contemporary sciences. Agnimandya is said to be the root cause of most of the diseases. Thus the concept of Agni is associated with health of an individual as well as closely related with formation of diseases. The improper diet or faulty life style causes Agni Dushti which causes abnormality of Dhatus and ultimately results in formation of Ama which leads to various diseases as discussed by different Acharyas. Ama means toxin or undigested metabolic waste that is absorbed by the body but not digested. It is an umbrella term for all sticky, slimy, aggravating, and toxic substances accumulated in the body. This research paper is a sincere effort to understand Ama in terms of contemporary dietary habits, which will be beneficial for prevention of disease as well as for treatment purpose.

Key words: Ama, Agni, Agnimandhya

IMPORTANCE OF RAKTAVAHA STROTAS IN THERAPEUTICS

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Strotas is a channel within the body through which the essential elements of life flow the dhatus, agni, malas, ojas and prana- all move through these intricate networks from one part of the body to another. Raktavaha strotas is the strotas which carry Rakta (blood) and its main function is jeevanam. Its mulasthan is given yakrit, pleeha and raktavahini dhanani mentioned in the ayurvedic samhita. Raktavaha strotas gets vitiated due to intake of the vidahianna and pana, snigdha ahar, ushnadrava, divaswaap, atikrodha along with exposure to sunlight and air leads to raktavaha strotas dushti and progression of diseases. The disease of the raktavaha strotas are kusta, visarpa, pidika, kamala, asragdhar, etc. all the skin disease, hemolytic disease, gynecological disorders, metabolic disorders come under raktavaha strotas. The treatment principle of Raktavaha strotas is virechan, langhan and raktasravan and drugs acting as raktashodhak. The paper is aimed to review the concept of Raktavaha Strotas and its importance.

Keywords: Raktavaha strotas, Strotodushti, Mulsthan, Rakta dhatu.

ROLE OF FOCUS –ROLE OF MARMA CHIKITSA IN PRESENT ERA

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Background - Marma is the place where prana resides any injury to these Marma can lead to Marana or Marana sadrishya vedna. Marma points are the conference place of Mamsa, Sira, Snayu, Asthi, Sandhi where prana resides. By Marma Chikitsa, we are clearing the blockage of prana (vayu) thus nourishing the Marma. In the fast developing era most of the diseases may not be life threatening but hamper day to day life and human productivity. Avabahuk is one among those disease which is painful and affect the normal routine life of an individual. It is one among the Vatavyadhi

which affects the normal functioning of upper limbs which leads to Shoola, Stamba, Shosha, Bahupraspandan. The Marma which are present in Amsa Sandhi are Amsa and Amsaphalak Marma (Ash. shareer 4/24) thus we are adopting Marma chikitsa in the treatment of Avabahuka. Avabahuk which is closely resembles to the disease frozen shoulder (Adhesive capsulitis). Adhesive capsulitis, a condition characterized by global limitation of humerocapsular motion resulting from contracture and loss of compliance of the glenohumeral joint capsule.

Many physiotherapy and home exercises can be used as our present line of treatment for adhesive capsulitis.

Objective - The main objective of the study was comparative study on efficacy of Marma Chikitsa and physiotherapy in the management of the frozen shoulder (Avabahuk) to the best of our knowledge no prospective study has been done which have compared efficacy of Marma Chikitsa and physiotherapy in the management of frozen shoulder.

Method - The study was done on 30 patients who were divided into 2 groups based on the mode of management i.e conservatively with Marma and physiotherapy.

Conclusion - Marmas uses (kshipra, kurpar, ami, urvi, kakshadhar, ansa, amsaphalaka, brihati) in the treatment of frozen shoulder (Avabahuka) is very effective in the clinical study of the current dissertation.

ESTABLISH THE ROLE OF SADVRITTA IN LIFE STYLE DISORDER WSR CARDIOVASCULAR DISEASE

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Rapid economic development and increasing modernization leads to Stress, Sedentary lifestyle and prevalence of Lifestyle Disorders such as Obesity, HTN, Diabetes, Arthritis, Cardiovascular disorders, PCOs etc in recent years. Basically a particular lifestyle of person is a cumulative product of physical capacity co-ordinated with psychological functioning, displayed in the form of habits, behaviour, dietary and living pattern. According to WHO, lifestyle disorder is a subgroup of non-communicable diseases and accounts for around 71 percent of all deaths worldwide. Cardiovascular disorders continue to be the major cause of mortality representing about 30% of all deaths worldwide. Ayurveda describes ways to prevent and manage lifestyle disorders and provides better solution in the form of proper dietary management, Panchakarma, medicaments, rejuvenation therapies and Sadvrittacharana. All these are very important in the prevention of disease and promotion of ideal health. The holistic approach of Ayurveda, treating the patient as a whole, meaning intervention targeted toward complete physical, psychological and spiritual well-being makes this science a wonderful option for lifestyle disorders. Lifestyle include Sadvrittacharana which comes under Dinacharya & Rutu-charya helps in prevention of any kind of disease. This review article explains Sadvritta in detail as mentioned in Ayurvedic literature and its overall effect on human body.

MARMA CHIKITSA: A DRUGLESS THERAPY

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Ayurveda is an Upveda of Atharvaveda and knowledge of Sharir is described lucidly in it. In Atharvaveda Marmas are described for therapeutic and surgical purposes. Among all the body structures described in Ayurveda classics Marma has special importance. Marma Sthana are specific areas on the body which has relation thorough Pranic channels to various internal organs, Doshas and Srotas, these are Seat of Prana. Acharya Charak has mentioned 10 Pranayatana in which Marma Sthana are also included. Prana are nothing but source of Urja (energy). Acharya Sushrut has mentioned that Marma knowledge is Shalyavishayardha, so during surgical procedures these Marma Sthana should be avoided to get injured and if these Marma Sthana get injured then the person cannot survive or it will cause some deformity or disability. Marma Chikitsa contributes to increase or recharge physical, mental and spiritual energies. If these Marma Sthan are properly stimulated then many diseases can be treated, especially the diseases which causes excruciating pain

and could not be relieved by analgesics such as osteoarthritis, frozen shoulder, migraine, sciatica, dysmenorrhoea etc. Instant pain relief is the motive of Marma Chikitsa. Pain management through Marma Chikitsa aims at minimizing the distress, feeling of unrest and improving the quality of life. Life style disorders such as hypertension, diabetes, obesity, stress can also be managed. Marma Chikitsa is a non-invasive, easy to apply with maximum benefits, if applied properly. It can be a mile stone in the field of medical science.

BASIC PRINCIPLES OF PANCHAKARMA/KRIYAKALP

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Shalakyatantra is one of the branch of Ayurveda, which associates with conditions of eye, ear, nose throat and mouth and also called that disorder related to the Urdhvajatru i.e. above clavicle region. Ayurvedic Acharya has stated that the eye is one of the most important organ amongst all: "SarvendriyanamNayamPradhanam" in the Samhita. It is most importance to maintain the health of the eyes and cure diseases in an effective manner. Acharya have mentioned detailed local therapeutic procedures to administer and cure urdhvajatrugata diseases in simple and effective methods. Acharya Sushruta termed them as Kriyakalpa. Kriyakalpa is the procedures in which medications/ medicated drugs are applied in or around the eyeball. It is very necessary to keep the eyes healthy in their normal state. In this article we will expound various Kriyakalpa and various formulations mentioned in Ayurveda.

ROLE OF SADVRITTA IN LIFE - STYLE DISORDERS

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Ayurveda is age old & time tested system of health care. It is not only a healing science, but a guide to live an ideal & healthy life-style for all the human beings. It contains detail about diet, behavior, rules and regulations which are beneficial & also the harmful ones. Ayurveda defines health as balance of body, mind, soul, social and spiritual well being. to achieve this, certain codes of conduct are prescribed under dincharya, ritucharya, sadvritha & aahar vidhi vidhan. Life style disorders refers to the diseases associated with the way a person or group of people lives. In the world of technology, increasing westernization and competition, the changed life style leads to disorders like stress, D.M, hypertension, obesity, depression, thyroid dysfunction etc. Lack of exercise and the intake of junk food, alcohol, smoking that are mentioned as pragyaapradha, which increase the risk of developing this kind of diseases. Sadvritha plays a key role in the maintenance of health and prevention of disease. Sadvritha gives the detail knowledge of "what to do? What should not to do? And how to live? Following the right codes of conduct in daily life, Ayurveda is highly effective in reducing the life style disorders and helps to live healthy life.

Keywords – Ayurveda, Health, Code of conduct, Sadvritha, Life-style disorders.

ROLE OF AHARA IN PREVENTION OF LIFESTYLE DISORDERS W.S.R. TO ASHTAVIDHA AHARA VISHESHAYATANA

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Ayurveda is the foremost life science and describes ways to prevent lifestyle disorders. Ayurveda is the world's ancient health care system. Life style disorders are due to poor lifestyle which includes; poor diet, poor eating habits, lack of exercise, smoking, excess alcohol, poor sleep, stress due to heavy workload and increased consumption of unhealthy food. Ahara dravyas can be considered under the category Dravyabhuta Aushadhi. So, the dietetic rules can be considered as Upaya or Adravyabhuta Aushadhi for Vikaraprasamana. The eight factors of diet responsible for health and diseases are described as "Ahara Vidhi Visheshah Ayatanani" Ahara is considered as Mahabhaishajya (the superior medicine).

Various life style disorders and numerous diseases occur due to faulty dietary habits which may be prevented by proper Ahara and eating habits. Ayurveda insists that Ahara should be chosen in accordance to the Prakriti or constitution of individual. The diet is regarded as Brahman as it holds such supreme importance. "Annam Brahmeti Vyajaanat". In general terms food includes all the edible substances. The original source of living beings and their strength, complexion and ojas is diet which consists of 6 rasas and those again depend on substances.

Keywords: Ayurveda, Ahara, Lifestyle Disorders, Visheshayatana

ROLE OF YONIDHOOPANA IN VULVOVAGINAL CANDIDIASIS (YONIKANDU): A CASE SERIES

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Introduction: Vulvoaginitis is an umbrella term referring to inflammatory and infectious conditions affecting the vaginal mucosa and vulva. Vaginal candidiasis is the commonest cause of vulvovaginitis that accounts for 20-25% cases epidemiologically. It is a fungal infection that causes irritation, discharge and intense itchiness of the vagina and the vulva and complicate to extensive redness, swelling and itching that leads to tears, cracks or sores. Different treatment modalities like abhyanter chikitsa, sthanika chikitsa along with nidanaparivarjana are mentioned in Ayurveda for yonikandu & alpasparsha yoni. **Objective:** To evaluate the efficacy of Yonidhoopana by Bruhatiphal-Haridradway in vulvovaginal candidiasis. **Materials & Methods:** 5 patients positive with Candidiasis in HVS culture were enrolled from OPD, AIIA, New Delhi after voluntary consent for the study. Patients treated with Yonidhoopana by Bruhatiphal – Haridradway churna BD for 7days using dhoopana apparatus. **Results:** Patients got Candida negative after 7days of dhoopana procedure along with relief in subjective symptoms like in itching, redness, white discharge, pain and objective symptoms. **Discussion:** Bruhatiphal-Haridradwaya have laghu, ruksha, ushna, katu-tikta and kapha-vataghna properties when put on fire get converted into volatile medicated fumes that enter into smallest units of tissues of genital tract and dilates blood vessels and helps in oxidation of blood that leads to adequate tissue perfusion. Thus, it prevent growth of microorganisms due its anti-inflammatory, antimicrobial, antifungal and decongestant effect. **Conclusion:** Yonidhoopana has significant effect in reducing vaginal candidiasis and subjective symptoms of vulvovaginitis (yonikandu).

Keywords: Yonikandu, yonidhoopana, sthanika chikitsa, candidiasis, yonivyapada.

OBSERVATION OF DIFFERENT TREES OF JHUMARGHAT NEAR INDORE, MP AND THEIR MEDICINAL USES TO HUMAN HEALTH

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India has been a country of forests in ancient times. There is still a wealth of valuable trees and plants here. AtharvaVeda is mainly the oldest source of Ayurveda. Medicinal properties are found in abundance in every tree/plants found in country which have been used by sages since ancient times for the treatment of various diseases. Even in the remote rural areas of India, people still rely only on herbs obtained from trees and plants. Presently is the Era of allopathic medicine but allopathic medicines leave many side effects in the human body, so people have increased towards ayurvedic treatment in the country. A vast repository of traditional herbal medicine experiences is still found in the tribal and rural areas of the country. The present study has been done on trees located at Jhumarghat in Mhow tehsil of Indore district of Madhya Pradesh 2022. Some unique trees have been found mainly in Jhumarghat, which are rich in medicinal properties. In this research paper, I have studied mainly on Kanak champa (*Pterospermum acerifolium*), Bael (*Aegle marmelos*), Karanj (*Millettia pinnata*), Semal (*Bombax ceiba*), Amla (*Phyllanthus emblica*) and Mahua (*Madhuca longifolia*) to know their medicinal properties. All these trees are absolutely indigenous which are not easily found everywhere. All these trees are full of medicinal properties and some part of them is used by humans for their physical therapy and health.

Key words - Forest, Trees, Ayurveda, Medicinal, Jhumarghat, Properties, Health

A REVIEW ON PHYSIOLOGY OF VIRECHANA KARMA AND ITS EFFECTS ON GUT MICROBIOTA

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INTRODUCTION: In Ayurveda, treatments can be broadly classified into samana chikitsa and sodhana chikitsa. Panchakarma is included under sodhana chikitsa. Virechana or purgation is one among the pradhana karmas and is used to remove the doshas through the adobhaga. Virechana is indicated when Pitta is aggravated alone or when associated with kapha and the drugs used for virechana are prithvi and jala pradhana. There are different types of virechana and virechana dravyas explained by Acharyas on the basis of action. Virechana karma is followed by samsarjana krama. The benefits of virechana includes purity of srotas, clarity of sense organs, feeling of lightness in the body, promotes agni etc. The human GIT has a complex inhabitant of microorganisms, called the gut microbiota, which influences the host during homeostasis and disease. Intestinal bacteria play an important role in maintaining immune and metabolic homeostasis and protecting against pathogens. Altered gut bacterial composition has been associated with the pathogenesis of many inflammatory diseases. Proper knowledge in four types of virechana and their specific clinical utility helps to choose the right method of virechana after rogi-roga pareeksha.

METHODOLOGY: A thorough review of the available literature related to the topic was done and the summary of their observations was made after analysis. This paper contains 2 parts; first part describes different types of virechana, mode of action of virechana dravyas and physiology of Defecation. Second part contains analysis of studies that explains the relation between virechana and gut microbiota.

RESULTS: The review of the related studies conducted reveals that there may be association between replenishment of the gut microbiota population and Virechana mechanism.

Key words: Virechana karma, Gut microbiota

ROLE OF AHAR IN PREVENTION AND MANAGEMENT OF HYPERLIPIDAEMIA

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Today is the era of modernization and everybody is busy and living stressful life. Consumption of fast foods having high calories is also increasing. We have every comfort of living and we are not doing any kind of physical activity and so the body fats along with cholesterol are increasing in our body, which invites the disorders like Hypertension, Heart diseases and Hyperlipidaemia. The industrialization, stress during the work, dietary habits, lack of exercise and various varieties among the daily diet e.g. fast food, freeze fruits, increased amount of soft drinks and beverages, canned foods results into the disturbance of Agni or metabolism and ultimately leads to clinical entity known as Hyperlipidaemia. In our body there are many tissues which are rich in lipids such as Meda Dhatu, Majja Dhatu and Vasa, among the above tissues, Meda Dhatu has significant role in developing many metabolic disorders (Medhovichkar). Hyperlipidemia involves abnormally elevated levels of any or all lipids and /or lipoproteins in the blood. In Ayurveda hyperlipidemia is considered under Medoroga. Lack of exercise and Kaphavardhak Ahar Vihar are the two main causes of Medoroga. Dietary low fat intake or nutrition supplementation is the key of lowering blood lipids as art for keeping hyperlipidemia in control and manageable. Ancient traditional ways of active life style suggest benefits of "spiritual acceptance" or no affluence, no use of processed foods or discipline of regular fast to keep low fat diet and good health with high life expectancy. Our ultimate message is "Effective hyperlipidemia management by "non-drug" therapy.

EFFECTIVENESS OF AYURVEDIC DIETETICS IN THE PRECLUSION OF LIFESTYLE DISEASES

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According to ICMR, the estimated proportion of all deaths due to Non-communicable diseases (NCDs) has increased from 37.09 % in 1990 to 61.08 % in 2016. Lifestyle diseases are ailments which primarily occurs because of faulty day to day habits of people. In the past few decades, rapid economic development and increased modernization of lifestyle, has caused the prevalence of non- communicable diseases among population to a steep rise, significantly leading to lifestyle disorders. The popularity of fast foods, canned foods etc. have increased exponentially and violation of food habits is being regularly practiced because of busy lifestyle schedules. In Ayurveda, the lifestyle diseases can be grossly correlated to have occurred because of the improper following of Dinacharya and Santarpana janya vikara involving Medo dhatu dushti. Thus resulting in deficiency in life longevity, generalized weakness of the body, excessive thirst etc. symptoms. Trayopstambha means 3 sub pillars of human body, which balance our body and the life within. Among these, Ahara is given prime importance. The appropriate use of Ahara is responsible for sustenance and nourishment of body and at the same time, its inappropriate use leads to many diseases via Doshik imbalance. The lifestyle diseases can be precluded by following proper dietary rules as Ashta ahara vidhi visheshayatana and Ahara vidhi Vidhana. And can be managed to a large extent comprehensively using Pathya or wholesome diet.

KEYWORDS: Lifestyle diseases, NCDs, Dinacharya , Santarpana janya vikara, Medo dhatu dushti Trayopstambha, Ashta ahara vidhi visheshayatana, Ahara vidhi Vidhana.

ROLE OF AAHAR IN PREVENTION AND MANAGEMENT OF DISORDERS

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Aahar is considered as Mahabhaishajya (the superior medicine). Ahara (food) is the most important factor for sustenance of life. It is described as foremost pillar among the three pillars of life (Trayopstambha viz. Ahara, Nidra and Bhramcharya) in Ayurveda. When body is supported by the Trayopstambha, it is endowed by growth, strength and complexion. Various life style disorders and numerous diseases occur due to faulty dietary habits which may be prevented by proper Aahar and eating habits. Ayurveda insists that Aahar should be chosen in accordance to the Prakriti or constitution of individual. In the past few decades, rapid economic development and increasing westernization of lifestyle have caused the prevalence of disorders. Ayurveda is the foremost life science and describes ways to prevent and manage disorders through proper Aahar (food intake). Ayurveda provides a better solution in the forms of proper dietary management, lifestyle Advises, Panchakarma like detoxification and bio-purification procedures, medicaments, and rejuvenation therapies. To manage Life Style, a person should adopt some good habits, which can help them to stay healthy & happy.

Key Words: Ayurveda, Aahar, Trayopstambha, Prakriti

ROLE OF AHARA IN PREVENTION AND MANAGEMENT OF DISEASES

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Ahara (food) is the most important factor for sustenance of life. Ayurveda has always emphasized to maintain the health and prevention of the diseases by following proper diet and lifestyle regimen rather than treatment and cure of the diseases. It is described as foremost pillar among the three pillars of life trayopstambha –Ahara, Nidra and Bramcharya in Ayurveda. Ahara is considered as Mahabhaishajya (the superior medicine). Various life style disorders and numerous diseases occur due to faulty dietary habits which may be prevented by proper Ahara and eating habits. Many of the life

style disorders occur to faulty dietary habits. So, nowadays the lifestyle diseases like Heart Diseases Obesity, Diabetes, Hypertension and Cancer are the primary cause of death. The ahara (food) and vihara (lifestyle) which are congenial to the channels, constitution and strength of an individual is termed as pathya (wholesome) and that which is non-congenial is termed as apathya (unwholesome). For the prevention and treatment of disease with lifestyle modification and by following proper dietary rules according to Ayurveda (Astavidha Ahara Visheshayatana and Dietetic rules) should be done as early as possible because "Prevention is always better than cure".

KEYWORDS: Ayurveda, Ahara, Visheshayatana, Trayopstambha, Life style disorder.

ROLE OF AYURVEDA IN EMERGENCY TREATMENT

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Background – Emergency is a condition requiring immediate treatment where the patient with this is either conscious or unconscious. Medical emergency is an injury or illness that is acute and poses an immediate risk to person's life or long term health. Ancient Acharyas have used various terms like Sadhya, Ashu, Twarita in emergency condition where quick management is needed. It is the right place to mention the reference of Sushruta Samhita in which acharya has prescribed to use specific methods in emergency condition. It is believed that emergency treatment in Ayurveda is not present and in emergency one need to take only allopathic medicines, and Ayurveda has limited role to play in chronic ailments only. Ayurveda to become main line of medicine needs to have emergency management. The emergency management was described in Ayurveda, which needs only enlightenment.

Aim and Objectives – 1. To study the Ayurvedic basis of emergency management. 2. To study the text for necessary reference that describes emergency management.

Material and Methods – 1. Relevant Ayurvedic and modern literature is the material of the paper. 2. Old Ayurvedic treatises.

Discussion – Ayurveda can also be useful in emergency conditions and life threatening conditions.

Conclusion – Here it may be concluded that Ayurvedic medicines is useful in management of emergency conditions.

Keywords – Ayurveda, emergency, medicines, atyayika, twarita, aashu.

NUMEROUS UNDOCUMENTED (FOLKLORE)

MEDICINAL HERBS USED BY TRIBES OF M.P SINCE ANCIENT TIMES

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Title -Since ancient times Ayurveda is being considered the best ethnological source of knowledge for naturally obtained drugs for their pharmacological uses but particularly a very few of them have been screened scientifically. The flora of MP province in India, is very rich and diverse, variability in climate and edaphic conditions brings about significant difference in the forest types and flora of MP. Hence people have depended on plants from time immemorial; plants have been a rich source for therapeutic uses. Medicinal plants belong to the earliest known health care products that have used by the mankind. Over three quarters of the World population rely on the use of traditional medicines for their primary health care needs. The medicinal plants are not only major components of the many formulations used in indigenous systems of medicine. One of the earliest references to the medicinal properties of the plants is in the rigveda. Ayurvedic text like charak and sushrut manifests that an incredible 1600 of the 2000 old Ayurvedic formulations are plant based. Many books have been written under heading medicinal plants of India but they could not fulfill all the requirements of researchers and readers who are interested for further knowledge in the field of medicinal plant of Madhya Pradesh.

One of such plants is: Tridax Procumbens linn. (ghavpala) family asteraceae having well known property of wound healing, hair growth and works best on liver disorders and which is having similarity with bhringraj (Eclipta Alba) for

hair growth promoting activity.

Key words - tribal medicines, Tridax Procumbens, undocumented drugs, Eclipta alba, hair growth, property.

MANAGEMENT OF AGNI IN NONCOMMUNICABLE DISORDERS

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Noncommunicable diseases (NCDs) – chief among them, cardiovascular diseases (heart disease and stroke), cancer, diabetes and chronic respiratory diseases – along with mental health, cause nearly three-quarters of deaths in the world. In 2014, 8.5% of adults aged 18 years and older had diabetes. In 2019, diabetes was the direct cause of 1.5 million deaths and 48% of all deaths due to diabetes occurred before the age of 70 years. Another 460 000 kidney disease deaths were caused by diabetes, and raised blood glucose causes around 20% of cardiovascular deaths. Ayurveda, the traditional system of health care that is native to India, considers Agni to be one of the most essential factors contributing to the health of an individual. The main function of Agni is to digest and metabolize the various components of the food and to help in subsequent tissue nourishment. Agni can be deciphered as the energy that drives metabolic processes, at various levels in the body including the gut, tissue and the elemental level. Normal functioning of Agni ensures healthy living, which in turn is facilitated by a suitable dietary regimen.

Over nutrition as well as irregular diet pattern results in dysfunction of Agni, facilitating formation of ama (partially digested/toxic substances), which in turn is deemed as the root cause of various metabolic diseases including Prameha, Agnimandya (low metabolic activity) at any level due to Kaphakara Nidana (Kapha increasing causative factors) results in increased Dhatugata Mala Sanchaya (accumulation of excretory products at a cellular level), resulting in Srotorodha (blockage of microchannels) causing compromised Dhatu – Sara (the essence of body tissues) leading to both physical and mental features. The Ayurveda management of metabolic disorders including that of Prameha is aimed at bringing the Agni back to normalcy with the help of Ahara, Vihara and Oushdha; and practicing the same by Swastha might help not only in the prevention, but also against the progression into such disorders.

EFFECT OF MARMA CHIKITSA IN VATASHTHILA (BPH)

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Marma chikitsa is potent and very Efficient Therapy to resolve various problems related to Human Body. While describing Sharir Rachna different Acharya has described about Marma and vital regions of the body. Marma Sthan is a confluence on body where two or more structures Mamsa, Sira, Snayu, Asthi or Sandhi. Marma has been described in all three great treatises- Charak Samhita, Sushrut Samhita and Ashtang. In human body many structures have Prana (Vital Power) these are known as Marma and Pranayatana. Here Prana is nothing but source of Urja (energy). These Marma Sthan harmonize the nervous and endocrine system and normalize different pathology in the body through vital power itself, with proper stimulations/Manipulation. This technique is known as Marma Chikitsa. Marma Chikitsa is an ancient Indian practice whose purpose is stimulations / manipulation of vital energy (Prana) in the body for enhancing the healing process. Marma's knowledge helps the clinicians to regulate the flow of Prana through the coarse and subtle bodies in order to restore the patient's health and serenity. All authorities of Ayurveda have described Vatashtila and its management. Benign Prostate Hyperplasia is an abnormal enlargement of Prostate gland which result in blockage of urinary bladder. Needing to pass urine is a common symptom of BPH.

Marma Chikitsa has a positive effect in treating symptoms of BPH, which is correlated with Vatashtila in Ayurved.

Keywords – Vatashtila (BPH), Marma sthan, Prana,

ROLE OF AAHAR IN PREVENTION AND MANAGEMENT OF DISEASES

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Ayurveda is the world's ancient health care system. Ayurveda has always emphasized to maintain the health and prevention of the diseases by following proper diet and lifestyle regimen rather than treatment and cure of the disease. The main aim of Ayurveda is "Swasthasya swasthya Rakshanam Aturasya Vikara Prasmnam Cha" which means to maintain health of healthy individual and to cure the disease of diseased person. Ahara is the best of all medicines and is considered one among the three sub-pillars (Trayaupstamba) of Ayurveda. The Ahara (food) and Vihara (lifestyle) which are congenial to the channels, constitution and strength of an individual is termed as Pathya(wholesome) and that which is non-congenial is termed as Apathya (unwholesome). The preventive and curative aspects of Ayurveda revolve around the central theme of Pathya ahara and vihara. The principle of dietetics and nutrition in Ayurvedic system of medicine includes Pathyaapathya (wholesome and unwholesome diet), discipline of eating (Ashta Ahara Vidhi Visheshayatan, Dwadasha Asana Vidhi etc), Viruddha Ahara(incompatible diet) which helps in the prevention and management of disease of an individual. The Ayurvedic dietary regimen is designed in such a way that it provides energy not only for body but also for mind and soul.

Keywords: Ayurveda, Trayaupstamba, Ahara, Pathya, Apathya.

A REVIEW ON TANDULIYA (AMARANTHUS SPINOSUS LINN.) AS AAHARA AND ITS PHARMACOLOGICAL ACTIONS.

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Amaranthus species are widely promoted leafy vegetables whose shoots, leaves, tender stems and grains are eaten as potential herb in soups cooked with other vegetable and with a main dish or by itself. Species of this genus are used as pseudo-cereals in Europe and America and are mainly cultivated as vegetables in Africa. Tanduliya (Amaranthus spinosus Linn.) is one of common herb of Amaranthus species and well-known for its pharmacological uses. In Ayurveda shamhintas it is mentioned under Shaka varga well known for its role in Pitta, Kapha and Rakta vikara. Amaranthus spinosus Linn. has been reclaimed as a promising food crop mainly due to its resistance to high temperature, drought, pests, diseases and specially the high nutritional value of leaves and shoots. This provides high-quality protein, mineral, unsaturated oil, vitamins and various other valuable constituents. Traditionally, the boiled leaves and roots are used as diuretic, laxative, anti-diabetic, antileprotic, anti-gonorrheal, antipyretic, anti-snake venom, and expectorant and to relieve breathing in acute bronchitis. It also possesses antioxidant, anti-inflammatory, anti-androgenic, immunomodulatory and anthelmintic properties. The paper will present a bird's eye view of the nutritional, phytochemical and pharmacological properties of Amaranthus spinosus Linn.

Key words: Tanduliya, Amaranthus spinosus Linn., nutritional potential, pharmacological actions.

IMPORTANCE OF PRAKRITI FOR MAINTAINING OCCUPATIONAL HEALTH

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Every man or woman on the earth is born with some physical and mental peculiarities, which remain with him/her throughout the life; such features which are acquired by birth itself are called Prakriti. It is defined as group of characters inherited by an individual from Shukra-Shonit sanyoga. There is always tendency of Vata, Pitta and Kapha Prakriti individuals to give rise Vata diseases, Pitta disease and Kapha diseases respectively. So knowing prakriti is a wonderful tool for understanding oneself and others, and it also aids a person in making appropriate lifestyle choices like choose the occupation as per their prakriti for maintaining one's health. Thus, we can suggest diet, lifestyle changes, dosha shodhan

(panchkarma) in specific rutu according to prakriti & specific dhatupushtikaraka dravya according to Occupation. Occupation is an activity to which one regularly devotes oneself & which serves as one's regular source of livelihood. So, occupation suitable to Prakriti can be suggested, so that there will not be risk of any occupational hazard in future. Even during recruitment in companies, there should be Prakriti parikshan of every candidate, so that every employee will be aware of Health & safety in work environment. Thus, There will be update & applied Ayurveda in today's era, increasing awareness of people about health & safety during occupation in future by adapting diet, lifestyle & other measures suggested by vaidya, according to prakriti.

Key words: Prakriti, Occupation, lifestyle

ROLE OF AAHAR IN PREVENTION AND MANAGEMENT OF DISEASES.

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The healthy body as well as the diseases are nothing but the outcome of 'Ahara'. Out of all the factors for maintenance of positive health properly food taking occupies the most important factor because Ahara is the basic medicament other than any substance to maintain health. That's why Ayurveda has given three sub pillars 'Ahara , Nidra , Brahmacharya' under the social medicine in prevention and management of diseases.

Ahara is considered as Mahabhaishajya (the superior medicine). Various life style disorders and numerous diseases occur due to faulty dietary habits which may be prevented by proper Ahara and eating habits.

Ayurveda insists that Ahara should be chosen in accordance to the Prakriti or constitution of individual. Hitakara/ Pathya food (Wholesome food) as per Ayurveda is conducive for the maintenance of good health, longevity, strength, intellect, good voice and complexion. For a disease free life, Ayurveda emphasizes on the importance of proper nutrition through intake of food by appropriate food choices, food combination, and cooking methods, in right quantity which gets digested as well as metabolized in time. The time, season and place for the food intake are also important. It is advised to refrain from Ahitakar Ahara (unwholesome food).

Healthy body by intake of proper Ahara leads to happiness, observance of truth & brahmacharya and ultimately to salvation.

REVIEW ON CLINICAL IMPORTANCE OF OJAKSHAYA WSR TO PANDU (ANEMIA)

Priyanka Solanki

Ojas is a component which is said to be the pure essence of all the Dhatu's (tissue elements) of the body. It is one amongst the Pranayatana (seat of life). Ojas can also be considered as living radiant energy present in human body. It is required for the normal functioning of all the body elements. It is affected by both physical and psychological factors. The classical Ayurveda text describes Ojakshaya as one of the Ojavikara which may be prevalent in various diseases. In our classical text Pandu Roga is considered as a condition caused by OjaKshaya in the body. The prevalence of Ojakshaya can be clinically evaluated in the patients of Pandu and the same if kept in mind during treatment may arrest the further progress of the disease to complications. In Ayurveda classics Ojakshaya is described in relation of Pandu. It reveals that there might be prevalence of Ojakshaya in patients of Pandu. This review article is an attempt to understand the concept of Oja and Ojakshaya its relationship with Pandu.

Key Words - Oja, Ojakshaya, Pandu.

ANALYTICAL REVIEW ON NETRA KRIYA KALPA

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Introduction: Eyes are considered the most superior sense organ among five indriyas and this indicates the importance of preventive and therapeutic approaches for prevention and management of eye disorders. Sushrut (in Uttartantra), Vagbhatta (in Sutrashtana), Charak (in Chikitsa sthana) Sharangdhara (in Uttarakhand) and Chakradatta described Kriya Kalpa as most efficient approach for treatment of netra rogas. Present article will be an analytical review of netra kriya kalpa described by ancient ayurveda scholars and an effort to understand their probable mode of action.

Method: Conceptual review of ancient ayurveda texts, texts of contemporary science, articles and journals.

Result: After determination of type of kriya kalpa to be used, vaidya must be satisfied with the place where kriyakalpa is to be done which should have proper ventilation and sanitization, and equipped with all mandatory equipments for treatment and emergency situations. The drugs of kriya kalpa are absorbed through various routes like eye lids, blood vessels near eye, srotasas, lacrimal ducts, etc. depending on the nature of kriya kalpa used. The medicine of tarpana mainly constitutes ghrit preparation so as to cross the corneal epithelium easily due to its lipophilic properties. The drugs in Vidalak reduce intraorbital pressure in virtue of pressure exerted by them. The probable mode of action will be described in detail in following article.

Discussion: The drugs used in Kriya kalpa depends on nature of vitiated doshas, desha, kala, vaya and prakriti. Mode of action of Kriya kalpa, is a cumulative effect of contact time of drug with the tissues of eyes, amount of drug kept over eye, distance from which drugs are allowed to drop over eye, composition and concentration of drug. Expertise of vaidya is required to understand the sub-type of kriya kalpa that is supposed to be used in a particular person.

Keywords: Anjana, Aschyotana, Netra kriya kalpa, Parishek, Pindi, Putpaka, Vidalak, Tarpana.

A REVIEW ON PHYSIOLOGICAL PERSPECTIVE OF DINCHARYA PRACTICES AS PROPHYLAXIS FOR INDRIYA VIKAR

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Indriyas are responsible for the Yathartha Anubhava or true unadulterated knowledge of everything around us. Doshas never stay in balanced state, due to Nidan Sevan when Dushit Doshas (or imbalanced Doshas) reach the Adhithan of Indriyas it leads to total (Upghata) or partial (Uptapa) loss of function of that Indriya, which can further lead to any permanent disability. Ayurveda is the ancient science that leads to the holistic approach in managing various disorders. Two fundamental principles of Ayurveda are "Swasthasya Swaasthya Rakshnam", which basically deals with the preventive aspect, and "Aaturasya Vikaar Prashamnam", this deals with the management part of the disease. Our lifestyle is filled with the practices and Nidanasthat leads to the imbalanced state of the doshas (dosha dushti) like exposure to pollution (air as well as noise pollution), we are exposed to screens anywhere we see around us and for a very long time period (50-60% time of the day) like using mobile phones, laptops, tablets, television screens etc. and faulty food habits leads to the Daurbalya of Indriya. The Sharira and Indriya are feed with adulterated things with an extensive variety of distractions, this is mis-leading cell signaling mechanics of body affecting the perception through Asatmeyendriyarthasamyoga. Dincharya mentioned in Ayurvedic texts give the prophylaxis protocol for preventing this type of Indriya Vikar and maintaining the physiological functioning of Indriyas properly. Acharya Vagbhatta mentioned that one should wake up in Brahma Muhurta because that increases the longevity and maintain Dhatu Samya Avastha of the body. Some practices in Dincharya gives Bala to Urdhavjatu (Adhithan of all Indriyas) and prevent diseases of Urdhavjatu (eyes, nose, ear, head, mouth). These practices are Anjana, Dhoompaan, Nasya, Karnapooran, Gandoosh-Kaval Dhaaran, Dantadhaavan, Jihva Nirlekhanetc. They keep the Doshas in their balanced state and hence preventing Indriya Vikar. For skin (Twaka Indriya), Abhyanga, Udvartana, Anulepan etc. are beneficial. Padabhyanga and Padatradhaaran have effect in preventing eye disorders (by Prabhava). Dhoompana Dravyas like Haridra, Gugglu, Vacha, cleanses respiratory tract and oral cavity. Prayogic Dhoompanapleases the Indriyas (especially Manas). Nerve endings on cribriform plate of ethmoid bone are triggered by Nasya dravyas and sends message to CNS and initiates the normal physiological functioning of the body. Dincharya practices have a deep impact and numerous benefits for our indriyas hence one should give them place in their

daily routines. In the main paper we will discuss these aspects in details.

KEYWORDS - Asatmeyendriyarthasamyoga, Dincharya, Indriya Vikar, Ayurveda

ROLE OF AAHAR IN PREVENTION AND MANAGEMENT OF DISEASES

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Ayurveda is a 6000year old care system that asserts that science, philosophy & spiritually are necessary aspects for a healthy living. Ayurveda is considered not only a comprehensive medical system but also a way of life. Aahar plays a central role in ayurvedic living. Ayurveda places special emphasis on ahara, anna as a means to good life, health & wellness. Healthy & wholesome food nourishes the mind, body & soul. Food is the life of the living being because the direct fruit of the food is the life bearer, it is seen. Our body is composed of tridosha, dhatu & mala. Health as nutrition means balance in biahumours, tissue & wastes, good digestive power, positive & happy attitude in senses, mind & soul indicates the healthy condition of human being. The primary purpose of Ayurveda is not only the treatment of disease but prevention also. Three pillar of life- Aahar, Nidra & Bhamacharya. Diet is the first important pillar of life. It's very much beneficial to our life then the life will be happy with increasing body strength, color, complexion & growth, but misuse of these three things is harmful to our body. Rasayana & invigoration there are special foods & herbs to prevent aging, strengthen, immunity, improve mental faculties & increase vitality. Vajikarana substances are specially used as aphrodisiac & fertility improving agents. Such foods & substances should be consumed regularly so that health is followed (maintenance) that is health remains good & diseases which have not arisen can't be originated. Living all other worldly activities, the body should be followed because when the body is absent, there is a lack of all things for men. Those who live, lives senses, receiving praise from gentleman, being disease free live 36000 nights (days) up to 100 years.

Keywords: Ayurveda, Aahar, Disease, Swasthya.

THE PERSPECTIVES FOR UNDERSTANDING OF BASTI KARMUKHTA

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Basti Karma mentioned in Ayurvedic classics is having broader therapeutic action on almost all the tissues of the body and have rejuvenative, curative, preventive and health promotive actions. Basti is a therapeutic procedure in which the drugs administered into the anal canal by using 'basti' i.e urinary bladder of animal, stays in large intestine for a certain period to nourish the body as well as to draw the waste products from all over the body into the colon and to eliminate them out of the body by producing movements in the colon. Basti Karma is broadly divided in two types according to the consistency of the drugs Sneha Basti (Anuvasan) and Niruha Basti (Aasthaapana). In Sneha Basti/ Anuvasan Basti i.e. in this type medicated Oil/ Ghee, lipids are used, word Anuvasan indicates "To stay", the administered medicines stay inside for a longer duration, but still do not cause any untoward problem. In Niruha Basti/ Aasthaapana Basti, decoction of medicinal plants is the main content wherein other ingredients like honey, salt, lipids & other drugs are incorporated to form a colloid or a suspension. Word Niruha, indicates "To eliminate" or eliminate morbid Doshas or Disease from body, & its synonym word "Asthan" indicates "establish life span & age. Basti have been categorized into various types according to type of ingredients action of basti & number of basti. Medicines/ ingredients used in basti Karma are selected as per the condition of disease & condition of the patient. Basti is commonly used in all Vata Vyadhi (neurological disorders) & is also indicated in various diseases as Anaha (Distended Abdomen), Malavrodh (Constipation), Rajokshay (Amenorrhea), Adhman (Abdominal spasmodic Pain), Vatrakta (Gout), Pleea (splenomegaly) Parshva graham (Slipped Disc), Prishtha graham (Spondylosis), Akshepak (Paralysis) etc. It is also used for increasing weight in emaciated peoples (by Brihan Basti), & for reduce weight in obese (by Lekhan Basti).

Here an attempt has been made to understanding basti karmukhta.

Key word: Basti chikitsa, Basti, Basti Karmukhta

BASIC PRINCIPAL OF PANCHAKARMA

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Panchakarma a uniqueness of kayachikitsa (internal medicine) provides a completely unique method of ayurveda with particularly designed 5 techniques of inner purification of the frame through the closest feasible route. Such purification lets in the organic gadget to go back to homeostasis and to rejuvenate swiftly and additionally enables the preferred pharmacokinetic impact of drug treatments administered thereafter. Panchakarma provides a completely unique method of ayurveda to the remedy with particularly designed 5 techniques of inner purification of the frame which include the gross channels as much as the subtlest levels. Panchakarma allows the organic gadget to go back to concord and to rejuvenate swiftly & additionally promotes the desired pharmacokinetic & healing outcomes of drug treatments administered thereafter. Indian system of medicine commonly known as ayurveda has a holistic approach towards the disease and provides treatment without affecting the other parts of the body. Panchakarma is a combination of five procedures of purification- vamana (emesis), virechana (purgation), niroohavasti (decoction enema), nasya (instillation of medicine through nostrils), and anuvasanavasti (oil enema). The 5 purification procedures are vamana (emesis), virechana (purgation), vasti (enema), nasya (instillation of drugs through nostril) and raktamokshana (bloodletting). Panchakarma permits the biological system to return to harmony and to rejuvenate rapidly & also promotes the specified pharmacokinetic & therapeutic effects of medicines administered thereafter. Panchakarma is one of the purification methods described by ayurveda which helps to detoxify the body.

KEYWORDS - PANCHAKARMA, PURIFICATION, SHODHAN.

MARMA – A SCIENTIFIC TOOL FOR THERAPEUTIC AND DIAGNOSTICS IN AYURVEDA

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Introduction: In Sanskrit vital points are known as marmas and these vital points of energy are deep-seated. These points are very sensitive in nature and by massaging or by putting precise amount of pressure at particular marma points, we can establish balance, help in relieving pain as in case of musculoskeletal or other disorders and to improve overall health as they are denoted as energy points. It may be given importance along with oral or topical medication for salutary profit to an individual. In Ayurveda many instances are mentioned where indirectly utilization of Marma Science is utilized viz. abhyanga specifically on ears, head and foot, karna vedhana, Agnikarma at particular place etc. A thorough review of available literature was done. Sushruta Samhita, Charaka Samhita, Ashtanga Hridya and Ashtanga Sangraha are classics of content specially Sushruta Samhita. Along with this, yoga texts also describe about marmas. Different marma points have been described which states their particular effects which act on body as well as on mind. These marma points are centers for prana which can improve flow of energy and helps in retaining healthy and detoxified body. Three vital marma points that are head, heart and bladder are stated to be protected for individuals' life. These marma points can also be used as diagnostic tool as at site of marma, diseases can be reflected as pain, swelling or dysfunction. Modified contemporary versions of marma chikitsa which are being used in present era are acupressure, acupuncture, sujok therapy, varma (siddha) etc. Sushruta has specifically described marma as an important part to take care in any surgical or invasive procedures. Marma chikitsa is matter of practice and new dimension of wellness, it is a non-invasive, drugless & affordable method of treatment and diagnosis, which may be developed and dwelled for welfare of science.

Key words: Marma, Ayurveda.

ASATMYENDRIYARTHA SAMYOGA, AS A MAJOR CULPRIT FOR LIFE STYLE DISORDER

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Ayurveda has a comprehensive approach towards lifestyle disorders. Prevalence of lifestyle disorders such as hypertension, DM, CVS (Computer vision syndrome), obesity etc have been risen alarmingly in recent era due to stressful sedentary lifestyle. The ayatana Asatmyendriyarthasamyoga, Prajnaparadha and Parinama are the common causative factors for both exogenous and endogenous types of diseases. Hence it can be stated that these are causative factors for Trividha Dosha Prakopa. When these Ayatana are in Trivida Vikalpa i.e Atiyoga, Ayoga and Mithya yoga, they become responsible for manifestation of diseases. Depending upon the specific nature of causative factor and also the specificity of the Dhatu vaishamyas. Therefore it can be said that these factors causes disturbance in equilibrium of Dosha, datu & mala resulting in lifestyle disorders. Remodeling & adoption of unhealthy Ahara-Vihara leads to various lifestyle disorders. Firstly, they lead to the imbalance of body/ mind by vitiation principles, which make the body prone to disease no matter whether it is an infection, manifestation of hereditary inclination or life style disorders. Hence an attempt has been made in this paper to understand the concept of life style disorder in terms of Ayurveda. How asatmyendriyarthasannikarsha can be correlated to metabolism and role of these Ayatana as triggering factor in causing life style disorder. Asatmyendriyarthasamyoga refers to improper contact of the senses with their objects, and hence results in an over stimulation or deficiency of sensory and motor activity which leads to life style disorders.

Keywords- Asatmyendriyarthasamyoga, Ayatana, Dhatu vaishamyas, sannikarsha.

DIETARY RECOMMENDATION FOR CVDS

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CVD comprise of a group of disease of the heart and the vascular system. The major conditions are ischemic heart disease (IHD), hypertension, Cerebrovascular disease (stroke) and congenital heart disease. The annual number of deaths from CVD in India is projected to rise from 2.26 million (1990) to 4.77 million (2020). Coronary heart disease prevalence rates in India have been estimated that 1.6% to 7.4% in rural population and from 1% to 13.2% in urban population. Previously Cardiac diseases were mainly found in elderly peoples but due to change in the diet, modern lifestyle, environmental conditions, Cardiac diseases are extremely increasing in every age group.

In Ayurveda number of drugs, medicinal preparation, rasayana, pathya- apathya etc. had been mentioned, which have magnificent preventive and curative effect on Cardiac diseases. All these different modalities of Ayurveda can work together in the prevention of Cardiac disease. Among all these, pathya aahar (balanced diet) has its own important role in prevention and control of CVD. Several vegetables, fruits, whole grains, nuts, fish, poultry, vegetable oils have been widely studied and have shown potent cardio- protective action. Also, several research studies have supported the protective role of Diet against CVDs. They all can prevent CVDs or facilitate the restoration of morphology and functions of heart. The mechanisms included protecting vascular endothelial function, regulating lipids metabolism, modulating blood pressure, inhibiting platelets function, alleviating ischemia, suppressing thrombosis, reducing oxidative stress, and attenuating inflammation. The present review summarizes about the effects of Diet on CVDs.

ROLE OF SADVRITT IN LIFESTYLE DISORDERS

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Rapid economic development and increasing westernization of lifestyle in past few decades, prevalence of Lifestyle Disorders such as Hypertension, DM, Arthritis, Obesity associated with Cardiovascular disorders, PCOD, Cancer etc. have risen alarmingly in recent years due to Stress, Sedentary lifestyle etc. Ayurveda is a life science which describes

ways to prevent Lifestyle disorders in the form of proper dietary management, lifestyle advices etc. In cases where already diseases have taken place various medicinal treatment & Panchakarma are advised in Ayurveda. Ayurveda has explained importance of Sadvrittacharana by following Dinacharya & Ritu-charya which helps in prevention of any kind of diseases which may take place in future. Main reason behind any disease is Mithya, Hina or Atiyoga of Kaala, Artha & Karma. Also not following basic rules of Dinacharya, Ritucharya, and Vega dharana leads to vishama of Doshas which ultimately results in Roga/Disease. In Brihattarayi, each stage of Dinacharya: (Daily regime), their uses etc. Ritucharya ie rules to be followed according to Ritu (Seasonal regime), Do's & Don'ts for each Season has been specifically mentioned; also Panchakarma & Rasayana chikitsa for specific disease has been explained.

Keywords: Lifestyle diseases, Ayurveda, Sadvrittacharana

PRINCIPLES OF TARPANA KRIYAKALPA IN EYE DISORDERS

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Sushruta, the Father of ancient Indian surgery, has recommended 'Kriyakalpa' for the management of different type of Eye diseases, along with other forms of treatment. Acharya Sushruta described Kriyakalpa in detail in Uttara Tantra Adyaay 18. The term Kriyakalpa refers to the treatment, which can be applied for almost all types of eye diseases. The word "Kriya" means 'Therapeutic procedures' and "Kalpa" means 'Specific Ayurvedic formulation' adopted for topical use. So, Kriyakalpa described as specific treatment of Eye diseases. Kriyakalpa comprises of Tarpana, Putapaka, Seka, Ashchyotana and Anjana. The word "Tarpana" is derived from root 'Trup' that means to become satisfied. Thus the word Tarpana means anything which satisfies or regenerates and rejuvenates. Here mainly concerned with the eye, Tarpana by means of which the eye shed their weakness and attain better eye sight to use of fatty materials. Triphala Ghrita, Mahatriphala Ghrita, Jeevantyadi Ghrita etc. are most commonly used for Tarpana Kriyakalpa.

KEY WORDS – Kriyakalpa, Tarpana Karma.

MANAGEMENT OF VYANGA (MELASMA) WITH JALAUKA AVACHARANA &

KUMKUMAADI TAILAM NASYA: A CASE REPORT

THEME: BASIC PRINCIPLES OF AYURVEDIC SURGICAL PROCESS

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Purpose: Vyanga is emphasized as a Kshudra Roga occurs due vitiation of Rakta and pitta entities which mainly affects the complexion of a person. The disease Vyanga can be correlated with Melasma due to over production of melanin pigment occur in disease melasma. In melasma patches are seen especially on cheeks, nose, forehead and chin etc. Prevalence rate of melasma according to WHO is 2.125%. In modern medical sciences topical steroids have been recommended in management of melasma. However, topical steroids are not completely free from adverse effects and are generally over-priced. Also, treatment modalities given for melasma are usually not significant. Hence there is a need to search better cost-effective methods for the management of this disease.

Methods: It is a single case report with main aim to determine the efficacy of kumkumaadi Tailam Nasya & Jalauka Avacharana in the management of Vyanga. A young female patient of 29 years of Vyanga having symptoms Niruja Shyava Varna Mandalas over the face was treated with Jalauka Avacharana weekly once for a month and Nasya of Kumkumaadi Tailam at morning daily for a month. The assessment was done using melasma area severity index score. Follow-up was done weekly once for period of one month.

Result: There was encouraging relief observed in the symptoms on MASI score. The patient has shown well tolerance and satisfactory adherence to the treatment. No adverse event was reported during the course of the therapy.

Conclusion: The study concludes that and Jalauka Avacharana & kumkumaadi Tailam Nasya is safe and effective in the management of Vyanga. Considering the encouraging relief, well designed studies may be initiated to establish efficacies in a larger sample. Detail will be discussed in full paper.

Keywords: Vyanga, kumkumaadi Tailam, Jalauka.

ROLE OF SADVRITTA IN LIFE STYLE DISORDER

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Sadvritta helps keeping the mind healthy. A healthy mind is as important as a healthy body. Unhealthy mind generates wrong judgements and misconceptions by the intellects. It is responsible for producing disease such as life style disorders. Life style disorders are defined those health problems that react to changes in life style. The changed living habits due to increasing sedentary life style, job requirements, competitive living are the main culprits against a healthy life style. Ayurveda is a holistic Science. It aims Primarily to maintain healthy life in healthy individuals and secondly to treat the disease in diseased individuals. Lifestyle diseases are becoming more common these days and affecting the majority of the population Lack of physical activity, Unhealthy diet, poor sleeping patterns, Alcohol Smoking, Sedentary life style, Stress are some of the causes of lifestyle diseases. The major lifestyle disorder includes Heart diseases, Hypertension, Obesity, PCOS, Type 2 diabetes, cancer. We can prevent lifestyle disorders through ayurved sadvrutta by following by Dinacharya, Ritucharya, Panchakarma therapy, Rasayana therapy and Sadvritta which helps in prevention of any kind disease which may takes place in future.

Keywords : Ayurveda, Sadvritta, lifestyle disorder.

ROLE OF SHAMANA AUSHADHA AND MATRA BASTI IN

THE MANAGEMENT OF AAMVATA (RHEUMATOID ARTHRITIS)-A CASE STUDY

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Background Amavata is one of the commonest disorder of joints caused by impairment of Agni (digestive fire), formation of Ama and vitiation of Vata dosha. It is a disease of Rasavaha and Asthivaha srotas. The ama is carried out by the aggravated vata and deposited in Sleshmasthanas producing features like angamarda (bodyache), aruchi (loss of appetite), sandhiruk (joint pain), sandhisopa (joint swelling). It is closely correlated with RA according to clinical features. Female patient IPD No 21466 of age 47 years admitted in IPD of Ptkls Bhopal with complaints of pain & swelling in B/L knee joints, ankle joint and interphalangeal joints, on/off fever, morning stiffness(15-20min) with loss of appetite. Diagnosed as RA on the basis of signs & symptoms and investigations as RA Factor Quantitative 232.4IU/ml, ESR 38mm/hr, Hb 9.3gm%S. Uric Acid 6.5mg/dl. Patient was treated with Shamana aushadha and Matra basti. Result Patient got relief in pain, swelling & morning stiffness (assessed by CCRAS criteria before and after treatment) and also shows serological changes. We will discuss the details in full paper. Amavata is a complicated disease, the purpose of treatment in Amavata to minimize ama through its metabolism and to normalise the two vitiated Vata and Kapha dosha. Drugs having Ushna, Vata-Kaphashamaka, Shothhara (anti-inflammatory), Vednasthapana (analgesic), and Deepan properties should be used in management of Aamvata.

Keywords - Aamvata, Kapha, Agni

ROLE OF MARMA CHIKITSA IN PRESENT ERA

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Ayurveda is the science of life. It is the oldest system of medicine in world that has a unique perspective for harmonious living. Marma is the unique concept of Ayurveda whose detailed description is mentioned in Sushruta Samhita. Marma is defined as vital point of body, the region in which there is confluence of Mansa, Sira, Snayu, Asthi and Sandhi. Pran is situated on these places naturally. Marma Chikitsa is a supreme method of Ayurvedic treatment, for whole spectrum of health disorders. Stimulation of Marma points through various technique help in the removing of blockages from the Marma points giving physical and physiological relaxation and stimulate the flow of Pran thus resulting treat the various disorders and maintain the healthy state. In the present scenario Marma Chikitsa is an immediate and permanent way of healthy living at physical, mental, emotional and spiritual levels.

Keywords - Marma, Pran, Marma Chikitsa

IMPORTANCE OF STROTAS IN THERAPEUTICS

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Background - Ayurveda mentioned various concept related to normal physiological functioning of body, diseases and their management. In this way Ayurveda describe concept of strotas(micro -channels) of body which performs functions and circulation. Acharya explained purusha as assumed to be made innumerable strotas. Some strotas are micro and some are macro in structure and they adopt the same colour of particular dhatus of the body to which they belong. Any disturbance in physiology of strotas may lead to pathological manifestation, therefor it is very important to understand physiological and clinical concept of strotas along with its management. Ayurvedic Samhitas described anatomical and physiological concept of strotas broadly along with with the disease related to strotodushti and their management. **Aim and Objectives:** To study the role of strotas in therapeutics. **Material & Methods:** 1. Relevant Ayurvedic and modern literature is the material of paper. 2. Previous Ayurvedic treatises. **Discussion:** Strotas nourishes body, maintain metabolic and digestive activities and restore process of detoxification.: strotas one of the vital entities of human body responsible for normal health status. **Conclusion:** Thus it is necessary to study the role of strotas in therapeutics.

Keywords:- Strotas, Dhatus, Ayurveda, Purusha.

BASIC PRINCIPLES OF KRIYAKALP

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Ayurveda is one of the great gifts of the sages of ancient India to mankind. It is one of the oldest scientific medical system in the world with a long record of clinical experience however it is not only a system of medicine in the conventional sense of curing disease. It is also a way of life that teaches us how to maintain & protect health. The Acharya have described detailed local therapeutic procedures to administer and cure ophthalmic disorders in simple but effective method. Acharya susruta termed them as "Kriyakalpa". Acharya susruta described kriyakalpa detail in chapter 18 of susruta utartantra. Basicaly kriyakalpa is made of two words i.e. kriya and kalpa in which kriya means Tarpana, putpaka etc. & kalpa means plan or looking forward etc. In kriya kalpa we plan a Tarpan, putpaka procedure etc. for patient to get relief in eye disorders. Kriya kalpa is a main procedure of Ayurved in a Branch of shalakya tantra . Acharya susruta describe 5 type of kriya kalpa and Acharya shadagddhar disrobed 7 type of kriya kalpa. The treatment that refers to the procedures in which medication /drug are applied in or around the eye ball as a method of treatment. In this current paper we will describe about the brief concepts about kriya kalpa described in different literate.

Keywords: Ayurveda, kriyakalpa, Netra roga.

IMPORTANCE OF MANAGEMENT OF AGNI IN LIFESTYLE DISOREEDERS

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Non communicable diseases or lifestyle disorders in today's scenario is considered as an global emergency. Today trend of living where there is no time for proper eating, sleep and rest, sedentary life style and unhealthy or faulty diet which alters the normal state of Agni intern causing life style disorders results increasing in graph of LSD day by day. According to ayurveda an healthy individual is who has equilibrium in all the three doshas, Normal and proper functioning of Agni, normal function of dhatus, normal functions of malas, pleasant soul and happy state of mind. As Ayurveda says Agni is the sole cause for life existence its proper functioning and maintenance gives healthy life and impairment causes certain diseases.

As Agni has its prime importance in the maintenance of health as well as causation and manifestation of several life style disorders. To prevent the diseases manifestation and to remain in healthy state one should always focus on state of Agni and its management. Management at all the three impaired levels of agni, management at Jatharagni level, Bhutagni level and also at Dhatvagni level. The main aim of this paper is to understand the importance of management of Agni in prevention of lifestyle diseases in today's scenario.

Keywords - Agni, NCD's, ayurveda

Clinical evaluation on role of vaman karma in the management of Mukhdushika (Acne Vulgaris)

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Mukhdushika is a most common disease & usually self limiting condition of teenagers and young adults, but it results in disfigurement of facial and psychological status of an individual by manifesting itself on the most important part of the body i.e. face. Face is the index of body & mind; many times it contributes to feeling of inferiority; because it will be severe at an age (the teens) when people tend to be sensitive about personal appearance. Mukhdushika is a present burning cosmetic problem occurring in adolescents, and it causes both physical & psychological scar having negative impact on social lives & self esteem. Selection of Vamana Karma is based on repeated recommendations of different Acharyas on Mukhdushika. Vamana Karma is one of the major purificatory method of the Panchakarma. It expels out all the vitiated doshas from the body, especially kapha dosha. This disease is very stubborn in nature, perhaps this might be the reason that almost all the Acharyas have advocated such a difficult & critical procedure for the management of the disease.

ROLE OF SADVRITTA IN LIFESTYLE DISORDER

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The incidence of lifestyle diseases associated with CVD is high on the rise. CVD continue to be the major cause of mortality representing about 30% of all deaths worldwide. With rapid economic development and westernization of lifestyle in the past few decades, prevalence of these diseases has reached an alarming proportions among the Indians in recent years. Covid 19 and its impact on today's world is a challenge ahead. A certain conduct as wearing masks, sanitizing hands and surfaces, social distancing are taken as major guidelines for prevention of spread of Covid 19. Acharya Charak has given a comprehensive account of mode of healthy and happy life. Acharya Sushrut considers a man healthy only when he is in the state of biological balance and enjoys sensorial, mental and spiritual wellbeing. Such a state of health can be achieved only by observing the rules of good conduct i.e., sadvritta. The mind and the body continuously interact and influence each other under the influence of environmental factors. If this is not controlled and moderated appropriately, it gives rise to pathological problems. Sadvritta is similar to the idea of yama and niyama described in context of Yoga. Different kinds of emotions such as kama, krodh, etc. arise as consequence of manas dosavaisamya. Through practice of sadvritta, the sattva guna prevails over rajas and tamas and thus preserves good physical and mental health.

Keywords - Lifestyle disease, Sadvritta, Yama, Niyama, Manas dosavaisamya.

EFFICACY OF KSHARSUTRA THERAPY IN MANAGEMENT OF PARIKSHEPI BHAGANDAR (HORSE SHOE FISTULA) : A SINGLE CASE STUDY

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Ayurveda is a age old science and Shalya Tantra by Acharya Sushruta written as Sushruta Samhita can be compared to any book on Surgeries written centuries later. In the context of Chikitsa, Acharya has described all sorts of surgical managements and some of them still have no comparisons. Anorectal diseases like Arsha & Bhagandara are callous to be cured and among them Bhagandara (Fistula-in - Ano) is considered under Ashta Maharogas. Fistula- in -Ano at modern parlance is a common Anorectal condition prevalent in population worldwide and its prevalence rate is 15-16% of all Ano rectal Surgical admission in India, second highest after Haemorrhoids. Horse Shoe Fistula is one among them that indicates the unusual pathway of spread of an abscess originating in the deep posterior anal space, manifesting with multiple openings which can be correlated to Parikshepi bhagandara described by Acharya Vagbhata. The treatment of such fistula is more complex due to the possibility of faecal incontinence and delayed healing. This case study is of 48 years old male patient, presented with external openings at 7 'o' clock on right side and 5 'O'clock on left side with pus discharge since 1 year. The patient was successfully treated using Ksharsutra without any complications in as span of 2 months. Ksharsutra therapy can be done is small set up with minimal equipment and moreover the patients remain ambulatory during whole course of treatment. It is very safe, simple and sure short of treatment for Anal Fistula.

Keyword :- Bhagandara, Horse Shoe shaped Fistula, Ksharsutra.

ROLE OF KSHEERBALA TAIL MATRA BASTI AND MURIVENNAM TAIL KATI BASTI IN THE MANAGEMENT OF KATIGRAHA – A CASE REPORT

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Katigraha is the commonest encountered disease. It is the condition which is characterised by stiffness, pain and impaired functioning of Lumbar spine region due to vitiation of Vata in katipradesh. Even though this condition is not life threatening but it hampers the daily activity. Kati itself is one of the seats of Vata dosha and the root cause of disease is aggravated by Vata. According to Ayurveda, it involves the dushti of Asthivaha Srotas. About 80% of the industrial population and 60% of the general population suffers from low back pain due to their wrong posture. Case Report – A female pateint of 38 year old working as a tailor came to our hospital having complaint with low back pain which radiates to left lower limb, tingling sensation in B/L lower limb, numbness in left heel region, difficulty in walking, loss of appetite, indigestion and disturbed sleep due to pain. Aim and objective – To evaluate the efficacy of Ksheerbala tail Matra Basti and Murivennam tail Katibasti in Katigraha for relieving pain, stiffness and impaired functioning of Lumbar spine. Result – Patient got marked relief in the pain, stiffness and tingling sensation along with improvement in walking. We will discuss the details in full paper. Conclusion – Katigraha is a common disorder of present era which is Vata pradhan Tridoshaj vyadhi in Ayurveda. Through this study we can conclude that Matra Basti with Ksheerbala tail and Kati Basti with Murivennam tail is effective in reducing the symptoms of Katigraha.

Keywords – Katigraha, Matra Basti, Kati Basti

MANAGEMENT OF MIGRAINE WITH LODHRADI KSHEERA BRIMHANA NASYA- A CASE REPORT

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Migraine is complex neurological disorder that manifests with recurrent headache, nausea, vomiting, photophobia or phonophobia. Migraine a vascular spasm of the cranial blood vessels and stimulation of pain fibres in trigeminal nerve. The prevalence of migraine is 15% to 20% in women and 4% to 7% in men. The highest prevalence occurs between the ages of 25yrs to 55yrs. Migraine is a common disabling brain disorder. Episodic migraine (EM) is characterized by <15 headache days per month and chronic migraine (CM) is characterized by ≥ 15 headache days per month. The World Health Organization (WHO) estimated that there are 3000 migraine attacks occurring daily for every million population. Ardhabhedak is one of the Shiroroga which can be correlated with migraine.

Ardhabhedak occurs due to vitiation of Tridosha, Migraine is one of the most common diseases which affects large number of world population and involves Paroxysmal unilateral headache which is characterized by recurrent attacks of headache widely variable in intensity, frequency, and duration. Ardha parshwa (unilateral), bhed, Toda, shoola (pulsating, throbbing type of pain), Pakshat, Dashahta, Akasmat (paroxysmal), Prakasha Asahishnuta (photophobia) are the classical symptoms of Ardhabhedak. Due to modern way of life style, missing meals or going out in the hot can frequently provoke episodes of migraine. In Ayurveda's approach towards the management of Ardhabhedak is very effective and the chances of recurrence are also very less.

This article represents the case of a 42 years old female patient with complaints of recurrent right temporal headache with nausea since 10 years associated with cough and sputum since 3 months. The case was diagnosed as ardhabhedaka and managed on the ayurvedic principles (oral medications and panchakarma) for 7 days. RESULT-The significant relief was found in the frequency and severity of headache, nausea, vomiting, MIDAS and quality of life after 3rd day of Nasya karma and has no re-occurrence of signs and symptoms was found after 7 days of Nasya karma. CONCLUSION-Thus, it can be concluded that migraine can be successfully managed through ayurveda.

Keywords: Migraine, Ardhabhedhaka, Suryavarta

RAKTMOKSHANA

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Since ancient times, Raktmokshana has been one of the best parasurgical therapies indicated in various medico-surgical conditions. It is the course of removal of vitiated Dosha that collect in the body and one of the methods of shodhan chikitsa. Among various types of Raktmokshana, jalouka avacharan i.e., leech therapy is more popular now a days worldwide. The father of surgery, Acharya Sushruta has described the therapeutic use of leeches. The therapy has been proved absolute safe with obvious advantages which does not cause any unwanted effect. Except hirudin, inhibitor of ferment thrombin, there is a whole range of biological active alkaloids combination. Leech therapy is a good blood purification treatment which has property to lie down the aggravation, redness and painful sensation promptly and in which little amount of blood is eliminated to drain out the vitiated Pitta, Kapha and Rakta dosha responsible for many bloodborne diseases. Earlier the benefits of leech therapy thought to be derived from the amount of blood lost, hence relieving congestion and removing the noxious humors. But subsequent studies have proven that more than the blood loss, it is the salivary secretions of the leech which contain an amazing cocktail of medicinal substances having therapeutic use in many medical & surgical conditions, to reduce post - operative swelling, reconstructive surgery and pain relief in various arthritic diseases. Leech therapy is extraordinarily beneficial strategy which gives desired results. So, it is the need of time to spread awareness about leech therapy and its adequacy. It is the elective treatment promising more powerful and secure results for the society.

Keywords: Raktmokshana; Jalouka avacharan; Shodhan chikitsa; Leech therapy; Hirudotherapy

EVALUATE THE EFFECT OF MARMA CHIKISA ON GULFA MARMA

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Marmavijyaniam is an extra ordinary and dynamic part stated in Ayurvedic texts. It is also related with trauma and its effect on body has tremendous value while performing any surgical treatment. Marma is a place where Prana (vital parts) resides. The flow of Prana in the body creates physical, mental and emotional flexibility. If the flow of Prana will obstruct the physiology is disturbed. Marma Chikitsa creates an opportunity to experience powerful and energetic transformation at physical, mental and emotional level by positive link with unconscious brain. Marma Chikitsa is an important aspect of Ayurvedic treatment where the application of pressure on the Marma points re-establishes vital energy along a complex system of subtle channels called Nadis. Marma Chikitsa has dual benefits of disease control with instant symptomatic management. Marma Chikitsa is not merely the massage, its multiprocedural which include Mardana, Lepana, Pidana, Bandhana, Snehana, Abhyanga etc. It is applied according to the condition, site of Marma present and pain bearing thresh hold of the patient. In Sushrut Samhita 107 Marma are described. The Gulfa Marma is Shakhagata and Rujakar Marma. This Marma neither result in deformity nor causes death but results Ruja, Sopha, Stabdhta when injured. The present paper highlights Gulfa Marma, anatomically as per Rachna Sharir and try to conclude as what it can be compared structurally in modern terms as well as applied aspects.

Keywords - Marma, Marma Chikitsa, Gulfa Marma, Ruja, Sopha, Stabdhta.

ROLL OF AAHAR IN PREVENTION AND MANAGEMENT OF DISEASE

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In Ayurveda diet forms the important component of life as it is included in the (Trayo Upastambha) three pillars of life. The importance of aahar has been described in the Ayurvedic samhitas for better health and prevention of diseases. Ayurveda focuses on consuming proper aahar for healthy living. Diet is the basis of strength, complexion and vitality in the living beings. It is the factor responsible for origin, maintenance and dissolution of the different worlds as those of Brahma. Diet is also responsible for growth, health and normal functioning of the senses. Ill health is caused by irregularity of diet. Aahar is the best of all medicine. Ayurveda emphasizes basic dietary guidelines in terms of appropriate food, combination of food, method of cooking storage and eating, atmosphere hygiene and etiquette (Ashtavidha aahar vidhi vishesha ayatana). Aahara is considered as the best among the three upastambhas, Aahara is considered as the best sustainer of life (Vrittikaranam Sreshtham). Our Upanishads and classical texts state that diet is the essential of life -"Anna ev prana". Diet is medicine in itself. Food replenishes and supports the doshas, dhatus and malas and stabilises life. Actually, diet can be beneficial for our health only when we eat for the sake of health rather than taste.

Always remember that our life is not meant for food but the food is essential for our life.

CLINICAL IMPORTANCE OF SROTAS

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Ayurveda, the Indian system of medicine, describes various aspects related to the normal physiological functioning of the body, diseases and their management. Ayurveda was the first medicine system to describe the existence of millions of pathways within the human body. they called these ducts or channels or tubular or transportation system of the body as srotas. Thus the broad concept of srotas in Ayurveda means the subtle channels of the body that perform the functions of transport and circulation. Srotas not only perform vital functions of the body but also restore the general health condition of the body. Malfunction and deficiency in the source can give rise to many pathological events inside the body.

Srotas Nourishes the body, maintains metabolic and digestive activities and restores the process of detoxification. Abnormalities in the srotas (srotodushti) include disturbances in the transport process. Pathological conditions related to abnormalities in Srotas may be medically managed. The clinical approach to Srotas is described in the study. They are carriers of factors that cause the exacerbation (exacerbation) or mitigation (elimination) of doshas. Which are important

for gaining knowledge of the diagnosis as well as treating the root cause of the disease.

Keywords :- Srotas, Disease, Srotodushti

MANAGEMENT OF AGNI IN NONCOMMUNICABLE DISORDER

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Health is a state of complete physical, mental & social wellbeing & not merely an absence of disease or infirmity. All living beings aim for a disease free life but fail to do so because of sedentary life & unhealthy eating habits which alters the normal state of 'Agni' intern cause life style disorders or noncommunicable disorders (NCD). The qualities of healthy individuals are narrated in Ayurveda as equilibrium of all three Doshas. Normal state of Jatharagni, state and function of Dhatus & Mala. Diseases that impact on our lifestyles are heart disease, dyslipidemia, stroke, obesity, type 2 diabetes etc. With increasing prevalence of life styles disorders in India one out of 4 Indians is at the risk of dying from NCD before the age of 60-70 years. Healthy life styles area style include various physical & mental health by means of proper hygiene, diet regulation, exercise for fitness. Agni is given prime importance in the management of health as well as causation of NCD. Food is ranked first for the maintenance of health & lifestyle disorders. Consumed food & drinks undergo metabolic transformation in the digestive system which is mainly carried out by Agni. Food provides nourishment to bodily tissues element like rasa etc. Agni is the sole cause for existence of life & leads to death, its proper maintaence helps to live long life & its impairment give rise to diseases. The state of Agniis not only based on food quality& quantity. It also has numbers of confounding factors like prakriti, kala, desha, manasikaavastha etc. to avoid diseases manifestation & to retain healthy state one should always concentrate on the state of Agni & its management.

Keywords: Agni, Lifestyle disorders, Obesity, Diabetes mellitus, Lipid Disorders

MANAGEMENT OF PSORIASIS THROUGH SHODHANA- CASE SERIES

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Skin is the largest organ of human body which serves as the protective covering against external environmental threats. They may be in form of pathogens, allergens or mechanical threats. Skin is also of utmost importance from the perspective of cosmetic aspect. Any pathology which impacts the skin is of concern from protective as well as cosmetic point of view. Psoriasis is one such skin condition which leads to disfigurement of skin. It is caused by combination of genetic factors namely immune stress, dietary deficiencies or sensitivities, and accumulation of toxins in the body. It impacts a person's well-being from the perspective of their physical and emotional health and it also leaves him/her socially debilitated. Consequentially, their quality of life is negatively affected. Its course tends to be chronic and unpredictable to manage according to contemporary medicine. There is no satisfactory cure for it. For this agony, holistic approach of Ayurveda may provide a better relief. Ayurveda advocates regimens and treatment options that promote the physical, emotional and psychosocial wellbeing. As appearance of skin impacts one's emotional and psychosocial wellbeing also, Psoriasis becomes a condition of concern as it's seen as a social stigma. Keeping above in mind present case series efforts have been made to treat 5 patients diagnosed with psoriasis through the Shodhana (Vamana followed by Virechana). The results were evaluated before treatment, after treatment and post treatment follow-up on the basis of a reduction in the PASI score, Skindex 29 and the improvement in dermatological life quality index. These parameters showed significant reduction in the respective scores. Thus, it may be concluded that Shodhana Chikitsa can provide an efficient result for managing psoriasis.

Keywords : Psoriasis, Vamana, Virechana, Ayurveda

ROLE OF SADVRITTA IN THE PREVENTION OF PSYCHOSOMATIC DISORDERS

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According to WHO health is a state of complete physical, mental and social well being and not merely the absence of disease or infirmity. Even Ayurveda suggests that the health is a balance state of Tridoshas, Agni (digestive fire), Sapta Dhatus and Trimala along with the peaceful state of Atman, Indriyas (senses) and Mann (mind). The mental and social well being is considered equally important along with the physical wellness. Lack of moral values, Disturbance in relationship, decreasing social interaction gives rise to a feeling of isolation, which is the root cause of many psychosomatic conditions like hypertension, insomnia, migraine, peptic ulcers and irritable bowel syndrome are some of the common psychosomatic disorders. In order to cure these ailments, it is very essential to enhance the mental status. Ayurveda the science of life has its focus on improving the physical as well as mental, social and spiritual well being of an individual. For maintaining mental health various codes and conducts of life have been suggested in the form of Sadvritta and Achararasayana. Always one should act in such a way that, he will be always healthy by remembering all the things mentioned in Sadvritta. In Sadvritta various rules and conducts are mentioned regarding hygiene, speech, diet, natural urges, study, social behavior and even behavior with females. These rules are capable of molding the character and personality of an individual leading towards a healthy mind and body. This paper is an humble effort to present the role of these ethics and codes in the prevention of psychosomatic disorders.

Keywords : Mental health, Indriyas, Mann, Achararasayana

"A REVIEW OF BALYA ACTION OF VIDARIKANDA IN TRIBLE ZONE AS MENTIONED IN AYURVEDA"

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Background- Acharya Sushruta has explained 37 Gana and each Gana has multiple indications. The nomenclature of Gana is given by the first drug in that particular Gana in Vidarigandhadi Gana. Vidarigandha is the first drug mentioned in this Gana. Each Gana is followed by its potential action on dosha, dhatu, mala and clinical indication. Bala refers to the physical strength generally and any medicine that increases it is known as Balya. Folk medicine comprises of traditional healing believes and medicines used in past and contemporary cultures mostly by people who are not license medical practitioner. Folk medicine is a system based on traditional modes.

Aim and Objectives - This paper trying to elaborate, evaluate and discuss the medicinal property, Balya effect of Vidarikanda.

Material and Methods - The text book of Ayurveda, its commentaries and text book of modern medicine along with various clinical studies published in index journal have been review thoroughly.

Discussion - Vidarikanda is very important drug, which is described from ancient time. Acharyas already know the importance of Vidarikanda in the therapeutic (Balya) management. It is indicated in Shosha, Gulma, Angamarda, Kasa, Shwasa and having Vata-Pittanashak property.

Conclusion - Vidarikanda has Madhur Rasa, Shita Veerya and Guru, Snigdha Guna and it pacify Vata, Pitta and Rakta dosha and having Brihmani, Vrashya, Jivaniya, Rasayan, Stanya, Shukral, Balya property mentioned in Ayurvedic text.

Keywords - Vidarikanda, Balya, Folk medicine.

A REVIEW ON THE ROLE OF SADVRITTA IN LIFESTYLE DISORDERS

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Lifestyle of a person is successive additions of his/her physical activity co-ordinated with psychological functioning, which shows in the form of habits, behaviour, dietary and living pattern. It involves psychological and somatic control over the physical and sensory activities. When this control and co-ordination is disturbed, it leads to the derangement of lifestyle and results in lifestyle disorders. To sustain a healthy (Hitayu & Sukhayu) and joyful life, Ayurveda has a number of different principles including Ahara and Vihara (dietary habits and daily routine), Dinacharya (daily regimen), Ratricharya (night regimen), Ritucharya (seasonal regimen) and Sadvrittapalan (ideal habits), Sadvritta being one of them. Sadvritta = sad (good) + vritta (vihara -regimen). Sadvritta refers to personal and social behavioural rules, which prevents various diseases. Sadvritta provides guidelines about ethics & morals to be followed in mental, physical and social life. But, due to today's hasty lifestyle, there is a tremendous rise in lifestyle diseases and it is affecting majority of the population and is posing a huge public health threat around the world. A wide range of medical and psychiatric diseases are recognised to be caused by the way individuals live their life. In this paper, we will discuss the role of lifestyle factors in morbidity and mortality related to common medical and psychiatric diseases. We will explore how and if positively modifying lifestyle factors can help to improve or prevent medical and psychiatric disorders with sadvritta. The Sadvritta (ideal routine) is of utmost importance in maintaining a healthy and happy life.

Keywords - Sadvritta, Lifestyle disorders, Psychological life

THE ROLE OF SADVRITTA IN LIFESTYLE DISORDERS

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Lifestyle means a pattern of individual practices and personal behavioural choices. Diseases that result mainly from an individual's abnormal lifestyle are grouped under the term "lifestyle diseases". Wrong lifestyle patterns keep people away from activity and push them towards a sedentary lifestyle, leading to many health problems, resulting in chronic Non-communicable diseases that can have life-threatening consequences. According to the National Family Health Survey, 13 percent of women and 9 percent of men in India are overweight or obese. Obesity increases the chance of other lifestyle disorders. Death rate due to ischemic heart disease in India is 165.8 per 100,000 population. Around 116.4 per 100,000 people in India die due to cerebro-vascular diseases.

The most common lifestyle disorders are cardiovascular disease such as hypertension, heart attack and stroke. Cancer, Alzheimer's disease, asthma, chronic liver disease, Chronic Obstructive Pulmonary Diseases (COPD), diabetes and osteoporosis. These diseases are driven by globalization of sedentary lifestyle, unhealthy diet (over eating, over dependence on processed foods, energy drinks, artificial sweeteners and fast foods) physical inactivity, altered sleeping patterns, stress, exposure to tobacco smoke or alcohol misuse. Therefore, most of these diseases are preventable as they eventually progress in early life due to lifestyle. Ayurveda is known as leading life science and describe way to prevent and control diseases. Apart from conventional drug approach, Non-pharmacological aspects in Ayurveda has wider boundaries that includes daily and seasonal conducts under the headings Dinacharya (daily regimen), Ritucharya (seasonal regimen), Ahaarviidhi (Rules for consuming food), general behavioral pattern as Sadvritta and Achara Rasayana (code of right conducts) and Yoga. Furthermore this study will be focused mainly on Sadvritta. The purpose of this Paper is to analyse the role of Sadvritta in lifestyle disorders.

Keywords: lifestyle disorders Sadvritta,.

ROLE OF MARMA CHIKITSA IN PRESENT ERA - CERVICAL SPONDYLOSIS

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Ayurveda is the traditional Indian system of health science. Ayurveda is commonly referred as science of life, it is made of two words ayu and veda ayu means life, and veda means ancient science of knowledge. Ayurveda contains so

many treasures one of them are Marma therapy it is one of the hidden gem of Ayurveda. Acharya Sushruta describes about Marma in Sharir Sthan, Marma is the point where Mamsa, Sira, Snayu, Asthi, Sandhi conjoin. Prana circulates throughout the body through these marma, any injury affecting the Marma results in disturbance in flow of prana on other side manipulating and stimulating marmas in proper manner improves flow of Prana in the body. Common ailments like headache, bodyache, faulty spinal alignment pain in the joints can be rejuvenated through Marma Chikitsa. In cervical spondylosis also marma therapy gives mericulous results. By stimulating marma - ansa, ansaphalak, krakatika, kakshadhara and vidhura we can get results in cervical spondylosis. each marma is stimulating for two times a day for 15 days. a steady and moderate pressure is applied slowly and gently. pressure will be increased gradually depending upon patients strength. Patient is showing significant results on cervical spondylosis after therapy.

This clinical study shows that ayurveda marma points can be effectively implemented for the management of pain, stiffness, and tenderness of cervical spondylosis.

CONTRIBUTION OF AYURVEDA IN ATMANIRBHAR BHARAT

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AatmaNirbhar Bharat is the vision of the Prime Minister of making India a self-reliant nation. On May 12, Prime Minister arendra Modi announced in his address to the nation an economic package of Rs 20 trillion to tide over the corona virus crisis under the tmanirbhar Bharat Abhiyan. He said making the country self-reliant was the only way to make 21st century belong to India. alth contributes positively to the life span and quality of life on all aspects. Also health of an individual aids in emotional, social, spiritual and economic well-being of a family, society and thus a nation. Ayurveda is a booming trend of treatment in the present era as we witness the present day circumstances. The medicines, treatments and lifestyle changes which people are adopting presently prove that Ayurveda is beneficial and effective at all times. Prime Minister said that lifestyles which included yoga and ayurveda were picking up globally and that the Ayush manufacturing industry has grown exponentially from Rs 22,000 crore six years ago to Rs 1,40,000 crore. Ayush was also becoming a desirable destination for the start-up sector, he pointed out.

Key words - AatmaNirbhar Bharat, Ayurveda

IMPORTANCE OF "LANGHANA" IN CURRENT SCENARIO

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In Ayurveda the Aim of the Science it mentioned as "Swasthasya Swasthaya Rakshanam Aturasya Vikarprashamna" Which when translated conveys the meaning of "To maintain the health of a healthy individual and cure the disease in the diseased. Panchakarma is potential treatment modality of Ayurveda which utilizes various Karma such as Vamana, Virechana, Basti, Nasya and Raktamokshana for achieving health benefits. Panchakarma not only possess ability to treat disease but also prevent disease prevalence effectively. The Procedure which produce Lightness or Reduction in the body components are called Langhana. Fasting therapy results in Significant reduction in weight and body mass index (BMI). In a study short term fasting therapy is compared with low calorie diet. Significant reduction in weight and Leptin levels were achieved through fasting than low calorie diet. Increased Beta-oxidation in observed during fasting. In Today's era sedentary lifestyle is seen in many individuals irrespective of their work profile, hence one can observe many lifestyle disorder Which are predominantly Santarpanottha shows in a day to day practice and treating chronic illness where there Vaidya has to use Langhana as a Pradhana Chikitsa many times. Langhana Has many type and every type has its own specific indication, it is a skill in using Langhana in various disease conditions. Langhana helps in digesting Ama doshas, increases the Agni, brings Lightness to the body and Leading to Dosha Samyata. Thus helps in treating the disease from its root cause.

Keywords : Langhana, Panchakarma, Lifestyle.

ROLE OF AGNI IN MANAGEMENT OF HYPERTENSION

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Agni is an important aspect of ayurveda as all the state diseased or health revolve around the state of Agni. There are mainly 3 types of Agni which are Jatharagni, Dhatavagni and Bhutagni. Jatharagni relies on Jatharagni. Jatharagni digests the food, after digestion food will result in formation of 'Prasad Bhaga' and 'Mala Bhaga'. When there is a state of Agnimandya the digestion will end in the formation of Ama. This Ama will cause Srotoavrodha and vitiation of all dosha. It will increase peripheral resistance and can lead to Hypertension. When the state of Agnimandhya and Ama formation become chronic it will result in atherosclerotic changes. In management of hypertension focus is given on to treat Agnimandhya. Acharya Charak has already described Dhamanipratichaya as one of the Nanatmyaja disease of Kapha dosha.

Keywords: Agnimandhya, Srotoavrodha, Hypertension.

ROLE OF AYURVEDIC TREATMENT IN THE MANAGEMENT OF HEMI PLEGIA (PAKSHAGHAT) - A SINGLE CASE STUDY.

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Hemi plegia is paralysis of muscle soft he lower face, arm leg on one side of the body. In addition to motor problems other losses may occur e.g. sensation, memory, cognition. The most common cause of hemiplegia include trauma, brain tumours and brain infections. It is clinically correlated with pakshaghat in Ayurveda. A male patient aged 50 years old already diagnosed case of left side hemi plegia came at GAAC, because he didn't get satisfactory results after the treatment of 10 days. As per Ayurvedic classic Pakshaghat is included in vataj Nanatmaja Vyadhi. So, patient was treated with Abhyanga, nadi swedana, udhvarthan, basti, nasya. The patient got significant improvement in all the subjective criteria with above Panchakarma and Ayurvedic medicines.

ROLE OF EMERGENCY TREATMENT IN AYURVEDA

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An acute and critical injury or sickness that requires instant treatment and puts a person's health in threat, whether they are conscious or not, is referred to as an emergency. The belief that Ayurveda plays no part in emergency care is untrue; instead, Acharyas have clearly described emergency care in Ayurveda using terms like Sanubhadhan, Atyaayik, Twarita, Ashu, and Sadhya Vyadhi. General emergencies and diseases are both taken into account in ayurvedic medicine. Chakrapani says that these three factors Nidan, Dosha, and Dushya combine or associate, they do so fast and extremely forcefully, causing diseases with severe manifestations or with all of the symptoms and signs of diseases. This is referred to as an emergency or an acute sickness. Acharya Charaka divided the diseases into Mridu (mild) and Daruna (severe) in which Daruna refers to an urgent condition or emergency. Ayurveda talks about emergency management, which can be helpful in emergency and life-threatening situations and simply requires enlightenment. It is significant to highlight that Ayurvedic principles can be used to address mild to moderate situations like Pravahika, TamakSwash, AtisarJwara etc. An Ayurvedic Physician for great length of Ayurveda. Some general medical emergencies which treatment has best describe in Ayurveda are hyperthermia (Jwara), acute diarrhea (Atisar) severe migraine (Ardhavbedhaka), asthma (TamakaSwasa), Trauma (vranopchar), gynecological emergencies, burns (Daha), poisoning (VishUpachar) cardiac arrest (HridayRoga) etc. It is important to note that all mild to moderate emergency can very well be managed according to Ayurveda.

Keywords - Emergency treatment, Atyaayik emergency, Pravahika, TamakSwash, Atisar,

A CONCEPTUAL STUDY ON MARMA AND ITS PRACTICAL APPLICATION IN CHIKITSA

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Ayurveda is a living science that believes in treating the mind, body, and spirit to achieve total health, and this ancient wisdom is mirrored in the unique idea and composition of marma as well. Marma is not just anatomical markers, but also locations where the tridosha, in its subtle forms Prana, Ojasa (soma), and Tejas, may be found (Agni). They also have three gunas: sattva, raja, and tamas (manas contents) as well as the soul or life force (bhutatma). Sushruta Samhita and Siddha, respectively, include detailed descriptions of marma and marma chikitsa. Marma Chikitsa/ Therapy is the manipulation or stimulation of Marma in the treatment of different ailments. The Prana (vital energy) present in marmas may be directed to eliminate blockages (even in distant locations) and promote energy flow, resulting in a state of healthy body, mind, and spirit, through various ways of marma stimulation. The purpose of this page is to give a general understanding of marma and marma treatment. Ancient science literature, Ayush physicians/surgeons, the internet, and personal experience are all used to gather information.

Keywords- Marma, marma point, Prana, etc.

TITLE :DYSMENORRHEA THE PAINFUL MENSTRUATION

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Menstruation is normal vaginal bleeding that happens as part of woman's monthly menstrual cycle. Dysmenorrhoea is the condition of painful menstrual periods or menstrual discharge associated with pain. It is seen commonly in teenage girls and in young women. The pain is most often manifests as menstrual cramps, like a throbbing pain or cramping pain in lower abdomen. It may also be associated with low-back pain, thighs, leg pains, nausea, vomiting, diarrhoea etc. It is commonly divided into primary dysmenorrhoea and secondary dysmenorrhoea. In Primary dysmenorrhoea pain occurs without any organic pathology and initial onset takes place usually 6-12 months after menarche, when ovulatory cycles are established. Pain duration is commonly 8 to 72 hours and is usually associated with the onset of menstrual flow. Secondary dysmenorrhoea can also occur at any time after menarche, but may arise as a new symptom during a woman's fourth and fifth decades, after the onset of an underlying causative condition. Common causes for secondary dysmenorrhoea are fibroid uterus, endometriosis, ovarian cyst, pelvic inflammatory disease etc.

In Samhitas menstruation associated with pain as cardinal feature is termed as Udavarta, a condition described under Vataja Yonivyapad. Based on the clinical features, Udavarta can be compared with primary dysmenorrhoea, and remaining conditions under secondary dysmenorrhoea. The current study is aimed to take up primary dysmenorrhoea i.e. Udavarta or udavartiniyonivyapad. The reason for onset of Udavarta is abnormal upward movement of Vayu causing difficulty in discharging the rajas (menstrual blood). This can be managed by directing vayu to its normal downward movement (anulomagati). Generally in Chikitsa Granthas the term Kashtartava is used to denote painful menstruation. In this study hingwadichurna 3gm with lukewarm water is beneficial in kashtartava.

PRINCIPLES OF EMERGENCY MANAGEMENT THROUGH AYURVEDA

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Medical emergency is the state that needs immediate care from physician these activities may include any procedure drug administration or surgery that required for the maintenance of ABCD in emergency i.e. A (airway), B (breathing), C (circulation), and D (deformities). These type of medical emergencies can be caused due to various condition in the body like acid bas imbalance, disturbed homeostasis, endocrinal crises, environmental fluctuations, infections and accidental injuries. The condition which are fatal and life threatening considered as emergency conditions which requires specific

treatment protocol. It is emergency treatment in ayurveda is not present and in emergency one need total only allopathic medicines and ayurveda has limited role to play in chronic ailments only. It is not true to say that ayurvedic texts are not having description of emergency management. Ancient acharyas have used various terms like sadhya, Ashu, twarit, in emergency condition where quick management is needed. In this paper unattempt has been made to understand ayurvedic basics of emergency management in different diseases. It includes understanding emergency condition according to ayurveda and management accordingly. It is important to note that mild to moderate emergency very well managed according to ayurveda.

Keywords - Ayurveda, Emergency, Atyayik avastha, Darun ,sadya, Ashu.

SADVRITTA: AN ANSWER FOR PREVENTING LIFESTYLE DISORDERS

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We are living in the era where the prevalence of lifestyle disorders is increasing acutely. As the name suggests lifestyle disorders are the diseases that are linked or caused by our lifestyle, often termed as Non- Communicable diseases (NCDs). Main causes of lifestyle disorders are physical inactivity, Unhealthy eating habits, addictions like smoking and drinking alcohol. The diseases that are increasing due to faulty lifestyle are- chronic obstructive pulmonary disease, type 2 diabetes, heart disease, hypertension, metabolic syndrome, PCOD, stroke, depression and obesity. We all know what is wrong in our lifestyle that can cause diseases but still we do it. Ayurveda says there are three main causes of developing any disease and one of them is Pragyapradha, Pragya means intellect and Apradha means the fault or error so, Pragyapradha means the faulty decisions we make through our intellect even after knowing the consequences of it. That will eventually leads to development of diseases and lifestyle disorders can be one of them. Ayurveda is the science of life. Acharyas gave us the codes of conducts thousands of years ago in order to keep ourselves healthy under the topic "SADVRITTA". Sadvritta word can be break down into two parts- Sad means true or real and Vritta means from all directions so, it can mean the true or real knowledge of all the directions or aspects of life i.e. Social, Personal, Ethical, Eating habits, Religious etc. If one follows the Sadvritta it can give two fold benefits to that individual- first and the most important one is 'Arogyata' which means prevention from diseases or attaining the state of health and the second one is Indriyavijaya which means one can build or develop control over all the senses. Following Sadvrittagives positive impact on all the dimensions of health- physical, mental, social, spiritual and emotional. Achar-Rasayana (Behavioral conducts that can give Rasayana like benefits to the body) and Dharniyavegas (Kayika, Vachika and Mansikavegas that should be suppressed to be healthy) are also mentioned that can help in preventing lifestyle disorders.

Keywords - Sadvritta, Lifestyle disorder, Pragyapradha.

APPLICABILITY OF SUSHRUTOKTA SHALYAKARMA IN PRESENT ERA WSR TO FISTULA-IN-ANO

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Acharya Sushruta is known as father of surgery worldwide. He described the concepts of the surgical procedures, which are even used in practice in present era. Acharya Sushruta has classified the Shalyakarma in three main steps, which are Purvakarma, Pradhanakarma and Pashchatakarma. The well known Ashtavidha Shastrakarmas described by Acharya Sushruta come in the category of Pradhana karma. These includes Chedana, Bhedana, Lekhana, Vyadhana, Eshana, Aharana, Visravan and Sivana. Acharya Sushruta also described Shashti Upakrama for Vrana Chikitsa, different types of Yantrakarma, Principles of surgical incision etc. Bhagandara or fistula-in-ano is being a common anorectal disease in present time. Modern surgical techniques are not capable enough to treat it completely and even there are maximum chances of recurrence after these procedures. Concepts of Shalyakarma for Bhagandara described by Acharya Sushruta which also includes the use of Ksharasutra, help in treating the disease completely and even nullifies the chances of recurrence. This

article describes surgical management of fistula-in-ano by the concepts of Shalyakarma described by Acharya Sushruta.

Keywords – Shastrakarma, Acharya Sushruta, Ksharasutra, Bhagandara, Fistula-in-ano.

A REVIEW ON FOLKLORE MEDICINE USED BY TRIBES OF MADHYA PRADESH AND THEIR ROLE IN AYURVEDA

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Madhya Pradesh sustains a very rich traditional plant wealth and inherits unique plant communities. In the state of Madhya Pradesh there are about 28 tribes spread over the entire state and enriched with primitive tribes such as Baiga, Bhariya, Korku, Sahariya, Korwa, Gond, Bhil and other tribal community. Tribes are settled healers and agriculturist and have very rich knowledge of plant based resources utilization for their survival since time immemorial. In the state, about 1100 medicinal and aromatic plants are found out of which 500 plants are in category of potential use. These tribes are utilizing the plants for food and medicinal values and have been conserving them since last several years in their habitat. We need to gather more information about folklore medicine it will help to find Substitute of endangered species of Ayurvedic Drugs, improve the knowledge about availability of regional medicinal plants, exposing different uses of prevailing medicinal plants. These valuable herbal drugs should be identified and conserved for documentation and recognition of its various uses, aiming further studies and validate them to enriched Ayurvedic Extra Pharmacopoeial drug. Various survey carried out on ethno-medicinal plants used by tribal community of Madhya Pradesh. The present paper exclusively deals with review on various research done on ethno-medicinal plants used by tribes of Madhya Pradesh in various diseases.

MANAGEMENT OF AGNI IN NON – COMMUNICABLE DISORDER W.S.R. GRAHANI

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A healthy body creates a healthy mind. A healthy gut molds a healthy body. This establishes the relation of gut with that of the brain.

Agni is the invariable agent in the process of paka. Ingested food is to be digested, absorbed and assimilated, which is unavoidable for the maintenance of life, and is performed by the Agni.

Grahani and agni are having Adhara-adheya-sambandha. Grahani is described as an agni adhishtana by most of The Acharya's.

In present era, Grahani roga is a common GI tract disorder affecting the daily life because of its direct link with improper food habits and stressful life style. Grahani is the main functional part of mahasrota in between amashaya and pakwashaya, also known as the 6th kala i.e. pittadhara kala Where jatharagni resides and it's main function is to hold the ahara upto the end of avasthapaka and after completion passes it into pakvasaya.

Keywords : Grahani, Agni, Mahasrota

IMPORTANCE OF AHAR IN PREVENTION AND MANAGEMENT OF DISEASE

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Ayurveda considers Aahara as one of the three supporting pillars (Tryaupastambha: Ahara, Nidra, Brhamcharya) Ahara has been given prime importance since Vaidic times. Acharya Kashyap has named it as Mahabhaishjya. It is responsible for the growth, development of human body and mind and enhancement of Ojas. The existence of human life is based on Ahara. In Ayurveda it is considered that everything is made by panchmahabhuta so human body is also made by

panchmahabhuta. So if there is lack of something in body then it will be fulfilled by Ahara only. Ayurveda describes the method, code and discipline of taking a healthy diet. The selection of a person's diet according to the physical constitution is important for maintaining health. Both psychological and physiological disorders mainly - heart disease, obesity, diabetes, high blood pressure and cancer are major health problems generated from food. Healthy and unhealthy foods being responsible for happiness and unhappiness respectively. The disease can be cured without any medicine by following a healthy diet only, whereas hundreds of medicines cannot cure the disease in the absence of healthy diet. According to laulimbajra "medical management is effective and inclusive when advocated with planned dietary regimen just as carelessness is the root cause of all diseases.

The importance of Aahara has been described separately by Acharya S, especially in the Brihatrayi, a special chapter has been described for Annapana vidhi. The principles of diet and nutrition in Ayurvedic system of medicine include various classes of diet i.e. food and drink, the principle of pathyapathya, the discipline of eating (Ashtahara Vishayatana, the dwadash asana pravicharna etc.), Virudha Aahara (incompatible diet), Ashtahara Vidhi Vishayatana includes eight disciplines of eating, described by Acharya and the Dwadash Asana Vidhi includes twelve disciplines described by Acharya Sushruta & it is very important in daily life to promote positive health.

Keywords: Ahara, Mahabhaisajya, panchmahabhuta

ROLE OF AAHAR IN PREVENTION AND MANAGEMENT OF PRAMEHA

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Abstract: Ayurveda science establishes balance amongst body, mind and soul. It has holistic approach for longevity. specially its fundamentals of Diet and lifestyle help to promote general health and treat lifestyle disorders. At the present scenario Diabetes mellitus is the concern for every next person due to sedentary lifestyles. Diabetes mellitus is a complex metabolic syndrome characterized by involvement of multiple body systems. It is caused due to inadequate production of insulin, or inadequate sensitivity of cells to the action of insulin. In the condition of inadequate sensitivity of insulin, food and lifestyle changes can play a vital role to regulate it and managing BSL levels. Ayurveda treatise mentions various regimen to prevent the type 2 DM with the lifestyle modifications and diet changes in day to day life. The characteristic features of DM have close resemblance with different varieties Prameha. In all Ayurveda texts, causes of Prameha are more and more related to diet and lifestyle. Hence adopting measures mentioned in ayurveda classics can be important for prevention as well as management.

Keywords:- Prameha, Ahara. Lifestyle, Ayurveda

POLYCYSTIC OVARIAN SYNDROME – A NEW LIFESTYLE DISORDER

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In our Country, marriage is a religious rite intended to obtain the 'purusartha chatustaya'. The primary aim being, to give birth to a good progeny. The woman is considered most essential factor for producing offspring because of the fact that the important components for conception i.e. rutu, kshetra, beeja, and ambu are more related with her. Now it is seen that one third of infertile population seeking advice shows ovulation failure, means absence of stree beeja (ovum) in Rutukala. As beeja is the core factor of the female reproductive process and absence of this factor can no way result in formation of garbha in spite of proper rutu, kshetra and ambu. PCOS was first identified by Stein and Leventhal in 1935. They described a group of women who were obese and infertile, with enlarged ovaries with multiple cysts. Few of these original features are now considered consistent findings in PCOS. Approximately 30-40 percent of teenagers coming to OPDs suffer from PCOS. While the major cause for worry in women suffering from PCOS is infertility, it can also become life-threatening as around 40-60 percent of women with PCOS suffer from obesity, which in turn leads to diabetes, uterine cancer and high cholesterol. It is a common endocrine disorder where there is an imbalance in the

hormones produced in a woman's body. Many women with PCOS demonstrate challenges to feminine identity and body image due to obesity, acne and excess hair; also, infertility and long-term health-related concerns compromise the quality of life and adversely impact on mood and psychological well-being. Women who have PCOS are more prone to depression, anxiety, low self-esteem, negative body image, and psychosexual dysfunction.

Management of PCOS is difficult and involves multispecialty approach. Lifestyle change is the first-line treatment in the management of the majority of PCOS women who are overweight. Evidence shows that lifestyle change with as little as 5-10% weight loss has significant clinical benefits improving psychological outcomes, reproductive features (menstrual cyclicity, ovulation and fertility) and metabolic features as well.

Key words: PCOS, Infertility, lifestyle change

PRINCIPLES OF NASYA KARMA IN AYURVEDA.

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Ayurved is a science of life which describes about maintainance of good health in a healthy individual and curing of the disease in a diseased person. Panchkarma, which is a combination of five therapeutic procedures, the prime aim of which is shodhan or bio-purification of the body. By the procedure of panchkarma, the doshas (Toxins) are removed from the body and hence the body attains tridosha samyata (Balance of Tridosha). Out of the five procedures of panchkarma, Nasya karma is one and it is considered as one of the best procedure to alleviate the doshas from Urdhwa jatru. Nasya karma means the procedure in which the medicines are administered through nasal route. In Ayurveda, Nasa is considered as the gateway to Sira (Head). Hence the diseases related to Urdhwa Jatru (Karna, Nasa, Netra, Mukha, sira etc) are best treated by Nasya Karma. The medicines administered through nostrils reaches the Shringatak Marma of Sira and spreads throughout the Murdha (Brain) and then reaches the Srotas of Karna, Netra, Kantha and removes the aggravated doshas from the head, hence alleviating the disease. In nasya karma the medicines are given in different forms like Swaras (Extracted Juice), Kwath (Decoction), Kalka (Paste), Churna (Powder), Tail (oil) etc, through nostril, for treating Urdhwajatrugat rogas.

Key Words - Ayurveda, Nasya karma, Shodhan, Murdha, Urdhwa Jatru, Panch Karma.

ROLE OF SADVRIT IN LIFESTYLE DISORDERS.

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Rapid economic development and increasing westernization of lifestyle in past few decades, prevalence of Lifestyle Disorders such as Hypertension, DM, Arthritis, Obesity associated with Cardiovascular disorders, PCOD, Cancer etc. have risen alarmingly in recent years due to Stress, Sedentary lifestyle etc. Ayurveda is a life science which describes ways to prevent Lifestyle disorders in the form of proper dietary management, lifestyle advices etc. In cases where already diseases have taken place various medicinal treatment & Panchakarma are advised in Ayurveda. Ayurveda has explained importance of Sadvritcharana by following Dinacharya & Rutu-charya which helps in prevention of any kind of diseases which may take place in future. Main reason behind any disease is Mithya, Hina or Atiyoga of Kaala, Artha & Karma. Also not following basic rules of Dinacharya, Rutucharya, Vega dharana leads to vishama of Doshas which ultimately results in Roga/Disease. In Brihattarayi, each stage of Dinacharya (Daily regime), their uses etc. Rutucharya i.e rules to be followed according to Rutu (Seasonal regime), Do's & Don'ts for each Season has been specifically mentioned; also Panchakarma & Rasayana chikitsa for specific disease has been explained.

KEYWORDS: Lifestyle diseases, Ayurveda.

ROLE OF AHAR IN PREVENTION AND MANAGEMENT OF DISEASES.

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As we all know that "Ahar" is one of the Tray Upstambha described by our Acharya's. Ahar, Nidra and Brahmacharya are important tripods of our life. Which can make human body healthy and powerful in all aspects the ahar also (improper and imbalance) may be root cause of many diseases. And even ahar is also named "Visha (Poison)" if it has not been taken in proper way, proper amount, proper combination and proper time etc. Which are given in our texts.

Here I want to clear that pathya should be use as ahar in other word, so proper ahar is only single and most important factor in medical field that take place the important role of prevention and management of diseases.

Key word :- Ahar , Pathya, Tray Upstambh, Visha.

ROLE OF VIRECHANA KARMA IN HYPERLIPIDEMIA

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Hyperlipidemia is a medical term for abnormally high levels of fats (lipids) in the blood. The two major types of lipids found in the blood are triglycerides and cholesterol. Cholesterol is a fatty substance that travels through our bloodstream on proteins called lipoproteins. When you have too much cholesterol in your blood, it can build up on the walls of your blood vessels and form plaque. Over time, plaque deposits grow larger and begin to clog up your arteries, which can lead to heart disease, heart attack, and stroke. Hyperlipidemia is one of the life style disorder due to the today's faulty life style including food habits, minimal physical exercise, stress, anxiety and depression. According to Ayurveda Lipid can be correlated to that of Medodhatu. Hyperlipidemia can be correlated to medodosh and subsequently as medoroga.

The treatment principals mainly includes Samsodhan Chikitsa. Virechana karma by correcting the vitiated state of the whole digestion process and controls mal production of lipids and by increasing the excretion of bile (pitta), increases excretion of the excess formed lipid along with bile. Hence Virechana karma is highly effective in management of hyperlipidemia.

ROLE OF AAHAR IN PREVENTION OF MENSTRUAL DISEASES

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In today's modern era Many changes are found in life of women due to busy and hectic life schedule .Since women are considered as the most essential factor of continuity of human race on earth , and Menstrual health is very important for them to live a healthy life . Many women are leading a very high pressure life, particularly when it leads to manage their career and family. Women often tends to ignore health issues speedy reproductive and Menstrual health , which are vital for a healthy body and focussed life . And due to all these , women ignore their diet , and usually prefer easy made fast foods or packed foods that are too unhealthy for their life , and also they ignore the importance of regular exercise and yoga that will not only help to maintain physical but only their mental health will also be good . Therefore it is important to sensitize society about the cause of menstrual diseases and how only preventive measures can help them to save themselves . According to Ayurveda, the regulation of Aartav is carried out manily by Apan Vayu , and dusht Aahar is the main factor that vitiates Apan Vayu , and dushti of Apan vayu results in Artav dushti and disturbance in menstrual cycle .

MANAGEMENT OF AGNI IN AJIRNA BY PIPPALI.

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In current era, faulty dietary habits, sedentary lifestyle, stress, exertion, improper sleep, less physical activity are crucial factors for diseases. All these causes interrupt in function of digestion and absorption leading to many digestive disorders. Ajirna is a disease as well as symptoms of maximum digestive disorder. Ajirna is influenced by Agni. Malfunction of Agni i.e. Mandagni causes Ajirna. Agni has given prime importance in Ayurveda because due to Agni dushti a lot of diseases occur in which Ajirna is either a symptom or the causative factor. The disturbance of Agni function causes Ama which lead to sroto sanga and srotoupalepa. Due to this the micronutrients are unable to reach the level of Dhatus which lead to emaciation and causes diseases. Pippali has katu - Tikta rasa, snigdha and laghu Guna, ushna veerya, Madhura vipaka. These Rasa, Guna, veerya, vipaka all acts on Agni of our body and help in regulation of Agni and digestive functions gets improved. Various Karma of Pippali only in Agni vardhan which is very important to cure Ajirna because the main cause of Ajirna is mandagni.

AN OVERVIEW OF SROTAS W.S.R. THERAPEUTICS IN AYURVEDA

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In Ayurveda, ayu is defined as conjunction of body, soul, mind and senses. Each has been given due importance in the maintenance of health and prevention and cure of disease. Ayurveda mention various aspects related to the normal physiological functioning of body, diseases and their management. Ayurveda elaborated one such concept of Srotas which means micro-channels of body that performs functions of transportation and circulation. The Srotas not only perform important functions of body but also restore normal health status of body. Vitiation and depletion in Srotas can lead many pathological events inside the body. Present article described clinical perspective of Srotas as per ayurveda considerations. When the vitiation of Srotas occurs, the treatment of moolasthan can cure the whole deformity because moolasthan is the control system of the whole Srotas.

Key word: Srotas, Srotodusti,

CONCEPT OF SHUKRA DHATU IN AYURVEDA IN RELATION TO THE MODERN ENDOCRINOLOGICAL APPROACH TO REPRODUCTIVE PHYSIOLOGY.

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Ayurveda proposes some fundamental principles regarding health like panchmahabhuta, Tridosha, Triguna, Saptadhatu mala, Ojas, Agni and Shotasa, which remain unchanged even in present era. Among there dosha dhatu mala theory are most relevant & applicable in Ayurvedic Physiology. The Dosha are predominant and control the perform all the functions of the body. The dhatu are struced elements and they nourish and support the body each dhatu is originated from its preceding one. All dhatus grow & develop from the nourishment provided from ahar. There are seven different type of dhatu, strucharal and functional units of body. Ras Rakta, Mansa, Meda, Asthi, Majja and Sukra. These dhatus have their own shrotas (Channels) through which they move from one place to another. Reproduction is one of the most biological processes which ensure the continuity of species, without its life would come to the end on the earth. In Ayurveda it is shukra dhatu which is primarily concerned with the function of reproduction. Being the last dhatu which is primarily concerned with the function of reproduction being the last dhatu amongst the seven dhatu presents in entire body it is considered as the purest and the extreme dhatu of the body & as the sara of all previous dhatus. Shukra is present in all ages through all the life but becomes functional only after puberty (in adults) in childhood it is present but remain in invisible form. Shukra Dhatu performs several important functions like garbhot padan (Preproduction) through the pumebbja (male samite) and sribeeja (female gamete) Dhairya (to maintaining patience of the optiman level of sexual act.) chyavan (timely ejaculation) preeti (desire of sexual act) harsha (pleasure during sexual act) and systemic functions like dehbala (Physical strength) the correlation of shukra dhatu in modern aspect is still untouched & unexplained.

The paper is planned to discuss various points associated with the basic concept of shukra, which are needed to be explored in the light of modern endocrinological approach.

PRINCIPLES OF EMERGENCY MANAGEMENT THROUGH AYURVEDA

PAIN MANAGEMENT WITH AYURVEDA -A STEP TO DECREASE CHRONICITY

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Pain can be described as any physical or mental suffering or discomfort caused by illness or injury. Pain is usually transitory, lasting only until the noxious stimulus is removed or the underlying damage or pathology has healed, but some painful conditions, such as rheumatoid arthritis, cancer and idiopathic pain, may lead to chronicity. Chronic pain is emerging as a significant public health problem. It will exert an increasing social and economic toll in the next two decades in the country with significant spending on surgical treatment and hospitalization. A study about the incidence of chronic pain in India estimated a population prevalence of 19.3%, with 33% of patients reporting inability to do work. Our ultimate solution to pain is a pain-killer, which on frequent use kills our resistance power. Also, we are approaching towards a devastating epidemic of opiate abuse in our country, and it is of critical importance that this problem be addressed. In this article, review of the classical text with special references to pain, and its management through Ayurvedic procedures such as Snehana, Swedana, Agnikarma, Jalaukaavcharan, Vedhankarma, Lepankarma & Bastikarma has been discussed in context to their utility in Pain management. Furthermore, brief outline has been given on Shaman chikitsa, added upakramas, Satvavjaya and Yoga for Pain management have also been incorporated. An integrated approach towards Pain Management should possibly answer the grief involved in treating this symptom of varying degrees. Taking a step forward, the Ministry of AYUSH, India has stressed this alarming topic and professed its theme as "Pain Management through Ayurveda" for Second National Ayurveda Day.

Keywords: Chronic pain, Integrative pain management, Opioids

ROLE OF AHARA KALPANA IN SWASTHA & ATUR- WSR TO PREPARATION METHODOLOGY

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Ahara has the most important role in life, where it is considered as the only medicine. It is the foremost pillar among the three pillars of Ayurveda – Trayopastambha- Ahara, Nidra, and Brahmacharya. Acharya Charak has described Ahara for fulfilling both the aims of Ayurveda i.e. Swasthya Rakshan & Vikar Prashmanam. Acharya Sushruta mentioned that Ahara (food) is said to be cause of origin, stability and destruction for all the living beings. There is nothing else except diet for the sustainability of life. Ahara Kalpana is also a unique concept of Ayurveda where human health & cure of disease could be handled. These are very important part of treatment system of Ayurveda. As described in Charak Samhita ahara quantity depends upon Agni-Bala of person / patients. These Ahara Kalpana show unique & specific effects on various conditions of human body & diseases according to their preparation methodology and its proportions of ingredients. For example- Dadhi- We can use it in health as well as different diseased conditions according to the proportion of water only. There are so many factors influencing the Ahara Kalpana to maintain the equilibrium state of human physiology. The factors are- 1. Proportion of water, 2. Proportion of Anna (Pathya-Kalpana), 3. Virudh Ahaar, 4. Anupaan, 5. Sansarjan Karma Preparations in Panchakarma treatment, 6. Garbhini Paricharya (diet schedule preparations), All based on the proportion of ingredients and preparation methodology.

ROLE OF AAHAR IN PREVENTION AND MANAGEMENT OF DISEASES

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In Ayurveda, Aim of treatment is prevention of diseases and cure of already manifested diseases. In trayo upastambh (Ahara, Nindra, Bhrahmacharya) Ahara is the best of all medicines. According to Charaka, all the Dravyas are Aushadhis and these are of two types Dravyabhuta Aushadhi and Adravyabhuta Aushadhi. So ahar come under dravyabhut aushadi. Every living and non-living beings in this universe is composed of five basic elements Prithvi, jal, Teja, Vayu and Akasha and this panchabhuta components of ingested food nourishes their respective tissue elements in the body. due to poor diet, poor eating habits, lack of exercise, Smoking, excess alcohol, poor sleep, stress due to heavy workload and increased consumption of unhealthy food. Many of the life style disorders occur to faulty dietary habits like diabetes, hypertension, obesity etc. The preventive and curative aspects of Ayurveda is manifested in the term of pathya ahara and vihara. for this Ayurveda emphasizes basic dietary guidelines in terms of Ashtavidha ahara and Ahara vidhi visesha ayatana.

Key words:- pathya ahar, Ayurveda, Aushadhi, panchmahabhut

ROLE OF AYURVEDA IN THE MANAGEMENT OF VANDHYATVA (INFERTILITY)

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Infertility is defined as the failure to conceive after a year of regular intercourse without contraception according to modern science. According to Ayurveda, Infertility primarily refers to the biological inability of a woman of reproductive age to contribute to conception & also the state of a woman who is unable to carry pregnancy to full term. It is a significant social and medical problem and a stressful experience for the couples worldwide. Average incidence of infertility is about 15% globally. Infertility can arise from either of the partners. Weight, diet, smoking, medical conditions, other substance abuse, environmental pollutants, medications and family medical history, infections might have an effect on conception in couples. In Ayurveda main cause of any abnormal function in body is agnimandya (vitiation of the digestive fire of body) & tridosha dushti (vitiation of three governing factors of body). Main treatment principle in Ayurveda is Agnideepan and Aam pachan (Strengthening the digestive fire), Vatanulomana (proper channelization) and Shodhan (Purification). Thus, Ayurveda focuses on the treatment of infertility holistically with an aim of improving the overall health and quality of life of the individual. The problem of infertility is fairly common nowadays and it has become need of the hour to find out solution which is having less complications & affordable. Here, a general overview regarding the Ayurveda line of management and practices that are followed in case of infertility in females will be discussed. In order to present management strategies, an attempt has been made to collect findings from the various research articles which prove that Ayurveda can play a major role in the treatment of infertile couples.

CLINICAL ASSESSMENT OF SHASTROKTA LANGHANA UPAKRAMA IN ROUTINE PRACTICE W.S.R TO SAMYAK LANGHANA LAKSHANAS

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In Ayurveda clinical practice, Langhana upakrama is the most applicable treatment before planning any shaman or shodhana chikitsa. If not performed or assessed properly, expected results of shamana or shodhana chikitsa are not obtained. In the full paper, detailed clinical assessment of a patient undergoing langhana will be discussed along with explanation of subjective and objective parameters of samyak langhana lakshana.

DIABETES REVISED STANDARD

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Diabetes mellitus touching people of all geographic, ethnic or racial origin and its prevalence is increasing globally. In

2021, Approximately 537 million adults (20-79 years) are living with diabetes. If we look in to the causes of Diabetes apart from the inbred inheritance, marked changes in lifestyle and dietary pattern are definitely key factor. Previous researches shown limitation in managing the associated symptoms but provide rationale for new research as we can comprehend over the last decades that modern science started paying attention on clinical manifestation, just because even after strict blood sugar control with conventional hypoglycemic drugs the macro vascular complications [Renocordial] are very likely to happen. Shift in the contrary belief that pathogenesis start from the islets of Langerhans to the hepatocyte where insulin resistance as the initiator of systemic insulin resistance.

Seeing the Ayurveda fundamental of Madhumeha pathogenesis we must reveal the clinical manifestation of Diabetic patient and select the drug accordingly. The fundamental of Agni Mandya and Kleda in Prameha has deeper clinical important to improve the quality of life in T2DM. The Kleda is related with Kledak Kapha and Jal pradhan dhatu n Mala and perform the due functions in physiological role of providing the nutritive stability and support. Due to Nidan the Vikruti in Kleda, results in Mandagni and the Keldan karma is affected in subsequent Dhatu and Mala. Modern research also starts focusing on change in Hemodynamics or altered metabolic milieu in Diabetic cases, that landed in to multifactorial glomerular hyper filtration in Kidney, which in turn give clinical manifestation and the complications. Sometime no clinical symptoms when the metabolic function of Liver and hemodynamic function kidney are working within physiological frame.

In fast changing scientific era the concept of Kleda has to be explicitly interpret literally, clinically, and laboratory to add in proper Diagnosis, Prognosis and Prevention of Diabetic complication.

Keywords: Madhumeha, Diabetes mellitus, Kleda, Hemodynamics, Dosha, Dhatu, Mala

PRINCIPLE OF GARBHAVKRANTI

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The word Garbhavkranti comprises of two words garbha and avakranti. "Garbha" is the composition of shukra and shonita (that is male and female gametes) and avakranti – to come inside or to come nearer. Therefore the meaning of garbhavkranti is decent of soul in the womb. Ayurveda has an outstanding explaining regarding this subject. As ayurveda always puts emphasis on maintaining the health of healthy. The process of garbhavkranti explained beautifully in ayurvedic text. Thorough understanding the concept of garbhavkranti definitely helps in getting a healthy progeny. Having a healthy progeny is everyone's wish in today's era. Different acharya has different opinions related to garbhavkranti. It gives precise description of Garbha vriddhi and vikas kram in detail. The knowledge of Sharir starts with garbhavkranti. As per acharya sushruta tejas (heat) generated during coitus which further leads to activation of vayu then shukra is excreted by the action of teja and vayu reaches uterus. Then the shukra combines with artava. Once the shukra shonita samyoga occurs the entry of atma takes place. Atma also known as "jiva" which is achintya, avyaya, akshaya. Due to the effect of several entities like daiva, panchamahabhuta, satwa, raja, tama and asura which is impelled by vayu and reaches the uterus and stays there. As per modern science this process can be correlated with fertilization and implantation. Although there is no explanation of atma in the modern science. Fertilization is the process of fusion of the spermatozoan with the mature ovum. It begins with sperm egg collision and ends with production of zygote. Implantation occurs in the endometrium of the anterior and posterior wall of the body near the fundus. Implantation occurs through four stages i.e. apposition, adhesion, penetration and invasion.

Key words: shukra shonita garbha spermatozoan ovum garbhavkranti, panchamahabhuta garbha vriddhi vikas krama fertilization and implantation

A REVIEW ON THE ROLE OF AAHAR IN PREVENTION AND MANAGEMENT OF DISEASES

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Every living and non-living being in this universe is composed of five basic elements, the Pancha Mahabhootas, namely Prithvi, Ap, Teja, Vayu and Akasha. The panchabhuta components of ingested food nourishes their respective tissue elements in the body. Ahara is the best of all medicines. Ayurveda considers Ahara (food) as one of the three supporting pillars. Food has been given prime importance since Vedic Period. It is considered as Brahma in Upanishad. Acharaya Kashyapa gives it the name "Mahabhaisajya". Ayurveda describes four forms of food namely Ashita (eatables), Khadita (chewable), Peeta (drinkable), Leedha (lickable). A disease can be cured without any medication by just following wholesome regimen, whereas even hundreds of medicines cannot cure a disease in the absence of wholesome regimen. Ahara rasa which is formed from ingested diet nourishes not only our body but also nourishes our mind and sensory organs. The principle of dietetics and nutrition in Ayurvedic system of medicine includes different classes of Ahara i.e. eating and drinking items, principle of Pathyapathya (wholesome and unwholesome diet), discipline of eating (Ashta Ahara Vidhi Visheshayatan, Dvadasha Asana Vidhi etc.), Viruddha Ahara (incompatible diet). Ashta Ahara Vidhi Visheshayatan includes eight disciplines of eating and Dvadasha Asana Vidhi includes the twelve disciplines of eating as described by Acharya Charaka and Sushruta respectively and is very important in daily life for promotion of positive health. The preventive and curative aspects of Ayurveda revolve around the central theme of pathya ahara and vihara. Ayurveda emphasizes basic dietary guidelines in terms of appropriate food, combinations of food, methods of cooking, storage, eating atmosphere, hygiene and etiquette. For the prevention of diseases, healthy diet & proper life style is compulsory. In our busy schedule, we have to remember the important instructions of healthy life.

KEYWORDS: Aahar, Diseases, Pathya, Viruddha ahara

CLINICAL ANATOMY OF RUJAKAR MARMA W.S.R. TO MANIBANDH

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Marmas are vulnerable points, seat of 12 type of pranas if they are traumatised they may be lethal or cause pain and disability. According to Acharya Sushruta Marma Point are defined as complex of Mansa, asthi, Sira, Sandhi and Snayu. All of these structures are connective tissue. Applied knowledge of Marmas can help in pain management, disability. It can play an important role in sports medicine as well as various trauma on different region of body can cause different type of injuries depending upon their anatomical structure and prognostic state. 1. Based on prognosis, 2. Based on Anatomical structure, 3. Based on Regional Anatomy 4. Based on Measurements. Rujakar Marma are those vital spots in the body if injured it leads to severe pain for a prolonged period. It is agni and vayu predominant. Vata is responsible for various types of pain. Rujaka is a pain sensation which is psychosomatic in origin. In Ayurvedic literature there are different natures of pain, has been described like tadan (pricking) bhedana (piercing) Chhedana (cutting) Manthan (Churning), Stambhan (Stiffness) Dahan (burning) Vikiran (radiating) etc. These kind of symptoms like pain and stiffness followed by deformity if not managed properly are seen around the manibandha (Wrist joint) due to compression of median nerve creates carpal tunnel syndrome symptom seen as numbness, pain, tingling and weakness in hand and arm.

Acharya Sushruta has mentioned that injury to Rujakar Marma leads to different type of pain if it is treated with quack (Kuvaidya) leads to deformity.

A REVIEW ON THE ROLE OF AAHAR IN PREVENTION AND MANAGEMENT OF DISEASES

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The aim of Ayurveda is to promote and preserve the health, strength and longevity of the healthy person (swastha) and to cure the disease. According to Ayurveda, the living human body and diseases that afflict it are both the product of Ahara. Ayurveda considers Ahara (food) as one of the three supporting pillars. Ayurveda describes that, Deha is made up of Ahara. According to Laulimbaraja "Pathya is the secret of healthiness likewise Apathya is the root cause of all diseases". Ayurvedic Acharayas describe the importance of Ahara differently especially in Brihatrayee, a special chapter has been described for Annapana Vidhi. Ahara is described to be Akashiya, Vayavya, Agneya, Apya, Parthiva, which

when consumed in appropriate proportions, helps in providing nourishment to deha dhatus (body tissues), growth, development and enhancement of ojas. Ahara is considered as Mahabhaisajya (the superior medicine). Various life style disorders and numerous diseases occur due to faulty dietary habits which may be prevented by proper Ahara and eating habits. Ahara should be chosen in accordance to the Prakriti (constitution) of the individual. Hitakara/ Pathya food (wholesome food) as per Ayurveda is conducive for the maintenance of good health, longevity, strength, intellect, good voice and complexion. For a disease free life, Ayurveda emphasizes on the importance of proper nutrition through intake of food by appropriate food choices, food combination, cooking methods, in right quantity which gets digested as well as metabolised in time. It is advised to refrain from Ahitakar Ahara (wholesome food). In today's world, altered habits of food consumption may lead to various diseases. At present, many newer food processing methods are in practice which are harmful to human being. That's why Ayurveda suggests the guiding principles to prevent various diseases.

KEYWORDS: Diet, Ahara, Pathya ahara, Diseases

FOLKLORE MEDICINES USED BY TRIBES OF M.P

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Madhya Pradesh has a very rich tradition of herbal medicines used in the treatment of various ailments. Madhya Pradesh comprises of a large population of tribal communities belonging to various ethnic groups. These forest dwellers live in forests and possess a vast knowledge on various aspects of plants. Tribal communities practice different types of traditional healing practices. The method of treatment is traditional and drugs are used in crude form only. In every ethnic group there exists a traditional health care system, which is culturally patterned. In rural communities health care seems to be the first and foremost line of defense. Besides medicinal uses, they possess a vast knowledge on other ethnobotanical uses of plants. Folklore medicines have been shown to have significant healing power, either in their natural state or as the source of new products processed by them. The traditional knowledge system is eroding rapidly, hence, there is an urgent need to record all ethnobotanical information among the diverse ethnic communities before the traditional culture is completely lost. Often, tribals are exploited by the modern societies and they are forbidden to use the forest resources with which their lives are strongly interwoven. A detailed and systematic study is required for identification, cataloguing and documentation of plants, which may provide a meaningful way for the promotion of the traditional knowledge of the herbal medicinal plants. Almost all species are commonly available in the area but many people are not aware about their importance. Some species are facing threats due to various reasons and require immediate attention for their conservation. It is clear from observation that some species are also used for curing the cattle of tribals. Such information should be spread among other societies living in urban areas and villages.

KEYWORDS: Folklore-medicines, Ethnic groups, Tribal practitioners

PRINCIPLE INVOLVED IN GARBHAVKRANTI

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The work "Garbhav Kranti" has vast meaning due to different thought of Acharyas. If we sort out the central idea in these thoughts the word Garbhavkranti is the sum of two aspect's that is Sukrashonit Sanyog Padhati and Garbhaparivridhi. There are lot of factors which represents "Sukrashonit Sanyog Padhati" and "Garbhaparivridhi". The factor's which explained the sukrashonitsanyog Padhaties aspects are : (1) Knowing the Shadabhav (2) Aahar Vihar which affect Sukrashonit (3) Paricharya before the establishment of garbha (4) Atulyagotriyata The factor's which control's "Garbhaparivridhi" are :- (1) Perfect knowledge of Mansanumashik garbhini paricharya (2) Knowing the process of garbhajanma. The perfect knowledge of both these aspect's and their management is essential in Garbhavkranti, for evolution of better Germ line, good for humanity and good for nation.

IMPORTANCE OF AHARA AND DISEASES ORIGINATED FROM UNHEALTHY FOOD HABITS (APATHYA AHARA)

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Ayurveda described many factors which contributed towards the health of human beings and Ahara is one such prime factor for healthy living. Ahara (food) is also considered as one of the most important factors in life and it is believed that the normal & abnormal physiological functioning mainly depends upon the quality of food consumed. Consumption of proper diet (pathya ahara) in appropriate manner may offer good health status while intake of unwholesome food stuffs (apathya ahara) can lead to disease condition. Ahara provides strength, complexion and Oja to the body, it plays vital role towards longevity & boost mental strength also. The Rasa, Guna, Virya and Vipaka of Ahara considered responsible for the equilibrium of the Dosha and Dhātu. The consumption of proper diet not only offers nutritional value but also acts as preventive measure towards many diseases. The Ahara if not taken in proper manner then various ailments may be observed including consequences of Virudha-Ahara. The full article will describe importance of Ahara and diseases originated from bad food habits. (apathya ahara)

Keywords: Apathya ahara, Ahara, Diseases, Virudha-Ahara.

ANCIENT WAY'S TOWARDS HEALTHY REGIMEN: AN AYURVEDA REVIEW

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Ayurveda is science that encompasses knowledge of ancient Vedic philosophers and deals with different aspects of life including diseases and their management. Ayurveda provides ways of healthy and happy life. The basic theories and principles of Ayurveda helps to achieve longevity and disease free life. The general conducts of Ayurveda not only helps to maintain physical and mental well being but also strengthen spiritual health. The Ayurveda concept of Pancamahabhuta gives importance of earth, water, fire, air, and space. The good conduct of Ahara-Vihara provides balances of Pancamahabhuta. The balanced dietary habits, ethical & spiritual regimen and disciplinary daily routine are keys of healthy and long life. The Ayurveda ways of daily regimen gives good state of Tridoshas; Vata, Pitta and Kapha. Similarly consideration of seasonal regimen boosts metabolic processes and normalizes biological rhythm. The Guna of Dravya (food or medicine) also imparts therapeutic and biological responses therefore appropriate diet and medicines advocated by Ayurveda philosopher for geriatric and pediatric care. This article emphasizes Ayurveda approaches of health restoration.

Key words: Ayurveda, Pancamahabhuta, Tridosha, Dinacharya, Ritucharya

EFFECT OF SHAMPAKADI NIRUHA BASTI IN THE MANAGEMENT OF KATIGRAHA W.S.R TO LDH – A PILOT CLINICAL STUDY

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Lumbar disc herniation (LDH) is the most common lumbar spinal disorder that produces low back pain and/or leg pain. A herniated disc is a displacement of disc material (nucleus pulposus or annulus fibrosis) beyond the intervertebral disc space. LDH may be correlated with Katigraha in Ayurveda on the basis of clinical features of the disease where Vatadosha with or without Aamadoshā settles in Katipradesh (lumbar region). and cause pain and stiffness. In the present study 6 patients of lumbar disc herniation were advised the treatment modalities like Shampakadi Niruha Basti along with Rasnaerandadi Kashayam and Trayodasang Guggulu orally for 16 days which was found very effective in relieving the sign and symptoms of LDH.

KEYWORDS: LDH, Katigraha, Shampakadi Niruha Basti.

A BIRD'S EYE VIEW ON CONCEPT OF BALA (IMMUNITY) IN DIAGNOSIS AND MANAGEMENT OF DISEASES IN AYURVEDA

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Abstract- Ayurveda has always says i.e. one should initiate any treatment after acquiring complete knowledge of the nature of the disease as well as its pathogenesis and etiological factors (Nidana). Examination of the patient is conducted for the knowledge of the degree of strength and morbidity. One of them Dashavidha Pariksha Bhava. And it is essential for authentic Nidana of Vyadhi. Concept of Dasha Vidha Pariksha described in Ayurveda is very much scientific in terms of understanding the duration of life, strength of person, probable origin and strength of the disease (Vyaadhi Bala). The Sanskrit word 'Bala' means strength and in the context of health, it signifies the strength of the mind, the body, and its components. Bala as described in Ayurveda is quite like the concept of immunity. It can be linked with the entities like Prakrita Kapha, Ojas, Vyadhi Kshamatava. Immunity is the key factor in determining the Prognosis, Progression and Disappearing of diseases. While looking into the literature related to Ayurveda, the Bala is involved in Sadhya-Asadhyatwa, Arishta Lakshana, Nidan Panchaka Ghataka like Hetu, Poorvaroop, Rupa, Samprapti etc. Thus, Bala Parikshana as a key factor in the diagnosis. Similarly, Bala also determines the therapeutic approach to be used in any kind of Vyadhi. It is also important in determining the line of treatment and the steps in conduction of the treatment in any disease. Hence it can be concluded that the Bala in terms of Immunity is pivotal when it comes to the diagnosis and management in Ayurvedic point of assessment.

Keywords: Ayurveda, Bala, Immunity, Roga Pariksha, Rogi Pariksha

PAIN MANAGEMENT IN "JANUSANDHIGATA VATA" WITH MARMA CHIKITSA

Dr. Rahul Ratan Uikey

Ayurved is an ancient science in which knowledge of Sharir is described. Among all the body structures described in Ayurveda classics, Marma have special importance. Marma science is instant, natural way of healing. Janu sandhigata vata is one of the most disabling musculoskeletal disorder. It is a vata vyadhi involving janu sandhi symptoms include shoola, shoth, stabdhata. Janu sandhigata vata can be correlated with osteoarthritis which is characterized by degeneration of cartilage and bone within a joint. The breakdown of these tissues leads to pain and joint stiffness. Nowadays, therapeutic interventions normally used for its treatment are physiotherapy, weight control, analgesics, steroids, etc. As Pain is the major symptom which affects the person's day to day activities, so pain management is major target. Therefore, Marma Chikitsa can be a nonmedicinal and non-invasive approach in pain management of osteoarthritis. The present study explores the efficacy of Marma therapy on three marma points of leg like Indrabasti, Janu, Gulph Marma in the pain management of osteoarthritis. According to the anatomical location of marma points Indrabasti, janu, and gulph marma points will be stimulated by pulp of thumb for 15-18 times on an average in a single sitting. A steady and moderate pressure will be applied slowly and gently. Pressure will be increased gradually depending upon patient strength. The therapeutic procedure was administered for 15 days. After 15 days of Marma therapy it shows a significant result. Patients notify us they are not having any pain and stiffness around knee joint. Significant improvement was observed in all subjective (shoola, shoth, grah, Asahatvam, Sphutan) and objective parameters (range of motion, VAS scale). Hence Marma therapy is highly effective in pain management of osteoarthritis.

The following conclusion drawn on the basis of clinical study that marma chikitsa has significant effect in pain management of osteoarthritis.

ROLE OF ABHYANGA IN PANCHAKARMA

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Abhyanga is the therapeutic intervention of Panchakarma in which the body is treated with simple or medicated oil on particular body part according to need. Whenever there is a discomfort or uneasiness over the body we unknowingly try to soothe it through massage. Abhyanga is also a part of dinacharya which deals with the swasthasya swasthya rakshana, as per ayurveda abhyanga is not just a prevention method but also deals therapeutic purposes. It is a poorvakarma of several shodhana procedures like vamana. Shodhana means removing the doshas and purifying the body. Abhyanga plays a major role in the process of shodhana it is done as a bahya upakrama. Abhyanga has a prime importance and numerous effects such as improving the complexion, strengthens the body, delays ageing, improves blood circulation and many more. Abhyanga can also be done as a paschat karma. It also act as an antiseptic. In india the concept of abhyanga is in tradition itself when a child is young dadis and nanis does the abhyanga (massage) on the daily basis which strengthens the body. Abhyanga consists of multidimensional properties. As it is mentioned earlier that abhyanga is a type of snehana, it is a poorvakarma, pradhana karma, in dinacharya, in ritucharya (specially in sheeta ritu) and even as a paschat karma. Snehana is one among the shadvidha upakrama and abhyanga is a type of snehana itself.

Keywords: Abhyanga, upakarma, panchakarma, shodana, poorvakarma, pradhanakarma, paschat karma, therapeutic

CONCEPT OF PHAL-PRASHAN AND ANNA-PRASHAN SANSKAR

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According to Acharya Kashyap, Phal-prashan Sanskar at the age of 6th month and Anna-prashan Sanskar is at 10th month of age. Acharya Sushrut has suggested that Anna-prashan Sanskar is done at 6th month. Fruit juices are palatable in taste and have good odor. The child can readily accept it. Small quantity of fruit juices is having more nutritional values. At 6th month eruption of teeth begins and at 10th month sufficient number of teeth may be erupted. So based on these points mostly, Acharya Kashyap has decided Phal-prashan at 6th month and Anna-prashan at 10th month. In view of Acharya Sushrut, if Annaprashan is started in 6th month, the child will be gradually habituated to take food. According to Allopathy system, semi-solid foods and easily digestible foods, which were specially formulated for children like Cerelac, Ragi porridge, Nido, Ceregrow etc. are advised. In view of Modern Paediatricians, no other foods are indicated while the child is on breast feeding. In short, 6th month is ideal time to give fruit juices before introducing Anna-prashan Sanskar. It is the right age to begin the introduction of top feed, which indicates that Acharya Kashyap appreciated that weaning is a gradual process and should be started at 6th month with liquid diet such as fruit juices (Rich in vitamin and minerals) and by the 10th month to 12th month, gradual semi-solid and the more solid food should be started.

Key words- Phal-prashan, Anna-prashan, Breast feeding, Kashyap, Sushrut.

BASIC PRINCIPLES OF TREATMENT

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Ayurved the ancient medical science deals with the maintenance of good health of Healthy persons and cure the diseases of patients. In Samhitas so many line of treatment and principles are described. Physicians must follow those instructions to get rid of diseases. The first and foremost duty of physician is try to do proper diagnosis of disease then initiate the medicaments. In this context so many factors viz- Prakriti, Vikriti, Vaya, Desha, Kala, Sara, Samhanana, Ahar shakti, Vyayama shakti, Vyasana, Dinacharya, Ritucharya, Food habit, occupation, Mental and Social status etc must be taken in consideration which are the Basic Principles of Treatments.

AN EYE ON RASASARATA & IQ

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Dhatu Sarata is defined as the supreme quality & functional aspect of Dhatu. (2) Chakrapani described it as "Vishuddhatara Dhatu," which means the finest, purest & excellent state of Dhatu. It is the actual test to measure an individual's strength (physical and mental). On the other hand, Intelligence is a feature that is defined to describe cognitive abilities of an individual. Present study primarily deals with Dhatu Sarata (specially Rasa Sarata) and its correlation with intelligence quotient (IQ). The present survey (observational) study was conducted on apparently healthy individuals, randomly selected from O.P.D/I.P.D. of hospital of Pt. Khushilal Sharma Government Ayurveda Institute, Bhopal (M.P.), including students and staff of the college and also the people living in the surrounding areas. Their Dhatusarata was evaluated by using Ayursoft software. Furthermore, the IQ of people having Rasasarata were assessed with the help of the Wechsler Adult intelligence scale online test. A non-parametric test (Spearman Correlation) was used to explore the correlation between Rasasarata & IQ. Out of 300 individuals, a total of 136 persons were found to be of Rasa Sarata having moderate correlation with IQ, validating the classical reference of cognitive abilities of Rasa Dhatusarata. Present study reveals the correlation between Rasasarata with IQ. Further study can be carried out to find out its relationship with recent laboratory parameters. All remaining Dhatu Sarata can also be studied & compared with IQ level.

Keywords: Dhatu, Dhatusarata, Rasa Sarata, IQ.

PRINCIPLES INVOLVED IN GARBHAVAKRANTI

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Six important factors responsible for embryogenesis: maternal, paternal, atma (soul), satmya (suitability), rasa (nutrient fluid), and sattva (mental strength). The chapter emphasizes upon the fact that none of these factors has the ability to produce an embryo independently, but a methodical combination of all the six is essential for this process. It highlights the importance of acclimatization to surroundings and environmental conditions, positive mental strength and self-consciousness for pregnancy beyond mere union of maternal and paternal factors. When a man with retas (semen) not afflicted by any abnormality and a woman with disease-free yoni (genital tract), shonita (ovum), and garbhashaya (uterine bed) engage in the act of coitus during the fertile phase, the jeeva (soul), along with sattva (mind), descends into the union of sperm and ovum, i.e., zygote which is implanted in the uterus. This results in the formation of the garbha (embryo). The zygote receives nourishment by the nutritious rasa (nutritive fluid) and, on being nursed with proper antenatal care, grows healthily. Later the fetus with all the indriyani (sensory and motor organs) is formed. The fetus thus formed is complete with all the body parts, and is equipped with optimum strength, complexion, mental faculties and compactness leading to comfortable and timely delivery. This occurs due to the combination of the factors derived from the mother, father, atma (soul), satmya (suitability), and, rasa (nutritive fluid). Another factor, sattva (mind), which is self-produced, also contributes to this process.

Keywords- Ayurvedic Embryology, factors responsible for nourishment of Garbha, jeeva, sattva, rasa, atma, satmya.

ROLE OF AYURVED SWASTHAVRATTA IN LIFESTYLE MANAGEMENT IN CHILDREN

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Children's life now a days is quite different in the sense they tend to have an unhealthy lifestyle. It is time to wake up to the sad reality that lifestyle diseases among children that previously affected adults are increasing. Especially in metro cities of India there numerous cases of children suffering from critical health issues like Blood Pressure, Obesity, Juvenile Diabetes, Depression, Anxiety, Heart ailment and even Cancer. Wrong and stressful lifestyle, hectic schedule, extended

screen time, social media addiction, lack of exercise, sleepless nights, skipping meals, munching fast food are some common causes. Since lifestyle disease among children are caused by flawed lifestyle habits the process can be reversed and prevented by making some simple modifications in day to day life. The best way to modify the lifestyle is through the intervention of ayurved swasthvratta that emphasizes on maintenance and promotion of good health and prevention of diseases through various dietary and lifestyle modification regimens. Ayurved propounds Dinacharya and Ratricharya (Daily Routine), Ritucharya (Seasonal Activities), dietary guideline and Sadvratta (Code of Conduct for Mental Health) for Promotion of health. To adopt these dietary and lifestyle interventions as per ayurved children can achieve healthier life and be protected from lifestyle disorders.

Key words- Sedentary lifestyle, faulty food habits, Ayurved, Swasthvratta

ROLE OF JATAMANSI KWATH SHIROHARA AND SHANKHPUSHPI CHURNA IN THE MANAGEMENT OF NIDRANASH" (INSOMNIA)

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Ayurveda – an eternal science of healthy living treasures deals with physical, psychological and spiritual well being of the human being and covers all the aspect of human life. It is not a materistic science but a philosophical and factual truth, which enhanced by our great ancient sages, through their experience, logic and power of wisdom. The psychosomatic constitution (Prakriti) of an individual plays an important role in progression and prognosis of disease and response to the treatment. It is now well established that all human beings do not respond in the same way to a given stimulus because they have different psychic and bodily constitutions. Ayurveda includes physical, mental, and spiritual well being and becoming more and more acceptable globally. The inclusion of Nidra in the Traya Upstambh signifies its importance. Nidra is a glimpse of Pralaya where there is a peace but in darkness. After this glimpse man awakens fresh like Srijana., it is an essential phenomenon for maintenance and restoration of both – body & mind. The man of this techno-world is trying to get overcome such harmonious features by elaborating his mental dimensions. But the biological clock which is mandatory for the well being of human life's rhythm is not ready to recognize these upsetting created by him. Once this harmony is violated his sleep as well as total health will be hampered, because sleep exactly runs according to biological clock. The importance of sleep is well accepted by modern science also because of its restorative, recuperative and resting actions to the living organisms. Nidranash which may be the similar entity is that of Insomnia characterized by dissatisfaction about sleep quality, duration, difficulty falling asleep of bed time, waking up at night and having difficulty going back to sleep. Insomnia can occur independently or as an existence of another problem. In Ayurved, Acharya Charak has described Nidranash as a symptoms of various disease e.g. Vata-paittik Jwara, Tamak Swash, Asthimajjagat vata etc. Nidranash is the difficulty in initiating or maintaining sound sleep or waking up early without complete sleep and unable to sleep again, or waking up with a feeling of tiredness and exhaustion. In conventional medical science various concepts are used to define insomnia. The concept of "unsatisfactory sleep" was developed by the American Medicine Institute in 19795. The insufficient sleep not only affects the individual himself but also affects the society in turn increasing in psychological diseases. Some facts are supported by a survey reporting about seven hours per night had the lowest rates of mortality. About a 1/3 of the world population is suffering from various sleep disorders during their lifetime, insomnia is chief among them.

Modern medical science is still not having a definite and effective treatment for Insomnia. They have given sedatives, hypnotics, tranquillizers and psychotropic drugs which are costly and often harmful due to its hazardous & withdrawal side effect. Ayurveda definitely offer cure of Nidranash in the form of Shirodhara. In Shirodhara Luke warm liquid directly falls on Aagyachakra which is a point of concentration of Nerve in the body. It relieves tension, dispels worries, reduces anxiety, calms fear and renews the nervous system. Jatamansi and Shankpushpi are the medhya and vedna sthapak guna^{3,4}, helps in inducing sleep. So it was desirable thought to carry out a clinical study.

UNDERSTANDING THE PHARMACODYNAMICS OF KRIYAKALPA

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Details: Pharmacodynamics is the study of a drug's molecular, biochemical and physiologic effects. In short it is all about how a drug affects an organism. There are some important factors which plays important role in absorption of drug in the body like Route of drug administration, Solubility and bioavailability, Physical state of the drug and molecular weight, Time of absorption, Vascularity of absorbing surface. In Ayurveda, the local treatment procedures of Netra are explained in the name of Netra Kriya Kalpa (Su. U. 18/2). The word kriya means therapeutic action and kalpana means specific formulations. Kriya kalpa is a Bahirparimarjana Chikitsa and has several advantages over oral administration. They are non invasive and cost effective, No biodegradation of Drugs, Effective against blood aqueous and blood retinal barriers, Comparitively, less dose is required, used as preventive as well as curative. Overall, we can say that Kriyakalp Procedures has several advantages as compared to oral administration.

Keywords: Pharmacodynamics, Netra Kriya Kalpa

CONCEPT OF SAMUTTHATVA OF ROGA & ITS CLINICAL UTILITY

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In Vimanasthana Roganika Viman Adhyaya, Acharya Charak has classified the Rogas according to their Samutthana as Amashaya Samuttha and Pakvashaya Samuttha type. Samutthana means the way of origin of Roga. Rogas either can be originated by the Vikriti in Amashaya, which are known as the Amashaya Samuttha Roga or it can be originated by the Vikriti of Pakvashaya, which are known as Pakvashaya Samuttha Roga. All the Rogas can be divided in either of two types. It means that root cause of disease either lies in Amashaya or in Pakvashaya. Afterwards manifestation of disease or Samprapti Sanghatana initiates. So, while treating any disease before planning the Samprapti Vighatana a Vaidya should decide the Samutthatva of Roga, because without working on Samutthana or root cause, the disease cannot be treated completely. In Sutrasthana, Acharya Charaka also given the concept of Tribodhya Sangraha, which includes Vikara Prakriti, Vikara Adhishthana and Vikara Samutthana. By knowing these three factors we can treat any disease properly. Here also role of Vikara Samutthana has been given. In this article an attempt is made to describe the concept of Samutthatva and its clinical utility.

Key words – Samutthana of Roga, Samutthatva, Charaka Samhita, Amashaya Samuttha, Pakvashaya Samuttha.

ROLE OF AHARA IN PREVENTION AND MANAGEMENT OF AMAVATA IN CHILDREN

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Amavata is the term derived from the words as Ama and Vata. Amavata is a common disease in children which is characterised by pain in the joints, loss of appetite, indigestion, stiffness of joints ,swelling in joints, weakness and heaviness in the chest (heart area). In this disease vitiation of Vata Dosha and accumulation of Ama take place in joints, this condition is known as Amavata. This condition is often compared with Rheumatoid Arthritis in modern medical science. In 21st century people are accustomed so much to changing their lifestyle and success rate. They have forgotten the olden trends and way of living. Nowadays there is an increased prevalence of lifestyle disorders, in which unwholesome dietary habits play a key role. Ama is formed immature nutritional elements in the stomach due to slow digestion (Agnimandya and Ajeerna). This essence enter into the circulation in immature and unprocessed form. Ahara (food) is the most important factor for sustenance of life. It is described as foremost pillar among the three pillars of life (Trayopstambha viz. Ahara, Nidra and Bhramcharya) in Ayurveda. Ahara is Panchamahabhutatmaka (Five basic elements-Akash, Vayu,Teja, Jala and Prithvi). Ahara is considered as Mahabhaishajya (The superior medicine) in the

Kashyapa Samhita. Various diseases occur due to faulty diet habits which can be prevented by Ahara and eating habits. Ahara (diet) and Vihara (lifestyle) are the key modalities of prevention and management of Amavata in Ayurveda. Material and Method-Madhava Nidana, Bhaishajyaratnavali, Yogratnakar and Google scholar search. Kritanna Kalpana which are having Laghu Guna, Dipana and Pachana action are also beneficial. Laghu Ahara will attain Agni to be in its normalcy prevent the production of Ama and it is the best Ama Pachana applicable in all Trividha Rogamarga. Pathya aharas reduce the pain and swelling of joints and other associated symptoms.

Keywords- Amavata, Decpana, pachana, Kritanna kalpana.

ROLE OF PANCHAKARMA IN AYURVED

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Ayurveda is a system of medicines practicing in India anciently. The concepts and belief of ayurveda based on logical reasoning and experimental observations. Ayurveda not only mentioned approaches of disease prevention but also described preventive measure to maintain good health status. The therapeutic measures of ayurveda not only involves use of medicine but also utilizes other approaches such as; Panchakarma. Panchakarma is a Shodhana Chikitsa and approved as vital therapy for the management of various disorders. Panchakarma offer various therapeutic benefits such as; detoxification, improved circulation, relief spasm and pain. The efficacy of Panchakarma also well proven in painrelated diseases. Panchkarma is a combination of five procedure of purification.

These procedure aim as nothing away the deep rooted imbalance in the body. Life style disorder can be prevented through panchkarma as it prevents vitiated kapha, meda etc. Along with stress and strain of mind as well as body. Panchakarma according to classical and medical situation so that panchakarma can be justify as a modality of management in various medical Conditions in prevented and curative aspects.

Keywords - Ayurveda, Panchakarma, shodhan chikitsa, prevention

MILLETS: AN AYURVEDIC PERSPECTIVE

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United Nations has declared 2023 as the International Year of Millets. India celebrated a National Year for Millets in 2018. Millets have high nutritional content and were among the first domestic plants. Millets served as a traditional staple for Africa and Asia, including India, for over 7000 years. Ayurveda, the science of life, has a distinguished explanation of Millets. In Ayurveda, millets are known as Kshudra Dhanya. Ayurveda gives immense importance to the diet of both the healthy and the diseased. Today when lifestyle-associated diseases like obesity, diabetes, irritable bowel syndrome (IBS) etc., are increasing, there is a need to focus on a properly balanced diet. Ayurvedic concepts and instructions could be beneficial in these conditions, reducing the health burden on society by lowering the various disease associated with dietary intake. Among various measures adopted for this purpose, dietary changes and the incorporation of millets in our diet might play a vital role. The use of millets has been discussed widely in various classical ayurvedic texts. In the current study, we will explore the different types of millet and their uses discussed in the classical text with reference to lifestyle-associated diseases.

ROLE OF PANCHAKARMA IN PREVENTING LIFESTYLE DISORDERS

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Diseases caused due to unhealthy lifestyle and wrong eating habits are called lifestyle diseases. These diseases are

neither spread by infection, nor genetic, yes genetic factor in them... Diseases caused by unhealthy lifestyle and wrong eating habits are called lifestyle diseases. Naturally linked to daily fitness and diet control, lifestyle diseases like type 2 diabetes, obesity, high blood pressure and high cholesterol heart disease, diabetes, obesity, rheumatoid arthritis, stroke etc. should be actively avoided from an early age. Gone are the days when these diseases were considered for the older generation. Panchakarma has immense potential in dealing with lifestyle disorders. Lifestyle disorders are diseases that are caused due to changes in the environment, Panchakarma of Ayurveda are purification measures that cleanse toxins from the cellular level and also prevent. Production as well as accumulation of toxins in the body. It also rejuvenates the cells of the body. It plays a major role in the prevention and treatment of lifestyle disorders. Panchakarma or Shodhana Chikitsa can be performed as the initial line of treatment before starting shamana medicine. It prevents or cures diseases by correcting doshas, dushyas, agnis, srotas and disintegrating samprapti. If we are willing to dye/colour a dirty cloth then it is difficult to dye it due to the dirty molecules present inside the cloth. So it is our responsibility to wash it out thoroughly before dying/colouring it. Similarly in our Body Panchkarm (shodhan) process it is necessary to remove all the waste toxins from inside the body to get the best result of our food intake and shaman chikitsa as well.

IMPORTANCE OF SROTAS - AN OVERVIEW

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Ayurveda has its own holistic approach to understand the Purush Sharir by different theories like Srotas, In Ayurvedic classics the term Srotas is used as all the macro and micro channels and pathways operating in the living organism. The concept of Srotas is unique contribution in the understanding of anatomy of human body. There is a description of Srotas by 13 Acharya Charak and 11 pairs of Srotas by Acharya Sushrut. Srotas are the micro channels of the body which provide platform for activities of Tridosh, Dhatu, Oja, Agni etc. Acharyas also describe the anatomical origin of srotas (moola sthana), its anatomy (shape), dushti causes & dusthi lakshans (etiology & sign symptoms). The anatomical and physiological perspective of Srotas play vital role towards the normal health status of an individual since disturbed anatomical positioning and improper physiological functioning of Srotas can leads many health issues

Key Words: - Srotas, Mulasthanas, Srotodusthi.

ROLE OF SADVRITTA IN LIFESTYLE DISORDERS

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Lifestyle disorders are common in present era due to increasing westernization of lifestyle which includes unhealthy diet, lack of physical activities, increasing tobacco consumption, excess alcohol, poor sleep and stress due to heavy work load. In this modern era, changing lifestyle has become a leading cause of manifestation of many lifestyle diseases like diabetes mellitus, arteriosclerosis, cancer, cirrhosis of liver, stroke, arthritis & obesity etc. Ayurved is life science which describes various measures to prevent lifestyle diseases including Dinacharya (daily regimen), Ritucharya (seasonal regimen), Panchakarma (five detoxification & bio purification) and Rasayana (rejuvenation) therapies. Sadvratta is one of them. Sadvratta means physical & mental decorum which should be followed by everyone on daily basis. Acharya charak mentioned sadvratta give the detail knowledge about "what to do, what should not to do & also and how to live". Following the code of right conducts, described in ayurved is highly effective in reducing various diseases & helps to live healthy life. Sadvratta are classified into many groups like: - Vyavharika Sadvratta (Ethical code of conduct), Samajika, Sadvratta (Social code of conduct), Maniska Sadvratta (Mental code of conduct), Dharmika Sadvratta (Moral code of conduct), Sharirk Sadvratta (Physical code of conduct). These induce positive influence and potency on the mind & body. It helps in enhancing satvik guna which increases resistance from diseases & help individual to fight with the diseases mentally and physically. Sadvratta is the non-pharmacological preventive approach for healthy life which mentioning the good conduct for positive well being.

Key words –lifestyle disorder, stroke, cancer, dincharya , ritucharya, rasayana.

IMPACT OF SHIRODHARA ON MARAM W.S.R TO ANXIETY DISORDER: A CASE STUDY

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Objectives: Anxiety disorder is the most common problem after Covid Pandemic. Human being had to face various challenges in their life because of a different kind of occupational, environmental, and social conditions. Such frustration and worry lead to stress which adversely affects our physical, social, mental, and spiritual health too. In that ancient indigenous therapeutic technique such as Shirodhara therapy act on Marma of Shira and proved promising in the treatment of Anxiety disorder. **Methods:** A 54 year old male suffering from with complaints of disturbance in sleep, fatigue, weakness, loss of concentration and irritable mood symptoms was admitted to the hospital. Patient was assessed on the basis of the Profile of Mood Score (POMS) questionnaire. The patient was treated by Shirodhara with sesame oil and Jatamanshi oil for 14 days continuously. **Result:** Clinical assessment was done both pre and post by using Profile of Mood Score (POMS) questionnaire. At the end of Shiroadhara, there was significant improvement found in presenting complaints as well as on the POMS Score. During or after the treatment, no adverse events were observed.

Shirodhara therapy influences on the chemical environment of nearby Marma's of Shira. It provided significant relief in the grading of the POMS Score before and after Shirodhara. It showed marked improvement in the positive domain of the POMS score and decreased the negative domain value in the POMS Score.

IMPORTANCE OF SADVRUTTA IN DAILY LIFE

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Life style disorders like Hypertension, Obesity, Diabetes are associated with Cardiovascular disorders has resin in present days due to stress ,sedentary lifestyle etc . Ayurveda is life science which mainly focus on different ways to prevent lifestyle disorders in the form of dietary as well sadvrittacharan by following daily regime i.e. Dincharaya and ritucharaya etc. In ayurveda text mainly brihattarayi each stage of daily regime and there uses and following the sadvrittacharan helps in prevention of life style disorders.

Keywords - Ayurveda, lifestyle, Sadvrittacharan.

BASIC PRINCIPLES OF AYURVEDIC SURGICAL PROCEDURE

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Sushruta was emphatically a surgeon, and Sushruta Samhita is only complete book we have which deals with the problems of practical surgery and midwifery. Sushruta may be attributed the glory of elevating art of surgery as one of the top branches in medical field in his era which was at its peak. Sushruta Samhita, a treasure by Sushruta to the medicos is considered as Bible for learning the Shalya Tantra branch of Ayurveda. As this branch is about Surgery in total, practical surgery requires a good knowledge of practical anatomy. Ancient Surgical science -Shalya Tantra embraces all processes aiming at the removal of factors responsible for producing pain or misery to the body or mind. Sushruta took surgery in medieval India to admirable heights and that era was later regarded 'The Golden Age of Surgery' in ancient India. The association of Plastic Surgeons of India offers their salutations to this great Ayurveda surgeon by giving him a proud position in the association's emblem. In this review an attempt has been made to highlight the ancient surgical concepts of Sushruta Samhita (Ayurved Medical text) which are practicing today with little modification.

Keyword: Instruments, Trividha Karma, Surgical Ward, Written Consent

CONCEPT OF MUSCULOSKELETAL DISORDERS IN AYURVEDA CLASSICS WSR TO JWARA

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In ayurveda, jwara is not only the concept of raised body temperature, but as is said in Charaka Samhita, 'eha- Indriya-Manah- Santap' is the cardinal symptoms of jwara. General symptoms described by acharyas in Bruhtrayi include angamarda (body pain), sarvangagrahnaand. This indicates that there is complete involvement of musculoskeletal system. Simultaneously mamsa-gata, asthi-gata and majja-gata jwara also indicate the MS disorders manifestation. In order to understand the concept of musculoskeletal disorders in jwara one should first understand the rachanatmak and kriyatmak aspect of the asthi sandhi snayu kandra etc along with mamsa-vaha srotas and asthi-vah shrotas sharira. Likewise multiple references regarding musculoskeletal diseases appearing with fever have been found in our ancient classical texts. The article encompasses all the references from the classical text Charak samhita regarding symptoms that resembles MS disease and associate with jwara. The related signs and symptoms and condition or stages in which they occur have also been mentioned.

IMPORTANCE OF SUVARNPRASHAN AS RASAYAN THERAPY

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Suvarna Prashana (the oral administration of gold as an electuary) is a unique Ayurvedic treatment in the field of children. The canonical textbook of Kaumarabhritya (paediatrics), Kashyapa Samhita, illustrates this unusual formulation in the setting of Lehana (licking procedure by electuary). It has been explained that gold should be triturated with water, honey, and Ghrita on a prewashed and clean stone facing east, and the semisolid concoction should be presented to the Shishu/infant. Suvarna Prashana is a practise in which Suvarna and herbs are given to children orally in the form of a liquid, semi-solid, or paste. We are using the formulation containing following ingredients i.e Suvarna Bhasma, Abharak bhasma, Swarnamakshik bhasma, Brahmi- kantkari ghrit and Madhu. For attaining proper rasayan benefits daily dose of Suvarna Prashana is recommended and to be given under supervision of an ayurvedic physician. In Present Conceptual study describe the Rasayan & Immunomodulator effect of Suvarna Prashana in detail according to Ayurveda.

Keywords- Suvarna Prashana, Immunomodulator effect, Electuary, Rasayan

ROLE OF AHAR IN PREVENTION AND MANAGEMENT OF HYPERTENSION

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Hypertension is currently the most serious disease in the world, and it is one of the most common disorders seen in clinical practice. These days, lifestyle disorders are not only more prevalent but also affect younger populations. Various factors, including stress, obesity, genetics, an excess of salt in the diet, and aging, can cause hypertension. In Ayurveda, an increase in blood pressure is also known as Uchharaktachaap (tachycardia) which is a symptom brought on by the Prasaraavastha and Sthanasmashraya of a vitiated Tridosha. Hypertension should be perceived as the Prasara-Avastha, which refers to the spread of vitiated Doshas from their specific sites, specifically of Vyana Vata, Prana Vata, Sadhaka Pitta, and Avalambaka Kapha along with Rakta in their disturbed states. Ayurveda does not recognize mild or moderate hypertension, which lacks specific symptoms, as a disease. It appears to be an early stage of pathogenesis and a risk factor for the emergence of diseases that affect the heart, brain, kidneys, eyes, and other organs. Due to a sedentary lifestyle and not taking proper Aahar people are experiencing instability in their blood pressure which leads to Hypertension and the diseases associated with it. Ahara is responsible for maintaining the body when used properly and inappropriate use causes many diseases through doshic imbalance. The ayurvedic diet plan is created to give energy to the body, mind, and soul. To understand the role and effectiveness of Ahar in prevention and management of blood pressure, the physiology of blood pressure, and the etiopathogenesis of hypertension from the perspective of Ayurveda, a thorough review of the

available Ayurvedic literature was carried out.

KEYWORDS : AYURVEDA, AHARA, HYPERTENTION

AYURVEDIC TREATMENT PROTOCOL FOR OSTEOARTHRITIS

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Osteoarthritis is chronic degenerative disease of big joints mainly affecting knee and hip joint resulting in limited mobility of patient. It not only affects his active life style but also restricts him from social gatherings. This physical ailment has profound impact on his mental wellbeing also, pushing him slowly towards depression and low confidence in life. Though, in modern science, lots of analgesics and medicines to regenerate cartilage and ligaments are available and advised to patient but none of them proved efficient till date. Multiple minimal invasive procedures to increase the quality and quantity of synovial fluid and reduce stiffness in affected joint are in fashion but they also could not provide long term solution. Limitation of these medicines and procedures to maintain and reverse the pathogenesis of Osteoarthritis has left every patient with the option of total knee replacement only. Although, total knee replacement (TKR) abolishes the need of analgesics and improves his quality of life but then again, it has its own pros and cons. Not only it is costly procedure, but one feels the agony of bid adieu to his natural joint permanently along with mental trauma and fear of surgery. Moreover, this artificial joint too has life of around 20yrs if cared properly. Ayurveda, through its unique concept of Dosha- Dushya - Dhaatvagni vichar, Panchkarma and Rasayan therapy, not only has the capability to stop further degeneration of joint but also has the potential to reverse the pathogenesis of Osteoarthritis, if approached judiciously. Taking into consideration all the facts discussed above, this paper is an effort to lay down Ayurvedic treatment protocol for Osteoarthritis with special reference to Sandhigata Vata after thorough examination of Samprapti ghatak of Osteoarthritis.

KEY WORDS - Osteoarthritis, Sandhigata vata, Panchkarma.

SROTASDUSHTI: THE ROOT OF NON-COMMUNICABLE DISEASES

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According to WHO, the non-communicable diseases (NCD's) kill 41 million people each year, equivalent to 74% of all deaths recorded globally. These diseases are driven by force that include rapid unplanned urbanization, globalization of unhealthy lifestyle and population aging. Acharya Charak says all the nutritive materials required for the utpatti and poshan of dhatu's, transported through the strotas's and no tissue structure (dhatu) can be formed without the strotas's. If any vikriti occurs in strotas's, may lead to the cause of any disease. Regarding these, there are four type of vikriti of strotas's has been described in Charak Samhitanaamed as atipravritti, sang, siragranthi and vimarga gamana. For these type of srotovikritithe general causesare also mentioned there, in which it is clearly mentioned that the food and the activities which have similar quality of the dosa'sand have dhatuvirodhakswabhav,they may deform the tissue structure of strotas's leading to the srotokaaryavikriti. This swarup and kaaryavikriti of strotas'sin turn causesmany diseases. The study of ayurvedic literatures has been done,to understand the fact behind the theory of unhealthy food and globalization of unhealthy lifestyle, will be presented and discussed at the time of paper presentation.

Keywords: Non-communicable diseases, NCD's, Lifestyle disorders, Srotas, SrotasVikriti.

IMPORTANCE OF AYUR AHARA

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Ayurveda lays stress on positive health, a blend of physical, mental, social, moral and spiritual welfare that makes Ayurveda holistic in nature. Anything that is taken for the purpose of nourishment and maintenance of the biological system in the form of solid or liquid is known as Aahara. Among the Trayopstambha (three props for life) Aahara, Nidra, Bhramcharya; Aahara has been enumerated first. More than 2 billion people in this world suffer from deficiency of micro nutrients. In India, 50% - 60% of teenage suffers from anemia. This ratio shows how important it is to take balanced diet. Balanced diet in Ayurveda can be defined as 'the diet enriched with shadrasa (all six tastes in proportionate manner), required Guna (properties), veerya and given to the individual after consideration of Prakrati, Agni (digestive system) and Ritu (in accordance with season variation) and also in accordance with asthavidha aahara ayatanam. Acharyas have described specific aahara in many diseases according to doshas, vyadhi, lakshana etc. We can use same food (rasapradhan) as medicine (viryapradhan) in recommended quality and quantity for optimal immune function, faster recovery, healthy physical growth and mental development.

Key words- Trayopasthambhan, Balanced diet, Shadrasa, guna

"IMPORTANCE OF AGNI IN THE MAINTENANCE OF DISEASES W.S.R. TO NON COMMUNICABLE DISEASES."

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Ayurveda emphasis that all the disease are result of weak state of Agni. Agni is the digestive and metabolic power of the body. A non-communicable disease is medical condition or disease that is not caused by infectious agents. Non communicable diseases are the chronic type of disease. The disease are of long duration and generally slow progression. Now a days due to modernization the changes in life style are observed and the day to day regimen as prescribed in Ayurveda could not be followed properly. That's why all the human beings are suffering from various types of non-communicable disease like Diabetes, Hypertension, Cardiovascular diseases etc. Agni consists of digestive and different types of hormones, enzyme and co enzymes which participated in digestive and metabolic functions. According to Ayurveda health is dynamic integration between body, soul, mind and sensory organs. It plays great emphasis in prevention and promotion of health there by preventing the diseases. Therefore, main principal of treatment of all disease as per Ayurveda is to restore and to strengthen the Agni. The important role of Agni is managing the health of healthy as well as diseased person.

Keywords- Agni, Ayurveda, Non communicable disease.

IMPORTANCE OF SROTAS IN THERAPEUTICS

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Holistic biology of Ayurveda is based on Triguna, Tanmatra, Tridosha, Saptadhatu, Oja and Srotas. Srotas are the Inner Transport System or Microchannels of the body which provides platform for activities of other important bio factors like Dosha, Dhatu, Oja etc. These channels perform many kind of Transportation and Circulation. Srotas also restore normal health status. Improper functioning of srotas can precipitate pathogenesis of diseases. The srotas are innumerable but 13 Gross Channels are clinically approachable. Out of 13 srotas, 3 channels which transfer life-support substance from outside to inside the body which are Pranavaha, Annavaha, Udakavaha Srotas. Another 3 Gross channels Purishvaha, Mutravaha, Swedvaha perform excretory functions. Remaining 7 channels are for sustenance of the seven primordial tissues and are collectively called Saptadhatu. The channels are getting vitiated and obstructed and cause fundamental reason for all pathologies. Ama, the byproduct of diminished Agni is commonest cause of Srotodushti. Atipravritti, Sanga, Vimarga gamana etc. are abnormalities related to srotas dushti. Many diseases can occur due to improper function of srotas like Formation of Ama, Muscle fatigue, improper respiration, Kustha, Indigestion, Obesity, Burning sensation and infrequent excretory product. Here by for the treatment of these various diseases Srotas Chikitsa plays a very

important role.

KEYWORDS – Srotas, Microchannels, Srotodushti.

ROLE OF AHARA AND AUSHADHA MENTIONED IN “PRAMEHA CHIKITSA ADHYAYA” OF CHARAK SAMHITA IN MANAGEMENT OF AGNI WITH SPECIAL REFERENCE TO KAPHAJ PRAMEHA

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In Ayurveda health is dependent mainly on Equilibrium of Dosha, Agni, Dhatu and Proper function of Mala. Agni is sole cause for existence of life and its extinction leads to death, its proper maintenance helps to live long life. There are four different states of Jatharagni. Vishama (irregular), Teekshna (intense), Manda (weak or less powered) and Sama (well maintained and regular) states. Among the four different states of Agni, Samagni is considered as normal one, all others are considered as abnormal. Life style disorders like Prameha (Diabetes Mellitus), Sthaulya (Obesity), Hridroga (cardiovascular diseases) are mainly caused by sedentary lifestyle which is main cause of Agni mandhya. There is detailed description about Prameha and its classification in our classics. Kaphaja Prameha has 10 types, Pittaj are 6, and Vataj are 4. Diabetes Mellitus caused either by B cells dysfunction or by insulin resistance in both cause there is impairment of Agni. The Aushadha and Ahara described in Prameha chikitsa are mainly act upon vitiated Kleda which is predisposed by Agnimandhya. Ahara like Madhu, Yava, Mudga yusha etc and Aushadh like Haritaki, Musta, Lodhra etc are kindle Agni and cause depletion of Kleda which is main Dushya of Prameha thus helps in mitigates disease.

Keywords: Agni, Prameha, Kaphaja Prameha, Lifestyle disorder, Diabetes Mellitus

ROLE OF AGNI IN NON-COMMUNICABLE DISEASE

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The only thing that gives origin to life is Agni, and its extinction results in death. Agni must be properly maintained in order to live a long life, and its degradation results in numerous non-communicable diseases. All diseases, according to Ayurveda, are the result of Agni's poor state. The body's digestive and metabolic capacity is known as Agni. Any illness or ailment that is not contagious and is not brought on by an infectious agent is considered non communicable (non-infectious or non-transmissible). Non-communicable or chronic diseases have a long incubation period and typically progress slowly. Due to modernisation, there have been changes in lifestyle, making it difficult to maintain the daily routine advised by Ayurveda. People suffer from a variety of non-communicable diseases, such as diabetes and hypertension, as a result. The digestive system (Paka), as well as many hormones, enzymes, and coenzyme activity, among other things, make up the Agni. The dynamic union of the body, soul, intellect, and sense organs is referred to as health in Ayurveda. It places a lot of focus on disease prevention and the promotion of health. As a result, the major goal of all Ayurvedic treatments is to enhance and restore Agni. The purpose of this essay is to review Agni's significant contribution to the care of both healthy and ill people.

“CONGENITAL MALFORMATIONS: IT'S CAUSES & PREVENTIONS.”

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यस्ययस्यह्ययस्यबीजेबीजभागेवादोषाःप्रकोपमापद्यन्ते, तंतमवयवविकृतिराविशति। च.सं. शा. 4/30

Acharya Charak has indicated the miraculous formula of chromosomes in the above line indicating the development of different congenital anomalies due to faulty diet and mode of life. Due to aggravated doshas the different body parts get

deformed, where the same gets located. The chief Causes of Malformations are – Genetic/chromosomal, Environmental, Incidence, 2-3% of newborn (4-6% by age 5) are found affected among which 40-60% of all birth defects cause is unknown. Among rest Genetic/chromosomal accounts 10%-15%, Environmental 10%&Multifactorial (genetic & environmental) 20%-25%.

Ayurvedic literatures enumerates different conditions like vandhya, putipraja, and varta which are considered congenital defects along with different yonivyapat like suchimukhi, shuska, shandhi and mahayoni. Except chromosomal abnormalities environmental conditions like Infectious agents, Radiation, Chemical Agents, Hormones, Maternal Disease, Nutritional Deficiencies, Hypoxia are responsible factors for the same also. Ayurvedic texts has advocated different paricharyas for prevention of congenital malformations as per the time and life style then. Now a days it can also be prevented in maximum cases by some precautionary measures which will be disused in full paper in details. Key words: Congenital Malformations, vandhya, putipraja, varta, shuchimukhi, shandhi

ROLE OF AHARA IN PREVENTION AND MANAGEMENT OF AMLAPITTA

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Introduction - Ayurveda is the complete medical system that comprised physical, mental and spiritual health with prevention and preservation of health. And Aahar is one of the important pillars of Ayurveda to prevention and management of disease. At the present scenario a lot of change in the traditional life style of person and changes have also come in the diet of person. This results many people have more digestive disorders like grahniroga, udarogha, arsha, atisara, pandu, chhardi and amlapitta. When such a person eats unfavorable and antagonistic food then his pitta becomes vidagdha, that vidagdha pitta is called amlapitta. The disease amlapitta is a common functional disease of annavahasrotas. Materialistic life style provokes people to run behind a busy stressful life with least concern towards proper food habit. According to Kashyap, virudhaaahar, adhyasana, amabhojana, ajeernaabhojana, guru, snigdhabhojana, atirukshaanna and vegadharana, and divaswapna etc. causes agnimandhya that leads amlapitta. According to Madhavakara, increased pitta is aggravating factor responsible for amlapitta diseases. When the people consume proper diet like light food, coconut water take adequate amount of fluids. Do not get attracted towards food who do proper exercise and adequate sleep and rest practice yoga, pranayama, meditation the disease of a restrained and gentle person gets cure.

Keywords – Aahar, Ajeerna, Amlapitta

ROLE OF AAHAR IN PREVENTION AND MANAGEMENT OF DISEASE

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Every living and non-living beings in this universe is composed of five basic elements, the Pancha Mahabhootas, namely Earth (Prithvi), Water (Ap), Fire (Teja), Air (Vayu) and Ether (Akasha) the Panchabhuta components of ingested food nourishes their respective tissue elements in the body. Ahara is the best of all medicines and is considered one among the three sub-pillars of Ayurveda (Trayo-Upasthamba). The Ahara (food) and Vihara (lifestyle) which are congenial to the channels, constitution and strength of an individual is termed as Pathya (wholesome) and that which is non-congenial is termed as Apathya (unwholesome). The preventive and curative aspects of Ayurveda revolve around the central theme of pathya Ahara and Vihara. Guru, Madhura and Snigdha food should be taken initially during the course of a meal followed by Amla, Lavana Ahara. Food which is Ruksha, Katu, Tikta and Kashaya should be taken in the last part of the meal for proper activation of Agni, proper absorption and assimilation of food. After taking food, it is advised to take rest for Muhurta Matra (48 minutes) for proper digestion.

ROLE OF PATHYA- APATHYA IN PREVENTION AND MANAGEMENT OF AMLAPITTA

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Busy schedules with abnormal- stressed lifestyle, changed eating habits and their patterns, inadequate sleep and non-observance of Dinacharya, Ritucharya, Ratricharya and Sadvritta are the reasons for growing metabolic diseases in society. Achieving the unlimited desires in a very short period of time produces different types of anxiety, worry, anger, fear and depression which directly or indirectly leads to various types of G.I. tract disorders. Moreover nowadays people do not follow the rules like 'Dinacharya' and 'Ritucharya'. All these things disturb the balance of 'Tridosha'. In addition to these, addition to various vices such as smoking and alcohol results in the disturbance of normal physiology of the body, which again affects G.I. tract and thus produces G.I. disorders. All the above factors disturb the Pitta Dosha. In Amlapitta there is mainly vitiation of Pitta Dosha. Normally Pitta has Katu Rasa but when Katu Rasa is converted into Amla Rasa, it is called vitiation of Pitta Dosha. Vitiated Pitta creates several diseases, Amlapitta is one of them. It leads to Amadoshaja Vikaras like Visuchika and Alsaka. Agnimandya is the underlined cause which should be treated in Amlapitta. It is the disease of Annavaha Srotasa. A holistic approach is required to tackle such problem. The main aim of Ayurveda is to maintain the health of the healthy person and to cure the illness of the diseased person. Treatment modalities like Nidan Parivarjana, Prakritivighata Chikitsa, observance of Dinacharya and Ratricharya regimens, lifestyle modifications along with Pathya- Apathya mentioned in Samhitas are studied and analysed in Amlapitta.

ROLE OF AAHAR IN PREVENTION OF DISEASES WSR OF PRANINAM PUNARMOOLAM AAHARO BALVARNA OJASA

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In Ayurveda classics acharya mentioned that "praninam punarmoolam aaharo balvarna ojas" here the word mool is comparable with the root, so it is said that aahar is the root of existence and survival all human beings. Aahar is not only the root factor for existence and survival, but it is also the principal factor which materially contributes to the bala (Strength), varna (complexion), oja (vitality) of animated beings which in turn contributes to vyadhikshamatva. In present time people practice junk food eating and many other type of improper dietary habits, which in turn lets them to many types of diseases due to imbalance bala and oja (immune response). So by this study we try to conclude that if people gets to take proper diet, they would improve there bala and ojas (immune response) and thereby can prevent suffering from many types of diseases.

Ayurveda propounds that prevention is an equally important aspect of disease management as cure and thus, strengthening the immune system, is a natural way to help the body fight against the disease-causing pathogens. Acharyas promoted the use of Ahara to enhance Oja and vyadhikshamatva. Everyone's immune system is different but, as a general rule, it becomes stronger during adulthood as, by this time, we have been exposed to more pathogens and developed more immunity. That is why teens and adults tend to get sick less often than children. Once an antibody has been produced, a copy remains in the body so that if the same antigen appears again, it can be dealt with more quickly.

A PILOT STUDY TO EVALUATE THE ASSOCIATION OF PRAKRITI AND EMOTIONAL INTELLIGENCE.

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In Indian medical system of ayurveda Health results from the balanced interplay between three doshas –vata, pitta, kapha – that regulate psychophysical functions. The relative proportion of these doshas in an individual determines the person's psychophysical constitution, Prakriti. Emotional intelligence refers to the ability to perceive, control

and evaluate emotions. The aim of this pilot study is to assess whether there is any impact of Prakriti on Emotional intelligence. Data was collected among 10 healthy individuals of age group 25 to 50 years whose Prakriti was assessed with the help of CCRAS PAT Scale and their emotional intelligence was assessed with the help of "Wong's Emotional Intelligence Scale (WEIS). CCRAS PAT scale allowed for effectively classification of participants according to their Prakriti. WEIS helped to assess which individual has high, medium and low emotional intelligence score. Thus by correlating the participant's Prakriti with their E.I, we assessed that specific prakriti has its unique mental domain so different individual of different Prakriti has different emotional intelligence. This Pilot study can be helpful in utilizing the Prakriti classification in integration of diagnostic and interventional protocols in healthcare, in Psychotherapy, and during hiring the employees for work too.

A CLINICAL STUDY OF CHEDANA KARMA FOLLOWED BY AGNIKARMA IN MANAGEMENT OF KADARA (CORN)

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In modern era, due to expansion of competitions people suffer from lots of disease. It is actually hampering daily routine. There are few diseases which have simple pathology but difficult to cure that called as Kshudra Roga, Kadara is one of such kind of disease. In Ayurveda kadara can be correlated with Corn. A corn is a horny induration of the cuticle with a hard centre caused by undue pressure chiefly affecting toes & feet. It is a localised hyper keratosis of the skin. Corn has a tendency to reccur after excision. A corn has a deep centralised core which reaches the deeper layer of dermis. In Ayurveda Acharya Sushrut has described kadara as Kshudra in Sushrut Samhita chapter 20 in chikitsa sthan & chapter 13 in njdan sthan and mentioned the treatment of kadar chedana(excision) followed by Agnikarma. Due to its no reccurrence chance and formation of normal skin without any complication & remission which cementing it as an effective Ayurveda treatment.

Key word : - Corn, Kadar, Agnikarma, Kshudra Roga.

CONCEPT OF AGNI IN AYURVEDA

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Agni literally means pervading substance. In ayurveda concept of Agni is very important for our circadian rhythm. It is through digestive fire (agni)that determines, which part of the diet is useful and which is not & which has to be removed from the body. Transformation of this food is necessary to maintain dhatu samya state. These changes takes place through 'Agni' because without being cooked by fire, uncooked food can't nourish the dhatu etc. Jatharagni is the most important of these 13 Agni, which gives strength to all the Agni of the body and Agni is said to be the root of age, strength, color etc. Health, enthusiasm, radiance of the body all remain stable when the dehaagni (jatharagni) predominates. Mandagni is the cause of origin of all diseases. The diminution of the agni leads to the origin of Ama and when it becomes tikshana it causes diseases. If the jatharagni becomes pacified then the person dies, therefore it is necessary to balance equilibrium state for the attainment of health and longevity of man.

Keyword-Circadian rhythm, Dhatu Samyata, Dehaagni, Diminution.

IMPORTANCE OF PRAKRITI PARIKSHA IN AYURVEDIC THERAPEUTICS

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Abstract - Ayurveda, the ancient Indian holistic medical science, practiced since 1500 B.C deals with body, mind and spirit and aims at preservation-promotion of health and prevention-cure of diseases. Ayurved based on the theory of Panchamahabhoota (the five basic elements – Space, Air, Fire, Water and Earth) and Tridoshas (three biological humors

– Vata, Pitta and Kapha) which are present in each and every cell of the body along with mind and spirit. The equilibrium of doshas is called health and imbalance (Vikriti) is called disease. The prakriti is basically the genetic make up of a person which is formed when sperm and ova meet. This genetically determined relative proportion of the three doshas with in normal range is called dosha prakriti. This prakriti will determine life, health, disease, disease susceptibility, physique, physiology and psyche component of an individual. On the basis of three doshas and their combination, total seven types of prakriti are mentioned. They are vatic, pattik, kaphaj, vatapittaj, pittakaphaj, vatakapahaj and sannipataj. Opposite to the Prakriti is Vikriti which means diseased state of an individual. Until the normal is not known, abnormality cannot be found, so Prakriti plays an important role in determining Vikriti. Acharya Charaka has mentioned Dashavidha Pariksha in which Prakriti analysis is done first and Vikriti analysis next to understand the nature and severity of disease. So Prakriti emphasizes on the individuality and plays an important role in diagnosis, preventive medicine, and therapeutics.

Keywords – Prakriti, Vikriti, Panchmahabhoot, Dosh

MARMA & MARMA CHIKITSA

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The word Marma and its application exist from the vedic period in India. Marma vigyan is uniqueness of Ayurveda science. Marmas are vulnerable spots of our body, constituting the essential aspect of surgicoanatomical knowledge. The word Marma is formed by adding "mru" dhatu in "manin pratyaya". The science of Marma is an integral part of all the Vedic sciences that emerged in India in ancient times. The word Marma is also exists in Indian epics i.e. Ramayan, Mahabharat. Marma described in major classic of Ayurveda (brihatrayi). Marma are associated with different organs vessels muscles and nerves. Marmas are the 'seats of life' (Prana). Any injury to these points may lead to severe pain, disability, loss of function, loss of sensation, or death, therefore, they hold an important place in the science of surgery. Hence it is called as "Shalya Vishayardha". Stimulating Marma in the management of various diseases is called Marma Chikitsa. Through stimulation of Marma by various methods the Prana existing in Marmas may be directed to remove blockages and stimulate energy flow. Marma therapies work at many levels, physical, emotional, mental and spiritual, Relief from chronic or acute pain, both locally and distally. It release dormant energy and stimulate internal organs, hormones, and other chemicals to help. Marma therapy can alter consciousness and change one's awareness working on the Marma points we can control prana(energy) level, sensory and motor organs, the entire mind body complex, this gives easier access to higher realms of consciousness. This article aims to provide an overview on Marma and Marma therapy.

Key words- Marma, Marma therapy, Marma chikitsa

ROLE OF AAHAR (BAJRA) IN THE PREVENTION AND MANAGEMENT OF THE LIFESTYLE DISORDER (PRAMEHA) WSR TO MADHUMEHA.

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Ayurveda has recognized the importance of Aahar to prevent and manage the disease and promote health, balance and happiness in life. Aahar, Nidra and Brahmcharya are three basic pillars of life and they together is called as Trayopstambha, wherein Aahar has the most significant role. In everyday life, Dhatukshaya occurs in every individual and to combat such loss, body needs to consume proper diet (Aahar) to maintain one's well-being. In the modern life style, over stress, lack of exercise, heavy work load, viruddha ahar vihar, smoking, alcohol, pollutions, consumption of unhealthy and preserved food, impaired digestive and metabolism, reduced immune system etc. leads to a variety of life style disorders. Out of these, Madhumeha a type of Vataj Prameha, correlated with Diabetes mellitus is most prevalent. Ayurveda offers various methods to manage Madhumeha by following Pathya-apathya, Dincharya, Ritucharya and Rasayana therapy which helps in the prevention and management of Madhumeha. "Bajra", as Aahar, has an impressive nutrition profile,

gluten free and good source of vitamins and minerals, high fibre and moderate glycemic index of 54; which makes it the most important constituent in "Aahar" for controlling Madhumeha. Overall, Bajra, a nutritious carbohydrates having characteristics of madhur ras, ruksha and laghu, ushna veerya, katu vipak, vitiate vata and pitta, is most beneficial in Madhumeha.

Key Words:- Aahar, Trayopstambha, Dhatu kshaya, Virudha aahar, Madhumeha, Pathya, Apathya, Dincharya, Ritucharya, Bajra.

ROLE OF SADVRITTA IN MENTAL HEALTH & PSYCHOLOGICAL DISORDER

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Ayurveda is one of the most ancient medical systems which is based on personal experiences of the Veda and Dharma Shastra. According to Ayurveda, to be healthy, along with the balances of Dosha, Dhatu, and Mala in the body, it is necessary for the soul, mind, and senses to be happy. Sadvratta is the code of conduct mentioned in Ayurveda to maintain a healthy life and prevent many physical illnesses as well as psychiatric disturbances. In the present scenario most of the diseases due to improper diet, irregular food habits, irregular routine, excessive stress, poor nutrition, etc. as a result of which lifestyle disorders including thyroid, diabetes, heart, kidney, etc. diseases occur as well as mental health of the person deteriorating rapidly. Happiness is the best remedies nourishes the body, mind, and soul. Body and mind are closely related due to which many times mental disorders become the cause of physical illness. Ayurveda stated that the causes of disease are three folds Heena Yoga, Ayoga, and Mithya Yoga of Kala, Buddhi, and Indriyarth. Sadvratta is an important subject of Ayurveda, which not only tells the right way of living a person's life but also plays an important role in protecting from many types of lifestyle diseases. In Ayurveda, many such rules have been given under the Sadvratta such as rules related to speech, hygiene, diet, urges, study, behavior, and social relations, etc., the practices of which can prevent psychological disturbances. Good social behavior, mental peace, positive thinking, mercy, etc., help in maintaining the emotional, psychological, and social well-being of a person.

Key Words - Sadvratta, Mental Health, Psychological disturbances

VALIDATING ROLE OF MANAS PRAKRUTI AND DEHA PRAKRUTI IN AYURVEDA W.S.R. TO MENTAL DISORDER

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The Aim of this article is to review the important role of Manas Prakruti and Deha Prakruti in Ayurveda in response to mental disorder. The study showing that Manas Prakruti and Deha Prakruti parikshan is important to validate Mental disorders. Every human body has Panchamahabhutas, tridoshas and trigunas and all these are decided at the time of birth. Prakruti associated with physique, physiology & psychology is Deha Prakruti and associated to trigunas Satva, Raja, Tama is called Manas Prakruti. Trigunas are integrated constituent of mind. Prakruti is related to certain physical, mental tendencies that determines susceptibility to diseases. Ayurveda considers Manas roga as a consequence of doshaja and gunaja imbalance, which results in mistake of the intellect (prajnaparada) which is the true root cause of all mental disorders. The mental diseases in due course of time, afflict the body and also cause physical ailments called psychosomatic disorders. Hence Ayurveda has elaborated the psychic disposition of a person based on Manas Prakruti.

Keywords - Deha prakruti, Manas Prakruti, Mental disorder.

ASCERTAINING ROLE OF AGNI IN MANAGEMENT OF PRAMEHAS W.S.R. TO DIABETES

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The Aim of this article is to review the important role of agni play in pathogenesis and management of Prameha (Diabetes). The study showing that Agni is also responsible factor for pramehautpatti. The nidanasevan of prameha is directly responsible for Jatharagnimandya. This vikrutjatharagni causes improper processing of Dhatu (ApachitDhatuutpatti). When this fire (Agnimandya) are diminished then there is a chance that the carbohydrate utilization may not occur in the correct manner thus leading to increase level of glucose in the blood. "Pramehahetukaphakruchhasarvam" stated that the hetu of Prameha that tend to increase the dravaguna in the body which lead to jatharagnimandya. Thus in the treatment of Prameha focus is given on agnichikitsa so as to cure Angimandya. Hence it prove agnimandya play important role in culmination of prameha.

Key words :- Agni mandya, Kledakkapha, Prameha, Diabete.

ROLE OF JANU MARMA IN JANUSANDHIGAT VATA WSR TO OSTEOARTHRITIS

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Sandhigata Vata is the one of the most common Vatavyadhi which mainly occurs in Varidhavastha due to Dhatukashya and other Vataprakpoka Nidan. Main symptoms are Vatapurandritisparsh (swelling), Prasaranakunchana Vedana (pain on movement), Sandhishoola (pain in joint), Atopa (cracking sound) which limits daily life activities sandhigatvata is one type of vat-vyadhi, which is most commonest form of articular due to sitting jobs, air conditioner atmosphere, lack of proper healthy diet, travelling and old age etc leads to this disease which can be increasing day by day. When compared to males, the prevalence of this condition rises with age and is higher in females (25%) than in males (16%). In Allopathy, huge range of treatments such as Analgesics, Anti-inflammatory, Muscle relaxant, Calcium and Vitamin-D Supplements and Steroids along with Physiotherapy are available but, have limited prognosis due to untoward effects after prolonged use. Marma therapy is very effective to treat janusandhigatvat Ayurveda offers various treatment alternatives for Sandhigat Vata such as panchkarma Herbal medicine and marmachikitsa and etc.

Keywords - Marma, Marmapoint, Prana, etc.

OVERVIEW ON CONCEPT OF DEHIK PRAKRITI

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The science of life Ayurved mentions that health is a state of constant positive interaction between individual and environment or universe. According to Panchbhautik principle of Ayurvedic science, pentavalent universe is represented by tridosha, which are the functional entities of our body. Their relative proportion decides our constitutional framework which is known as Prakriti. Prakriti is the state of health & maintenance of health or homeostasis is the prime objective of a physician. In Ayurveda there is no generalized criteria for maintaining health, individuality is more important. As each one of us is different, so Ayurvedic science is based on the personalized approach towards the concept of health and its maintenance. Body, mind, physiological and behavioural domain are consistently packaged together in subtle ways which are disclosed by the understanding of principles of Panchmahabhut, tridoshas and their gunas all these three comprises Prakriti. Prakriti is the unique concept of Ayurvedic physiology, integral tool of ayurvedic diagnosis, prognosis and therapeutics. It is genetically determined based on the predominance of Tridosha (configuration of Panchmahabhutas) categorising the individuals in various groups. These groups varies in physical, physiological, psychological and behavioral domains. According to classics if one wants to live healthy they should follow their dietetics and lifestyle according to their Prakriti. According to Niruktii and definition of Prakriti, it is considered as swabhav, swabhav Dharm, and Sharir Swaroop. Acharya Charak and Chakrapani states that deh Prakriti is influenced by dosha's (Doshanushayatayahshamdeh Prakriti uchhyate) in intrauterine life since the conception and these doshas are formative type so do not undergo any stage of kshayavridhhi aur prakop, i.e. remains the same throughout. According

to Acharya Sushrut dosha's which influence within normal functional limit does not produce any disease & so they are called as prakrat doshas & are responsible for our Prakriti features. while vaikrit doshas (functionally vitiated) are capable of producing the diseases. Acharya Sushrut mentions that, dominant dosha forming Prakriti of person does not harm the person in the similar manner as the parasite is not affected or harmed by its own toxin. Factors affecting the formation of Prakriti : 1. Prakriti is formed at the time of conception that is at the time of Union of male and female gametes due to the predominance of any of the tridosha and remains same throughout the life. 2. Ayurved states that Dominant dosha's of shukraShonit, Dominant dosha's of Kaal or season, Dosha dominance of Ashrayasthan (uterus), Diet and lifestyle of mother (MaturAaharVihar) and Dominance of panchmahabhut decides the final Prakriti of an individual. 3. It is reflected by a set of characters under physical, physiological, psychological and behavioural domains

Classification of Prakriti: 1- Dehik Prakriti / doshaj Prakriti - it is the physical and the mental framework of the individual according to the influence of dominant dosha's at the time of conception it is again of 7 types. Ekdoshaj (3) (vaatala/vaatajpittala/pittaj, shleshmala/kaphaj) Dwidoshaj (3) (vaatpittaj, vaatkaphaj, pittakaphaj) Tridoshaj or samadoshaj (1) Manas prakriti / Mahaprakriti/ GunamayePrakriti : It is due to the mental predisposition of triguna's where dominance of any one gunas, (Sattva, Raja aur Tamas) decides our Manas Prakriti. It is of 16 types Satvik (7 types) Rajas (6 types) and Tamas (3 types) Panchbhautik Prakriti : Acharya Sushrut have described this classification considering predominance of any of the Panchmahabhut. It is again of 5 types. Parthiv Jaliya, Tejas, Vayvay and Nabhas type of Panchbhautik Prakriti. Jatyadisaptavidh Prakriti It is explained by Acharya charak and vagbhatt, based on different in

A JOURNEY OF AYURVEDA FORM ANCIENT TO MODERN ERA IN MAKING BHARAT ATMANIRBHAR

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Ayurveda has an age-old history dating back to the 2nd century BC. Ayurveda has its foundations laid by the ancient schools of Hindu philosophical teachings named Vaisheshika and the school of logic named Nyaya. It is also related to the manifestation framework, well-known as Samkhya, and it was established in the same period when the schools of Nyaya and Vaisheshika flourished. In ancient times, India was completely dependent on Ayurvedic medicines. However, modern medicine has been extraordinarily developed with the amalgamation of technology in the fields of diagnostic, prognostic, and curative procedures. Newer technologies are being introduced each day for a finer and more precise understanding of human beings and diseases. Efforts are being made to update the age-old scientific wisdom in various aspects by focusing on its pharmacologic and therapeutic potential. A large number of scientists are directed toward herbal research, including the development of new active principles beneficial for various disorders. Updating Ayurveda, by integrating modern technologies, without changing the basic principles, is a challenging task that requires great insight in the field of Ayurveda and an intellect nourished with modern tonic.

Key words : Vaisheshika, Samkhya, Nyaya, and, Therapeutic.

ROLE OF BIOCHEMICAL PARAMETERS TO UNDERSTAND THE MEDODHATU DUSHTI

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Ayurvedic perspective of health includes balance of dhatu within the human body. Any imbalance leads to disease or progression towards healthy to disease state. Today is the era of lifestyle disorders and most common lifestyle disorder in India was diabetes and obesity. Ayurveda defined this disease under the disharmony of medo dhatu. medo dhatu is one among the seven dhatus and its vrudhhi, kshaya, dushti leads to disease manifestation. The treatment aspect of lifestyle disorders must focused on the pathway from diagnosis to pathophysiology. So medodhatu assessment in healthy and disease is most important aspect of understanding the lifestyle disorders. In classics the diagnostic criteria of medodhatu dushti is based on subjective parameters such as weakness, foul smell, increased sweating etc. But in current scenario

of modernization, The biochemical parameters such as triglycerides, serum leptin, lipase, body fat, adiponectin level etc. May be used as preventive and therapeutic approach towards lifestyle disorders along with subjective parameters of medodhatu. In classics the relation between medodushti and hrudroga are not well explained. Determining the role of these parameters in medodhatudushti will lead to new therapeutic approaches. The assessment of each biochemical parameters in medodhatudushti will also improve the quality of diagnosis of medojanya vikara. The present review focused on the role of modern diagnostic assessment in medodhatu and its ayurvedic understanding in treatment.

Key words : Medodhatu, Hrudroga

SADVRITTA FOR HEALTHY LIFE

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Ayurveda is an ancient science there are many secrets in Ayurveda knowledge for the happy living. Ayurvedic principles to prevent & management of lifestyle disorders. Ayurveda has explained these codes of conduct under the title Sadvritta. Sadvritta define as Sad means good and Vritta means regimen. This is code of conduct for the keeping good or balanced condition of body and mind. In present Era modern lifestyle, Overstress, lack of exercise, heavy Work load, viruddhaaaharvihar, smoking, alcohol, pollution, consumption of unhealthy and preserved foods, impaired digestive & metabolism, reduces immune system dysfunctional of body affected human life style disorders. Life style disorders or non-communicable diseases are a major health problem globally. In 2018, the WHO estimated that 71% of all deaths globally (41 million) were attributed to Non communicable diseases. Each year, nearly 15 million people die from a Non communicable diseases and are usually between the ages of 30 to 69 years; over 85% of these "premature" death occur in either low income or middle income countries. Lifestyle disease a result of an inappropriate relationship of people with their environment. The WHO definition of health mentioned the physical, social, mental and spiritual wellbeing the description of sadvritta in ayurvedic classics clear the way to maintains physical, social, mental and spiritual wellbeing by simply following code of conduct. By practice Sadvritta code of conducts we will improve the overall well-being and prevent us from non-communicable as well as from communicable disorder.

Key words- Ayurveda, Sadvritta, lifestyle disorders

MANAGMENT OF AGNI IN NON-COMMUNICABLE DISORDERS

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Agni is important and basic phenomena of the life. According to Ayurveda all the disease are the result of weak state of Agni. Agni is the digestion and metabolic power of the body. There are 13 types of Agni i.e. one Jataragni, five Bhutagni, and seven Dhatvagni. Jataragni is the most important. Jathargi digests four types of food. Vishama, Teekshana, Manda (weak or less powered) and Sama (well maintained and regular). Among the four different states of Agni, Samagni is considered as normal one, all others are considered as abnormal. A non-communicable disease is a medical condition that is not caused by infectious agents (non-infectious or non-transmissible). Non-communicable or chronic disease are disease of long duration and generally slow progression. Now a days due to the changes in life style are observed and the day to day regimen as prescribed in Ayurveda could not be followed properly. That's why human beings are suffering from various types of non-communicable disease like Hypertension, Diabetes, Heart disease, etc. Agni consist of digestion (Pak) and different kinds of hormones, enzyme and co-enzyme activities etc. Which participated in digestion and metabolic functions. According to Ayurveda, health is the dynamic integration between body, soul, mind and sensory organ. It plays important roll in prevention and promotion of health there by preventing the disease. In Ayurveda main principle of treatment of all disease is to restore and to strengthen the Agni.

KEYWORDS: Agni, Ayurveda, Metabolism, Non-communicable disease.

ANATOMICAL APPROACH OF PUMSAVANA KARMA

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Pumsavana karma is one of important concept mentioned in ancient Ayurveda. It is ayurvedic medical practice for receiving desirable child. The scientific review of this concept with modern embryology is felt. Study of modern embryological development process of urogenital system regarding the determination of sex is considerable to prove the efficacy and mode of action of Pumsavana karma and the Drugs related. Sex of the garbha can be determined from second month is described in Garbha sharir of our samhitas. Drugs used for Pumsavana karma are directly or indirectly acts on the pituitary gland and stimulates the secretion of hormones are responsible for the gonadal and sex organs development in male or female baby. How the drugs used during the procedure helps in the development of sex anatomically will be discussed in the paper.

Key words : Pumsavana, Garbha ,Garbhsharir, Urogenital.

ROLE OF SADVRIT IN LIFESTYLE DISORDERS

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Ayurveda is one of the world's ancient health care systems. It is not only a healing science, but a guide to live an ideal and healthy life style for every human being. Its main objective is to achieve optimal health and wellbeing through a comprehensive approach that addresses mind body behavior and environment. Lifestyle disorders originate due to Poor lifestyle which includes poor diet, poor eating habits, Viruddhahara (dietetic incompatibility), lack of exercise, Smoking, excess alcohol, poor sleep, stress due to heavy workload, and increased consumption of unhealthy food. lifestyle can lead to a variety of health problems including chronic non-communicable diseases with life-threatening issues. Hypertension, diabetes, PCOS, cancer, arthritis, obesity, insomnia, depression are the diseases which can be taken under lifestyle disorders. According to Ayurveda, everyone can enjoy healthy life by following certain rules laid by the science. These various rules are divided into Dinacharya (daily regimen), Ratricharya (night regimen), Ritucharya (seasonal routine) and Sadvritta (code of good conduct for mental health and social behavior) Panchkarma (five detoxification and bio-purification therapies), Rasayana (rejuvenation). These rules are very important in the prevention of disease and promotion of ideal health. According to Ayurveda, to maintain a healthy and disease-free life everyone should follow these rules. In Charak Samhita, Acharya Charak has prescribed a list of good conduct which is very necessary to follow if we want to control the sense organs and to obtain perfect health. Following the code of right conducts described in Ayurveda is highly effective in reducing the life style disorders and helps to live healthy life. Therefore in this review article attempts are made to explain Sadvritta in details as mentioned in Ayurvedic literature and its overall effect on human body lifestyle disorders can be well managed through Ayurveda by adopting its different principles and regimens.

KYEWORDS: Ayurveda, Sadvritta, lifestyle disorders

ASSESSMENT OF ROLE OF AGNI IN THE MANAGEMENT OF PCOS IN CURRENT SCENARIO

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Agni is the entrance keeper of the life. Agni is critically important to our overall health. Jatharagni is the central digestive fire controlling the digestion and assimilation of food. Ayurveda emphasises that all the diseases are the result of weak state of agni. Impaired agni is the cause of several different forms of metabolic disorders. PCOS is common life style and metabolic disorder. It is a complex endocrine condition that affects the female body's metabolism and reproductive

system. It is probably fastest growing health hazard amongst women of reproductive age. It is characterised by a combination of hyperandrogenism, irregular menses, chronic anovulation, polycystic ovaries, infertility. As per our classical texts few diseases that can be correlated with PCOS like pushpaghnijataharini (kashyapsambhita), aartavakshay, granthi, bandhyayonivyapad, sthaulya. Due to vishamaaharvihar agni get vitiated. Agnimandya leading to formation of Aamras resulting Dhatvagnimandya. This mandagni further produces apachitrasdhatu which affects Aartava (menstrual blood) which is Updhatu (by product) of ras dhatu, leads to irregular menstrual cycle. Aartav is agneya in nature. Thus Agni is precipitating factor for PCOS. The upcoming article describes the management of Agni in PCOS.

Key word :- Agni, aartavakshay, pushpaghni jataharini, pcos.

AN INTEGRATED APPROACH OF NUTRITIONAL DIET IN Balyavastha : AN AYURVEDIC PERSPECTIVE.

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Abstract - Nutrition is one of the most important and highly discussed topics in medical community. It determines the quality of health in young citizens as well as the future of the nation. Infant and child nutrition. In Ashtanga Ayurveda, Kaumarya Bhritya has been considered as important specialty. Kaumarya Bhritya deals with the proper growth and development of the healthy child as well as treatment of the diseased child. Nutrition plays central role in growth and development of the child. Initial 6 months the baby is nourished with exclusive breast feeding, later periods only breast milk is not sufficient to provide the nutritional needs of growing baby. After 6 months, introduction of food supplements (semi-solid foods) along with breast feeding is necessary (to provide adequate and appropriate supplements) for proper growth and development and to prevent malnutrition. Introduce fruits and vegetables, which are rich source of macro and micro nutrients, hence help in growth and development of child, Prevent many diseases. Ayurveda emphasizes good nutrition at every stage of life, season as well as daily routine, in order to preserve health of mother and offspring. Nutritional aspects of Ayurveda, care of pregnant lady, infant nutrition, breast feeding, complementary foods. After two years start normal diet. So Ayurveda gives Importance on good nutrition at every stage of life, in order to maintain health. This article highlights Ayurvedic concepts of nutritional practice in Balyavasta.

Keywords - Ayurveda, Nutrition, Ahara, Kshirannada, Annada.

ROLE OF AAHAR IN PREVENTION AND MANAGEMENT OF PILES

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Aahar is the most important factor for sustenance of life. Aahar is considered as Mahabhaishajya (the superior medicine). It is described as foremost pillar (Trayopstambha) among the three pillars of life Aahara, Nidra, Bramhacharya in Ayurveda. Etiology of all diseases is collection of toxic product in the body, which happen due to faulty diet and life style, for healthy body we have to balance our healthy diet. Hitkara/pathya food as per Ayurveda is conducive for the maintenance of good health. Due to improper and unhealthy diet many diseases are occurs like- hypertension, diabetes, piles, skin disorder etc. Here we are focused on piles. Main causes of piles are eating a low fiber diet, having chronic diarrhea or constipation, straining during bowel movement, being obese etc. So in this condition we need to prevent this condition by maintaining the proper diet. Acharya Charaka says that consuming improper diet in improper way is the main cause of disease, this is explained under heading of Ashtahara Vidhi Vishesh Aayatana, when diet is wrong medicine is of no use, when diet is correct there is no need of medicine. Ayurveda insists that Aahar should be chosen in accordance of prakriti of individual.

Keywords: Aahar, Ashtahara vidhi vishesh Aayatana, Viruddha Aahar, piles, Aahar for piles.

PHYSIOLOGICAL ASPECT OF MECHANISM OF NASYA

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In Ayurveda, for maintenance of health and eradication of diseases from its root, panchkarma therapy is used. Nasya is one of the five procedures of panchkarma which acts both local and systemic levels. In nasya medicine is given through nasal route and it is used for urdhwajatru roga treatment means diseases occurring in organs above clavicle. It has action on endocrine and nervous system so it has action on whole body. It includes literature of nasya karma from classical texts and anatomy and physiology of nasal tract. There is close relationship between nasa and shiras and nasa is one among the five gyanendriyas. So its function is not limited to olfaction or respiratory but a pathway to the shiras. In nasya, medicine reaches to brain via nasal route and acts on higher centres of brain and shows action on endocrine and neurological systems. When medicine is given through nasal route, it reaches upto shringataka marma, and spreads all over and eliminates deep seated doshas. Nose is considered as gateway of head. For the smooth functioning of the body and to eliminate dosha situated in urdhwajatru and whole body nasya is used and it has both local and systemic effects. Here a review is presented for physiology of mechanism of nasya karma.

KEY WORDS - Nasya karma, Urdhwajatru, Siras.

ROLE OF SADVRIT IN LIFESTYLE DISORDERS-

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Sedentary lifestyle, following westernization, physical inactivity, dependency on machine, consuming unhealthy food leads to increase in lifestyle disorder like obesity, hypertension, cardiovascular disease, chronic obstructive pulmonary disease, cancer, diabetes, depression, atherosclerosis, fatty liver syndrome, pcod & infertility. Ayurveda as a traditional system of medicine focusses on treating disease by giving medicine internally as well as externally along with following of pathya & apathya regimen. Yukti vyapashraya, daiva vyapashraya & satvavajaya chikitsa had been described. For curing any disease, medicinal as well as panchkarma procedure is to be followed. Acharyas had given detail description about dincharya, ritucharya & sadvrita palan to lead a healthy & peaceful life. As it is known that disease is caused due to asatmendriyarthasanyoga, pragyaparadha & parinama. Charak has explained about sadvritta in detail. Sadvritta is to be followed for maintaining not only physical but also mental well being of a person on a daily routine basis. Sadvritta involves behavioural do's & don'ts, eating etiquettes, social rules, rules for study & havan karma, guideline for chastity. Importance of sadvritta palan not only helps in leading a disease-free life but also leads to moksh prapti as said by acharya charak.

KEYWORDS - Yukti vyapashraya, daiva vyapashraya, satvavajaya, sadvrita, pragyaparadha

ROLE OF MARMA CHIKITSA IN PRESENT ERA IN THE MANAGEMENT OF ARDHAVABHEDAKA (MIGRAINE) – A CASE STUDY

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Main objective of Ayurveda is to maintain the health of healthy person and to cure the disease of ill-person. With the exploration of Marma Science the whole scenario of Indian surgery may change in multidimensional approaches. Marmas are the vital points in the body where Prana exist. Marmas are deep-seated important physio-anatomical sutures. According to Ayurvedic texts the Marmas are the Sthana, when injured may be life threatening. If these Marma Sthana are properly stimulated than many physical and mental disorders like Migraine, Stress, Anxiety can be treated. Acharya has described Shiroroga with its etiology, symptoms, complication and treatment. Ardhavabhedaka is one of them. According to Acharyas, there will be severe pain in half side of the head, affecting particularly Manyu, Bhru, Shankha

, Karna , Akshi and Lalaat. The nature of pain is like Shastra Arani Nibham (cutting by the sharp objects or piercing in nature). In modern, Migraine is throbbing unilateral headache preceded by an aura associated with vomiting and visual disturbance. In modern Era, Marma Chikitsa plays an important role in the management of Ardhavabhedaka (Migraine). As Pain is the major symptom which affects the person's day to day activities, so pain is the major target in the management of Ardhavabhedaka. Therefore, Marma Chikitsa can be a non-medicinal and non-invasive approach in the management of Ardhavabhedaka (Migraine). Shiromarma can be used effectively in the management of Ardhavabhedaka (Migraine).

This abstract elaborate the role Marma Chikitsa in Ardhavabhedaka (Migraine).

ROLE OF AHAR IN PREVENTION AND MANAGEMENT OF DISEASE

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Ayurveda considers Aahara as one of the three supporting pillars (Tryupastambha: Ahara, Nidra, Brahmacharya) Ahara has been given prime importance since Vaidic times. Acharya Kashyap has named it as Mahabhaishjya. It is responsible for the growth, development of human body and mind and enhancement of Ojas. The existence of human life is based on Ahara. In Ayurveda it is considered that everything is made by panchmahabhuta .so human body is also made by panchmahabhuta. So if there is lack of something in body then it will be fulfilled by Ahara only. Ayurveda describes the method, code and discipline of taking a healthy diet. The selection of a person's diet according to the physical constitution is important for maintaining health. Both psychological and physiological disorders mainly - heart disease, obesity, diabetes, high blood pressure and cancer are major health problems are generated from food. Healthy and unhealthy foods being responsible for happiness and unhappiness respectively. The disease can be cured without any medicine by following a healthy diet only, where as hundreds of medicines cannot cure the disease in the absence of healthy diet. According to laulimbhaja "medical management is effective and inclusive when advocated with planned dietary regimen just as carelessness is the root cause of all diseases. The importance of Aahara has been described separately by Acharyas, especially in the Brihatrayi, a special chapter has been described for Annpana vidhi .The principles of diet and nutrition in Ayurvedic system of medicine include various classes of diet i.e. food and drink, the principle of pathyapathy ,the discipline of eating (Ashtahara Vishayatana, the dwadash asana pavicharna etc.) Virudha Aahara. (incompatible diet), Ashtahara Vidhi Vishayatana includes eight disciplines of eating, described by Acharya and the Dwadash Asana Vidhi includes twelve disciplines described by Acharya Sushruta & it is very important in daily life to promote positive health.

Keywords: ahara, Mahabhaisajya, panchmahabhuta

ROLE OF AYURVEDIC MEDICINE IN PRAMEHA W.S.R. TO DIABETES MELLITUS IN CURRENT SCENARIO AT OPD LEVEL

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The internal transport system of the body, represented by Srotamsi has been given a place of fundamental importance in Ayurveda both health and disease. The internal transport system of the body, represented by Srotamsi has been given a place of fundamental importance in Ayurveda both health and disease. According to Ayurveda texts- "Api Cha Eke Srotosameba Samudayam Purushamichanti" Human body is the made up by the union of Srotas groups which are designed as inner transport system of biological substances and help to maintain normal physiology. Vitiating and depletion of Srotas can lead to many pathological conditions in body. If Medovaha Srotas is vitiated it will cause Medo Dushti which may be expressed as either Prameha Poorvaroopa or the Sthoulya Vyadhi. Prameha is a santarpanjanya tridoshaja vyadhi. According to Sushruta excessive indulgence in pramehotpadaka ahara vihara leads to vitiation of aparipakva vata, kapha which combines with medodhatu. These vitiated dosha and dhatu proceed downwards through mutravaha srotas to get localized at basti, causing prameha. Prevalence According to IDF (International diabetes federation) approximately 537

million adults are living with diabetes. The total number of people living with diabetes is projected to rise to 643 million by 2030 and 783 million by 2045. To provide a review of the mode of action of medicinal plants which exhibit anti diabetic properties at opd level. In this study, data has been collected from opd and previous researches. And details will be discuss in full paper. There are around 410 experimentally proven medicinal plants having anti diabetic properties but the complete mechanism of action is available for about 113 plants. There are several medicinal plants whose extract modulate different pathways such as glycolysis, kerbs cycle, gluconeogenesis, glycogen synthesis and their degradation, cholesterol synthesis, synthesis and release of insulin and free radical scavenging action in the human body. Prameha is a multifunctional silent killer which needs to be treated as early as possible to avoid complications. From the above data it can be concluded that Ayurvedic management of Prameha can be achieved by proper use of Shamana Aushadha following by Sodhana, dietary and life style changes.

Keywords-Prameha, Meda, Kapha, diabetes mellitus

CONCEPT AND PREVALENCE OF VIRUDDHA AHARA IN MODERN ERA

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Eating wrong combination of ahara is directly proportional to aging. Ahara is an important tristumbha of shareera which sustains life. The aahar which disturbs the bodily elements is termed as Viruddha Ahara. Viruddha Ahara is a diet that possess properties which are antagonistic to normal dhatus (tissue elements) and doshas of body in fact opposes the proper growth of dhatus and doshas. The diet dislodge various doshas from their original places but do not expel them out of the body. Viruddha Ahara i.e. Incompatible food is considered as potent causative factor in pathogenesis of various acute and chronic diseases like ashta maharogas, genetic disturbances etc and even death. Changing lifestyle along with increased consumption of incompatible food items like milk shakes, milk with fruits like banana, grilled foods, fish with milk etc in modern era leads to obstruction of srotas and causes various diseases. Incompatible food should be considered similar to posion and artificial poisoning. Various food combinations as mentioned in Ayurveda classics are not used in modern era. We have to identify new food incompatibilities, which are used in day to day life as per Ayurveda perspective. Thus it is need of hour, to know about common causative incompatible dietary factors and increase the consciousness among general public that leads to tremendous health hazards of incompatible food.

KEYWORDS : Viruddha ahara, Incompatible food, ahara, Antagonist, Health hazards

ENTREPRENEURSHIP IN AYURVEDA - CONTRIBUTION OF AYURVEDA IN ATMANIRBHAR BHARAT

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Atmanirbhara bharat is the dream project of Government of India. The oldest system of health science of India is Ayurveda in which there is lot of scope for Entrepreneurship and thus can contribute in the dream. As per a report from Confederation of Indian Industry (CII) and Frost & Sullivan (F&S) in 2016, total Ayurveda market was estimated to be approximately USD 3 billion² in 2016 growing at a CAGR of 15-16%. In this, products constituted 75% while services were 25%. Products included Ethical, classical, OTC, personal care and beauty products while services included Medical, well-being and medical tourism services. Another report 'AYUSH Sector in India prospects and challenges' published by Forum on India Traditional Medicines FITM-Research and Information Systems RIS-Ministry of AYUSH reported that total AYUSH and herbal medicines export of India has been of US\$ 1.54 billion in the year 2020 while Indian Medicines Pharmaceutical Corporation Limited (IMPCL), an Enterprises under Ministry of AYUSH has reported sale of Ayurvedic & Unani Medicines of about Rs. 164.02 Crore during the year 2020-21 in domestic market. The latest 'Heal in India' initiative of Government aims at positioning the country as a global hub for medical and wellness tourism. Ayurveda entrepreneurship fields can be like Ayurveda wellness centres, Ayurveda hospitals (General as well as speciality based),

Ayurveda Pharmacy, Cultivation and supply of medicinal plants, Ayurveda dietetics, Ayurveda Mental health care centres, Yoga centre, Ayurveda sports medicine, Ayurveda veterinary product development, Artificial intelligence based Ayurveda services, Ayurveda education (Physical and online), Ayurveda cosmetology, IT based Ayurveda services (like Apps, websites, telemedicine etc), Novel instrumentation development, Export of Ayurveda products and many others. Many start ups in Ayurveda can be initiated with government support to contribute in Atmanirbhara Bharat through entrepreneurship.

Key Words : Ayurveda, Atmanirbhara Bharat, Entrepreneurship.

PATHYAPATHYA IN THE MANAGEMENT OF VIBANDHA (CONSTIPATION)

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Constipation can be much more than just a slow bowel movement. According to Ayurveda Constipation is a single of imbalanced vata and blockage of channels. Vibandha or Badhapurisha means obstruction or constipation i.e. sanga and which indicates one of the state of srotodushti especially in purishavaha srotas. It significantly affects the quality of life, social functioning, and inability to perform activities of daily living individuals. Constipation may be just due to a poor diet with insufficient fiber, poor food intake. Hence there is a need for exploration a food-based convenient alternative for potential solutions to the problem of constipation. Following the relief of constipation maintenance with adequate fluid intake and high fiber diet is recommended. Fibre rich diet should be increased including Fruit and vegetables like green leafy vegetables, orange, mudga, etc. The present communication deals etiopathogenesis and management of vibandha (constipation) with its Pathyapathya.

KEYWORDS : Vibandha, Etiopathogenesis, Ayurvedic management, Badhapurisha Purishavaha Srotas, Pathyapathya.

CONCEPT OF 'RAJA AS UPADHATU IN SAMHITAS' WITH APPLIED ASPECT TO TREAT 'ARTAVA-KSHAYA' BY APPLICATION OF 'SATAPUSPA AND SATAVARI'

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'Artava' which in real sense gives special identity to females as a creator in nature. The word Artava denotes two meanings; one of them is 'Antah Pushpa' and another one is 'Bahir Pushpa'. Both 'Antah and Bahir Pushpa' are interrelated. 'Bahir Pushpa' is outward manifestation of appropriate work of 'Antah Pushpa' which is necessary for conception. Artavakshaya is not separately described as disease anywhere in Ayurvedic classic. But this symptom is taken here as a disease entity because Acharya Charaka has quoted in 'Nidana Sthana' that – one symptom of a disease itself can also be considered as a separate disease entity. The symptoms of "Artavakshaya" are described as follows in Sushrut samhita. Normal Artava-darshan happens with normalcy of Agni & Vayu. Artava is 'Agnaya Guna Yukta' so according to Sushrut same 'Guna Yukta Aushadhi' is very helpful for treatment purpose. Shatapushpa is 'Ushna veerya, Vata- Kapha shamak, Anulomak, Deepan pachan; and Satavari is 'Sheet veerya, Madhura- Tikta in Rasa'. It is also 'Garbhashaya Balyakar' and acts as 'Dhatu Prasadan'. 'Tikta rasa', helps in alleviating 'Sukshma srotorodha' condition as well. Kashyap has mentioned a chapter on these two drugs named as 'satapuspa-satavari kalpa' and emphasized on effective use of single drug therapy in complicated cases of menstrual irregularities in different forms of preparations with different 'Anupans' also. Highly effective therapy with a very low cost and absolutely free of unwanted side effects makes such concepts stand tall even today providing the best solution for women in 'Artavkshaya'.

Key words; Artava, Satapuspa, Satavari, Artava-kshaya, menstrual irregularity

DIAGNOSTIC MEASURES FOR ASSESSMENT ROGA ROGI BALA PARIKSHA IN AYURVEDA

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The first and foremost duty of physician is to diagnose roga and rogi and there balas which are most essential parts of treatment. Acharyas have described different types of Pariksha like Trividha, Chaturvidha, Shadvidha, Ashtavidha and Dashavidha Pariksha which helps in diagnosis of the disease and for planning of treatment. Among them Acharya Charaka has explained the importance of Dashavidha Pariksha. It is useful to know the Bala Pramana of both Aatura (patient) and Roga (disease). It includes the ten aspects which are to be examined viz., Prakruti, Vikruti, Sara, Samhanana, Pramana, Satmya, Satwa, Ahara Shakti and Vayama shakti and Vaya. Vikruti Pariksha is done to know the Roga Bala by examining Hetu, Dosha, Dushya, Prakruti, Desha, Kala, Bala Lakshanas in Rogi. Without determining the strength of the causative factors etc., it is not possible to obtain the knowledge regarding the intensity of the diseases. The in-depth examination of an individual is essential because treatment can be successful by prior assessment of bala of roga and rogi.

“A CRITICAL STUDY OF UDAKAVAHA SROTAS WITH SPECIAL REFERENCE TO MICROCIRCULATION”

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Ayurveda considered Srotas as an important structural and functioning entity of the human body. Srotas play a significant role in the circulation and transportation of various materials. Different studies have been conducted on Srotas, but still there is more to explore in this regard; considering this fact present investigation was planned to conduct more deep study related to ayurveda perspective of Udakava Srotas. The article presented a critical study of Udakava Srotas with special reference to microcirculation in a view to explore all dimensions of micro channels. The study described various concepts related to nature, structure, functions and development of the Udakava Srotas.

Key-Words: Ayurveda, Udakava Srotas, micro channels, transportation.

EFFECT OF MARMA CHIKITSA IN THE MANAGEMENT OF

UDAVARTA YONIVYAPAD (PRIMARY DYSMENORRHEA)

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Marma chikitsa is very useful in present era specially in pain management. While describing Sharir Rachna different Acharya has described about Marma and vital regions of the body. Marma Sthan is a confluence on body where two or more structures Mamsa, Sira, Snayu, Asthi or Sandhi. Marma has been described in all three great treatise- Charak Samhita, Sushrut Samhita and Ashtang. In human body many structures have Prana (Vital Power) these are known as Marma and Pranayatana. Here Prana is nothing but source of Urja (energy). These Marma Sthan harmonize the nervous and endocrine system and normalize different pathology in the body through vital power itself, with proper stimulations/ Manipulation. This technique is known as Marma Chikitsa. Marma Chikitsa is an ancient Indian practice whose purpose is stimulations / manipulation of vital energy (Prana) in the body for enhancing the healing process. Marma's knowledge helps the clinicians to regulate the flow of Prana through the coarse and subtle bodies in order to restore the patient's health and serenity. All authorities of Ayurveda have described Udavarta Yoni Vyapad and its management. Dysmenorrhea means painful menstruation which can be correlated with Udavarta Yoni Vyapad. It occurs in 50% of post pubescent females. Dysmenorrhea literally means painful menstruation but a more realistic and practical definition includes case of painful menstruation of sufficient magnitude so as to incapacitate day to day activities. Primary Dysmenorrhea refers to menstrual pain without pelvic pathology. Udavarta Yoni Vyapad is characterized by painful menstruation. According

to Charak, rajas is pushed in upward direction by the aggravated Vayu due to obstruction in its normal flow (Anulomana gati) in Pakwashya.

Keywords – Udavarta yoni vyapad, Marma sthan, Prana, Primary Dysmenorrhea

ROLE OF EMERGENCY TREATMENT IN AYURVEDA

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An acute and critical injury or sickness that requires instant treatment and puts a person's health in threat, whether they are conscious or not, is referred to as an emergency. The believed that Ayurveda plays no part in emergency care is untrue; instead, Acharyas have clearly described emergency care in Ayurveda using terms like Sanubhadhan, Atyaayik, Twarita, Ashu, and Sadhya Vyadhi. General emergencies and diseases are both taken into account in ayurvedic medicine. Chakrapani says that these three factors Nidan, Dosha, and Dushya combine or associate, they do so fast and extremely forcefully, causing diseases with severe manifestations or with all of the symptoms and signs of diseases. This is referred to as an emergency or an acute sickness. Acharya Charaka divided the diseases in to Mridu (mild) and Daruna (severe) in which Daruna refers to an urgent condition or emergency. Ayurveda talks about emergency management, which can be helpful in emergency and life-threatening situations and simply requires enlightenment. It is significant to highlight that Ayurvedic principles can be used to address mild to moderate situations like Pravahika, Tamak Swash, Atisar Jwara etc. An Ayurvedic Physician for great length of Ayurveda. Some general medical emergencies which treatment has best describe in Ayurveda are hyperthermia (Jwara), acute diarrhea (Atisar) severe migraine (Ardhavbedhaka), asthma (Tamaka Swasa), Trauma(vranopchar), gynecological emergencies, burns (Daha), poisoning (Vish Uapchar) cardiac arrest (Hriday Roga) etc. It is important to note that all mild to moderate emergency can very well be managed according to Ayurveda.

Keywords- Emergency treatment, Atyaayik, emergency, Pravahika, Tamak Swash, Atisar,

ROLE OF AHARA IN PREVENTION AND MANAGEMENT OF DISEASE

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All the living being in the universe require food. The food is said to be the cause of stability for all living. Ahara i.e. diet is believed to be one of the upastamba of life. Health as well as disease is dependent on Ahara. Ahara is source of life, strength, complexion, oja of living being. An unhealthy diet is a key component of the deadly quartet of metabolic risk factor. Excess consumption of junk food leads rise to wide variety of health disorders like obesity, PCOS, infertility etc. Increase sedentary activity, lack of regular physical activity & poor eating habits may leads to this disorder. As per Ayurveda, incompatible diet i.e. Virudhha Ahara is one of the root cause of this disorder. Ayurveda primarily aims to preserve health for prolong life & to cure diseases. The foundation of Ayurvedic nutrition is based on that the human being is the result of what, when, where, how & why to eat. A wholesome of diet varies from person to person. As Acharya Charak has laid down which are collectively known as "Astha Ahara vidhi visheshayatana. Ahara is the Dravyabhuta Chikitsa where Ahara vidhi Vidhana are equally important. Proper utilization of both maintains healthy condition, on contrary improper utilization leads to various diseases.

Keywords: Ahara, PCOS, Obesity, Ahara vidhi vishesayatana, Virrudha Ahara

EFFECT OF THE MARMA CHIKITSA IN THE PAIN MANAGEMENT OF KATIGRAHA (LUMBAR SPONDYLOSIS)

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Among the hidden sciences of India Marma science is the most important. Marma Sthana is the juncture of Mansa, Sira, Asthi & Sandhi. Marma has described in all three great treatise i.e Charak Samhita, Sushrut Samhita, and Ashtanga Hriday. Marma represents the sciences & specific vital points in the body (Marmas), that are the "seats of life" (Prana) here, Prana is nothing but the source of Urja. According to Acharya Shushruta there are 107 Marmas in body. And any injury to this parts may lead to Severe pain, disability, Loss of function, loss of sensation & leads to death also. Therefore they hold an important place in the science of surgery, wherein they are considered a "Shalyavisharda" Marma Chikitsa has been observed in some ancient Indian tradition and practices. Stimulation of these Marma Sthana is done by application of mild pressure or massage, which implies stimulating the flow of Prana. Vata Dosha or Sama Vata Dosha (Vata Dosha associated with Aama when afflicts Kati Pradesha and produce the symptoms such as pain with stiffness, then the condition is known as Katigraha. Katigraha has been described as a separate disease by Gadanigraha. Spondylosis is a form of lower back pain affecting major population. Marmas are the vital points for prana, they can be used specifically for diagnosis and treatment of the disease or generally for promoting health and longevity.

ROLE OF PANCHAKARMA IN THE MANAGEMENT OF AUTOIMMUNE DISEASES.

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Panchakarma is the ayurvedic system for detoxification and purification. Panchakarma is believed to help cleanse the body of impurities that can lead to disease. Panchakarma is a Sanskrit word that means "five actions" or five treatments." Panchakarma includes vaman, virechan, basti, shirovirechan (nasya) and raktamoksana karmas. The sanshodhan karmas eliminate all impurities from the body ultimately re-established normal physiology and equilibrium of doshas leading to a disease free state. Autoimmunity is the system of immune responses of an organism against its own cells and tissues. Any disease that results from such an aberrant immune response is termed as autoimmune disease. Panchakarma therapy shows is effective in autoimmune disease such as Rheumatoid arthritis, Psoriasis, SLE (systemic lupus erythematosus), urticaria, Ankylosis spondylosis etc. there are not any single causes are identified or universally accepted as a cause for autoimmune diseases. Autoimmune diseases are usually caused by large amounts of Ama penetrate certain body tissues or physiological systems. Mandagni occurs due to formation of Ama during digestion of food. These Ama causes Margavarodha in sookchma srotas and responsible for disease. These Aamjanya Tattwa in our body will be responsible for autoimmune and allergic diseases due to its vishiwattapramana. As result antigen antibodies reaction will be occur in our body and disease will be occur. Panchakarma therapy is very effective in the case of Autoimmune diseases. Shodhana therapy eliminates toxins particles (such as Ama) from the body.

Keywords - Vman, Virechan, Nasya, Basti, Raktamoksana, Aam, Antigen, Antibody, Autoimmune disease.

ROLE OF AYURVEDA SADVRITTA IN SCHOOL HEALTH EDUCATION

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Ayurveda is distinct and unique in its holistic approach to health that targets body, mind, senses and spirit as a whole. Acharya Sushruta has described Aachar (conduct) as one of the chaturvidha vyadhi nighrah hetu (four basic elements of disease prevention). Sadvratta, as described in Ayurveda, are rules of conduct everyone should inculcate within, not only for their own physical, mental, emotional and spiritual well-being, but also for the health and development of the community. School health education, in this regard, plays a crucial role in early culmination of lifelong healthy behaviours in children. With a similar objective of promoting healthy behaviours among the nation's future citizens, School Health and Wellness Programme was launched recently in 2020 by Government of India in order to ensure school health education and comprehensive well-being of world's largest youth population. In the light of vital importance of school health education, this article, therefore, is an attempt to provide a description on domains of Ayurveda Sadvratta that can be incorporated into existing school health education programmes. An attempt has also been made to compare and categorise Sadvratta mentioned in Ayurveda texts, under various dimensions of health relevant in current times.

The article also lays emphasis on the role of Ayurveda Sadvritta in fulfilling the W.H.O.'s concept of Health Promoting Schools.

KEYWORDS: Ayurveda, Aachar, Chaturvidha vyadhi nighrah hetu, Sadvritta, School Health Education, School Health and Wellness Programme, W.H.O., Health Promoting Schools

FOLKLORE MEDICINES USED BY TRIBES IN MP

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Tribal variety in the state is a result of variations in genetics, way of life, cultural traditions, social structure, economic system, and language and speech. The complex tribal world of Madhya Pradesh has been mainly isolated from the mainstream of development because to the various linguistic, cultural, and geographical contexts. India is a source of medicinal plants with a wealth of herbal value and floral diversity. According to Indian ancient Hindu writings like the Rigveda (4500-1600 BC), Charak samhita (1000-800 BC), and Sushrut Samhita, plants have been used as a source of medications for thousands of years (800-700 BC). In India's 5000 villages, home to 104.2 million ethnic communities, where there are no modern hospitals, medicinal plants are an important part of folk medicine. They also play a big part in the sociocultural, spiritual, and health needs of communities around the world in both developed and developing nations. Eventually, 4.3 billion people worldwide will be dependent on plants for 85% of their herbal and traditional treatments. Folk remedies are still widely used by 25.2% of the ethnic communities in the Indian subcontinent. In the Indian state of Madhya Pradesh, ethnic enclaves in the Morena, Chhindwara, and Annuppur districts have some of the most promising species. The paper precisely depicts some of the promising plants used by tribes in these districts.

ROLE OF SADVRIT IN LIFE STYLE DISORDER

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With rapid economic development and increasing westernization of lifestyle in past few decades, prevalence of Lifestyle Disorders such as Hypertension, DM, Arthritis, Obesity associated with Cardiovascular disorders, PCOD, Cancer etc. have risen alarmingly in recent years due to Stress, Sedentary lifestyle etc. Ayurveda is a life science which describes ways to prevent Lifestyle disorders in the form of proper dietary management, lifestyle advices etc. In cases where already diseases have taken place various medicinal treatments & Panchakarma are advised in Ayurveda. Ayurveda has explained importance of Sadvrittacharana by following Dinacharya & Rutucharya which helps in prevention of any kind of diseases which may take place in future. Main reason behind any disease is Mithya, Hina or Atiyoga of Kaala, Artha & Karma. Also not following basic rules of Dinacharya, Rutucharya, Vega dharana leads to vishama avastha of Doshas which ultimately results in Roga/Disease. In Brihatrayi, Each stage of Dinacharya (Daily regime), their uses etc. Rutucharya i.e rules to be followed according to Rutu (Seasonal regime), Do's & Don'ts for each Season have been specifically mentioned; also Panchakarma & Rasayana chikitsa for specific disease has been explained. This paper deals in length about following Dinacharya, Rutucharya, Aachar Rasayana as explained in Ayurveda, in day to day life for prevention of Lifestyle diseases.

Keywords: Lifestyle diseases, Ayurveda, Sadvrittacharana.

ASSESSMENT OF RELATIONSHIP BETWEEN DEHIK PRAKRUTI AND DRY EYE DISEASE W.R.S. TO GHRITPANA

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The purpose of this literary review was to study the relation between Daihik prakriti and occurrence of Dry eye disease.

To study the remedial measures of this disease through ayurveda with special reference to efficacy of ghrit (external and internal use). Ayurvedic and Modern literature review. research article through journal and Internet. literary review of related related topic was done (prakriti, shushkakshipaak, Dry eye disease). On the basis of doshik involvement lakshanana was found in shushkakshipaak. Specific daihik prakriti was found more prone to dry eye disease. Ghrit due to its specific property. it could be very effective remedial measures to improves the dry eye disease (shushkakshipaak) in present scenario. Our study this can be concluded that prakriti is a unique concept of ayurveda and every individual have their own characteristic features and personality. it emphasis on the individuality and susceptibility to a particular disease. On the basis of symptoms found in dry eye disease is the disorder of the tear film which causes damage to the inner palpebral ocular surface. sushkakshipaak are very similar with dry eye disease. cause due to affliction of vata pitta dosha and some symptoms are produced. ghritpaan indicated in netra roga because of its improves vision, snehana, rasayana properties. ghrit which has been reported to have the immunomodulatory, antiinflammatory, antimicrobial properties this may help in checking progress of dry eye disease (shushkakshipaak) so it can be concluded that people should be aware about their inherent prone prakriti and it's relationship with seen in dry eye disease and also the ahara vihara or life styles. The vitiation of related doshas should be avoided.

AN EYE ON RASASARATA & IQ

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Dhatu Sarata is defined as the supreme quality & functional aspect of Dhatu. (2) Chakrapani described it as "Vishuddhatara Dhatu," which means the finest, purest & excellent state of Dhatu. It is the actual test to measure an individual's strength (physical and mental). On the other hand, Intelligence is a feature that is defined to describe cognitive abilities of an individual. Present study primarily deals with Dhatu Sarata (specially Rasa Sarata) and its correlation with intelligence quotient (IQ). The present survey (observational) study was conducted on apparently healthy individuals, randomly selected from O.P.D./I.P.D. of hospital of Pt. Khushilal Sharma Government Ayurveda Institute, Bhopal (M.P.), including students and staff of the college and also the people living in the surrounding areas. Their Dhatusarata was evaluated by using Ayursoft software. Furthermore the IQ of people having Rasasarata were assessed with the help of the Wechsler Adult intelligence scale online test. A non-parametric test (Spearman Correlation) was used to explore the correlation between Rasasarata & IQ. Out of 300 individuals, a total of 136 persons were found to be of Rasa Sarata having moderate correlation with IQ, validating the classical reference of cognitive abilities of Rasa Dhatusarata. Present study reveals the correlation between Rasasarata with IQ.

Future Recommendations: Further study can be carried out to find out its relationship with recent laboratory parameters. All remaining Dhatu Sarata can also be studied & compared with IQ level.

Keywords: Dhatu , Dhatusarata , Rasa Sarata, IQ.

DOOSHIVISHA & ITS TREATMENT PRINCIPLE

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NIRUKTHI & DEFINITION - Origin from animate/inanimate/artificial source. Partial metabolism. Provisional detoxification-forest fire, wind, sun & anti-poisonous drugs. Devoid of natural ten properties. Less potency of properties. **CHRONICITY IS DUE TO** - Delayed action., Cumulative toxicity., Avarana by kapha., Nidan or Aggravating factors

आयुर्वेदीय निदान या दूषी विष के लिए अनुकूल परिस्थितियों :- अष्टांग हृदय के अनुसार :- प्राग्वाताजीर्ण शीतानिदवास्वप्नाहिताशनैः । दुष्टं दूषयते घातूनतो दूषीविषं स्मृतम् ॥ (अ.ह.उ.35/37) कोषं च शीतानिलदुर्दिनेषु यात्याशु पूर्वं शृणु तत्र रूपम् । (सु.क.2/30)

MODERN CAUSES - Food Habits, POLLUTION, RADIATION, ADVERSE DRUG REACTIONS, IMMUNITY, CHEMICAL CARCINOGENESIS

दूषी विष के पूर्वरूप :- निद्रा गुरुत्वं च विजृम्भणं च विश्लेष हर्षावथवाऽङ्गमर्दः॥ (सु.क. 2/30)

CLINICAL FEATURES तेनार्दितो भिन्नपुषीषवर्णो विगन्धवैरस्यमुखः पिपासी। मूर्च्छन् वमन् गदगदवाग्विघ्नणो भवेच्च दुष्प्योदरलिङ्ग जुष्टः॥ (सु. क. 2/27) अन्य - अन्नमद, अविपाक, कोठ, मोह, पादकरमुख शोथ, विषमज्वर, प्रबल तृष्णा।

As follows - Unmada, Sukrakshapana, Anaha, Kushta

दूषीविषं तु शोणितदुष्टयारूः किटिभकोठलिङ्गं च। विषमेकैकं दोषं संदृष्य हरत्यसूनेवम्॥(च.चि.23/31)

COMPLICATIONS ज्वरे दाहे च हिक्कायामानाहे शुक्रसंक्षये। शोफेऽतिसारे मूर्च्छायां हृद्रोगे जठरेऽपि च॥

उन्मादे वेपथौ चैव ये चान्ये स्युरूपद्रवाः। यथास्वं तेषु कुर्वीत विषघ्नैरौषधैः क्रियाम॥ (सु.क.2/53.....54)

As follows - Pyrexia, Burning sensation, Cardiac disorders, Abdominal distension, diarrhoea, Impotence, Insanity, Edema, tremors, fainting etc. PROGNOSIS : In the prudent patient and early cases of poisoning-

CURABLE, Cases of one year standing-RELIEVABLE, In an enfeebled and imprudent patient taking unwholesome food- INCURABLE, TREATMENT PRINCIPLE दूषीविषात् सुस्विन्नमूर्ध्वं चाद्यश्च शोथितम्। पाययेतागदं नित्यमिमं दूषीविषापहम्॥ (सु.क. 2/50)

As follows - Swedana, Vamana, Virechana, Agadapana Tuttha basma, Gandhak rasayan, kalyanaka ghrutam, swarna bhasma, swarnamakshika bhasma, panna bhasma, pukhraj bhasma, praval panchamruta etc. Concept of dooshivisha-gaining importance in present era. Adverse effects involving almost all systems. Immunity enhancement-preventive aspect

ROLE OF DIET (PATHYA-APATHYA) IN MANAGEMENT OF DISEASES

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Ayurveda represents the holistic approach of life and gives total knowledge required maintain in health of human beings. Ayurved puts great emphasis on the prescription of appropriate diet along with medicine which are specifically advocated or contraindicated in patient suffering from different disease. Pathy-apathya is a dietary consideration in the management of different treatment. Dietary prescriptions is one of the most important factors in the treatment. In the Ayurvedic system of medicine the whole concept of health and disease, prevention and management is based on types of body constitutions and it is routed through tridosh theory of Ayurveda. Danik Prakriti of a person is named according to predominance tridosh as Vata, Pitta, and Kapha. Our concept of health and line of treatment in Ayurveda is also based upon the equilibrium of doshas. During the treatment of patient by determining prakriti of individual. We should provide diet to patient according to his constitution, with this we reduce this susceptibility and gravity for disease

IMPORTANCE OF PRAKRITI PARIKSHA IN AYURVEDIC THERAPEUTICS

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Introduction Prakriti is defined as the state of an individual in its natural form. 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 sperm and ovum inside the uterus. Predominance of any one, two, or all the three Dosha (body humors- Vata, Pitta and Kapha) determines the Prakriti of an individual. So Prakriti refers to genetically determined anatomical, physiological and psychological constitution of an individual. Prakriti also determines the response of an individual to environmental factors, drugs and susceptibility to diseases making it one of the earliest known concepts of preventive and personalized or genomic medicine. Materials and Methods Data is collected from classical texts of Ayurveda. Various publications, related books, research papers and proceedings of seminars related to the topic are collected. Discussion The knowledge of Prakriti parikshana can be applied to different aspects of life. The basic principles, diagnosis of diseases, their treatment, severity of diseases, prognosis, life span, immunity, metabolic activity and many more things are based on individual Prakriti. Opposite to the Prakriti is Vikriti which means diseased state of an individual. Until the normal is not known, abnormality cannot be found, so Prakriti plays an important role in determining Vikriti. Conclusion

Acharya Charaka has mentioned Dashavidha Pariksha in which Prakriti analysis is done first and Vikriti analysis next to understand the nature and severity of disease, reaction of body to the drugs (pharmacogenomics), selection of drugs and their doses, prognosis of the disease and preventive measures such as diet, diurnal and seasonal regimes. So Prakriti emphasizes on the individuality and plays an important role in diagnosis, preventive medicine, and therapeutics

KEYWORDS: Dosha, Prakriti, Tridosha.

EFFECT OF AHARA ON GENETIC DISORDERS AND IT'S PREVENTIVE MEASURES.

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Ayurveda well described about genetic concept while classifying the diseases in various seven groups. Acharya Sushrut has classified hereditary and congenital types of diseases such as klaibya, prameha and other diseases occur due to defect in genetic components. Beej (Chromosome), Beejbhaga (genes), Beejbhagavayava (fraction of part of chromosome) are important terms described by ayurveda to explain defects in sperms & ovum. Ayurveda cautions about unhealthy food and to be vigilant to prevent diseases by following appropriate food regimens and combinations. There is vast description in ayurveda of food materials to be contraindicated for long use, agonist to each other, harmful for different system or organs, and pregnancy related diet (neutraepigentics). In concept of viruddha ahara Acharya Charak has described some genetic disorders like Sthaulya (obesity), Shandya (impotence), Prameh (diabetes), Santan dosha. Such diseases can be prevent via wholesome food habit and neglect the unhealthy food items and to follow the basic ahara vidhi and rules of taking the food with restriction in incompatible diet. This review can give some light on the prevention of genetic disorders through our daily routine and diet.

Key words:- Hereditary, Beej, Beejbhaga, Beejbhagavayava, Unhealthy food, Prevention of Beej Dushti, Genetic Disorders.

ROLE OF AAHAR IN PREVENTION AND MANAGEMENT OF THE DISEASE.

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According to Ayurveda, healthy life primarily depends on three fundamental activities. Ahara, Nidra, and Brahmacharya. Ahara is the initial and foremost among these three sub-pillars of health. Acharya Kashyap called Ahara as 'MAHABHAISHJYA' which depicts the use of Ahara as Aushadhi. This work is an effort towards creating awareness of the importance of food for the prevention of diseases and managing them for healthy living. The article is conceptual, and all the available references from the related literature, journals, and research papers are referred to fulfill this part. Aahar is the most important source of energy that enables the human body to perform biological actions. Food sustains living beings and all living beings in the universe require Aahara. Aahara plays an important role in establishing the phenomenon of wear and tear, the process of growth and repair, the supply of energy for all physical activities, etc. Nowadays most health problems are developing due to wrong eating and improper cooking methods. In Ayurveda, specific guidelines are prescribed for consuming a diet, based on the principles mentioned in Astavidhi vishesayatan for maintaining the equilibrium of the dosha. Another important factor that should keep in mind to planning a diet is Virudh Aahar. Food with incompatible or contradictory qualities has a hazardous effect on the body that aggravates Tridoshas and leads to various disorders viz: digestive tract disease, Allergies, Skin diseases, and Anemia. It also affects strength, vigor, memory, immunity, etc. Thus access to sufficient amounts of safe and nutritious food is key to sustaining life and promoting positive health whereas hazardous food items create a vicious cycle of diseases. One has to follow all the concepts of diet mentioned in Ayurveda during planning a diet to maintain health and prevent various diseases. The balance amount of tridosha, dhatu, and mala is responsible for the Arogya and the equilibrium of these components completely depends upon the samyak Aahara. Thus it can be concluded that consuming food as recommended in Ayurveda plays a vital role in maintaining to health and preventing many diseases.

ROLE OF PATHYA APATHYA IN MANAGEMENT OF HYPOTHYROIDISM - AN AYURVEDIC PERSPECTIVE

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About 42 million people in India are suffering from thyroid disorders in which hypothyroidism is most common among them and is posing a major health challenge. To establish the role of pathya apathya in the management of hypothyroidism. **Material & Methods:** Review from diverse Ayurvedic literatures, medicine books, research journals, magazines and publications. **Discussion:** Hypothyroidism is the fast emerging lifestyle disorder which leads to metabolic disturbance in body due to the impact of modernization and unhealthy lifestyle, dietary habits. Approaching thyroid disorders from the holistic approach and seeing the body as an interconnected system is the better way to manage. In Ayurveda, it can be understood as disease entity of KaphaVata dosha along with involvement of Ama and Dhavagnimandya. Following the principles of pathya- apathya will lead to maintenance of healthy status of body, mind and soul and ultimately to disease free life. **Conclusion:** Diet and lifestyle modifications according to the Nidana in Ayurvedic perspective will help in better understanding and management of the disease. Detailed description of Pathya Apathya in Hypothyroidism will be explained in full paper.

Keywords: Ayurveda, Hypothyroidism, Pathya, Apathya, Aahara, lifestyle disorders.

"EFFECT OF PANCHATIKTA KASHAYA VASTI IN MADHUMEHA W.S.R. TO DIABETES MELLITUS (TYPE-II)"- A PILOT STUDY

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Madhumeha is a lifestyle disorder throughout the world. It is a disease as old as humanity which has a long and fascinating history. The World Health Organization (WHO) estimates that worldwide, there are currently 220 million people living with diabetes. Diabetes is becoming an important chronic disease in India. In 2010, 45.5 million individuals had diabetes. By 2020, the number of prevalent diabetes cases will increase to 69.7 million.

The disease Madhumeha is clearly mentioned as a type of Prameha in all Samhitas like Charaka, Sushruta, and Ashtanga Hridayam. One of the symptom of Madhumeha explained in Ashtanga-Hridayam Nidana is "Madhumehi Madhu Samam Mutram" which means honey like sweet urine, this can be correlated to glycosuria. Hence Madhumeha can be equated with diabetes mellitus.

Type-II Diabetes Mellitus is a group of metabolic disorder which is characterized by hyperglycemia and insulin resistance, which may be combined with relatively reduced insulin secretion. In early stage of type-II hyperglycemia can be reversed by a variety of measures and medications that improve insulin sensitivity or reduce glucose production by liver. In the present study 6 diagnosed patients of Madhumeha are selected from O.P.D and I.P.D of Panchakarma Dept. of the Dr. BRKR. Govt. Ayurvedic Hospital, Erragadda, Hyderabad and they were given 2 cycles of Yoga Vasti including Panchatikta Kashya as a Niruha Vasti. After a therapy of 32 days, patients were got relief in the both objective and subjective parameters

Key words – Madhumeha, Diabetes mellitus, Yogavasti

ROLE OF SADVRITTA IN LIFE- STYLE DISORDERS

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Ayurveda is age old & time tested system of health care. It is not only a healing science, but a guide to live an ideal & healthy life-style for all the human beings. It contains detail about diet, behavior, rules and regulations which are beneficial & also the harmful ones. Ayurveda defines health as balance of body, mind, soul, social and spiritual well being. To achieve this, certain codes of conduct are prescribed under dincharya, ritucharya, sadvritta & aahar vidhi vidhan. Life style disorders refers to the diseases associated with the way a person or group of people lives. In the world of technology, increasing westernization and competition, the changed life style leads to disorders like stress, D.M, hypertension, obesity, depression, thyroid dysfunction etc. Lack of exercise and the intake of junk food, alcohol, smoking that are mentioned as pragyapradha, which increase the risk of developing this kind of diseases. Sadvritta plays a key role in the maintenance of health and prevention of disease. Sadvritta gives the detail knowledge of "what to do? What should not to do? And how to live? Following the right codes of conduct in daily life, Ayurveda is highly effective in reducing the life style disorders and helps to live healthy life.

Keywords – Ayurveda, Health, Code of conduct, Sadvritta, Life-style disorders

ROLE OF MARMA CHIKITSA IN PRESENT ERA

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Ayurveda is a life science that existed a long and extensive voyage of time, by its fundamental principle. Ayurveda has its own principles or concepts which stand in modern era also. The concept of Marma is one such imperative and unique principle of Ayurveda. Marma science is part of Vedic science. The Vedic medical system in terms of Marma science is highly humane, free, easily available and widely accessible in all aspects for all in present era. Naturally Marma science has influenced all other sciences which we find in Vedas like yoga, Mantra, martial arts, siddha system of medicine, music and dance. Marmas are integral to all Ayurvedic therapies from simple self treatments to complex clinical procedures. They form one of the main pillars of Ayurvedic thought and practice. Marmas are centers for the vital force or Prana, the master power behind both physical and psychological processes. Through manipulation of Marmas, Prana can be directed to remove blockages improve energy flow or tap hidden energy and make connections with the greater powers of life and nature. This makes Marma therapy an important tool of energetic or pranic healing. Marmas are not superficial landmarks on the body surface but these are deep seated important physio anatomical structures. It promotes calmness, self-control, self-healing and does much to prevent suffering and sorrow caused by the physical and mental illness. It is supposed to be an extraordinary method of healing in many neurological and orthopaedic surgical and non-surgical lesions. Many traumatic body lesions, soft tissue lesions and nerve lesions can also be treated by this therapy. Hundreds of patients of various diseases like frozen shoulder, migraine, hypertension, joint pain, mental disorders like stress, anxiety, insomnia etc. have been treated and relieved through Marma therapy in the Pandit Khushilal Sharma college and institute of Bhopal in the recent years. The results of Marma therapy are amazing and encouraging.

CONCEPT OF VYADHIKSHAMATVA IN AYURVEDA

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Our changing demographic profile, changing climate, lot of stress work all these causes many harmful disease. A changing climate threatens the quality and continuity of care provided at health care facilities due to more frequent and severe extreme weather events and increased health risks from a range of other climate hazards including food-, water-, vector-borne diseases and poor air quality. Health care facilities will become increasingly vulnerable to impacts from climate change without adaptation. To prevent from all these hazards effect on health of human being Ayurveda is the only choice. Ayurveda system of medicine is probably the first which efforts to protect life from diseases and ageing. Ayurveda is not merely a materialistic science but a philosophical and fact full truth which is put forwarded by our

great ancestral sages through their experience logic and power of wisdom. The science of Ayurveda is not only holding within it the measures for alleviation from discomforts but its foremost aim is the maintenance of homeostasis and better approach towards healthy and happy life. The fundamental principle of Ayurveda is unchangeable and unaffected by winds of doctrines, one of such fundamental principal of Ayurveda are unchangeable and unaffected by winds of doctrines, one of such fundamental principal of Ayurveda is Vyadhikshamatva. Concept of "Vyadhikshamatva" The term Vyadhikshamatva is made of two words Vyadhi +kshamatva. The word vyadhi meaning is to harm, to injure, to damage, or to hurt. The word kshamatva means to composed, to suppress anger or to keep quite or to resist. So, the word means to be patient towards resist the disease. Vyadhikshamatva was first defined by chakrapani in a very scientific manner in terms of Vyadhibalavirodhatvam- Capacity of the body to fight against the manifested diseases (natural immunity) Vyadhiutpadpratibandhkatvam- Capacity of the body to not allow to produce disease or pathogenesis Vyadhikshamatva denotes the resistance power of the body or defense of body against first occurrence of any disease. Also in second term it indicate that if body once is being encountered by some disease, it will not allow the disease to be manifested because of possessing a specific resistance power.

REVISITING THE ANCIENT CONCEPT OF OCULAR THERAPEUTICS

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Disease is as aged as mankind itself. Ayurveda is the science of life aims on both preventing and curing the disease. Shalakya tantra is one of the eight specialties of Ashtanga Ayurveda, which deals with the diseases occurring above Clavicle specially related to the sensory organs. Eye is considered as prime sense among all senses so utmost care should be taken to protect them. Acharyas has prescribed several preventive and curative measures for the management of ophthalmic disorder. Among them topical treatments are very effective in the management of eye diseases and are called as Kriyakalpa. Kriyakalpa is the basis of the ophthalmic disorders, as Panchakarma is the basis of kayachikitsa. Kriyakalpa plays an important role in Netra roga chikitsa as it is a tissue targeted, and effective method of drug administration to eyes. Here kriya means distinctive therapeutic method and Kalpa means medical formulation such as Swaras, Kalka, kwath are used in the treatment. The Acharya have described detailed local therapeutic procedures to administer and cure ophthalmic disorders in simple but effective methods which includes Tarpana, Putapaka, Seka, Aschyotana, Anjana, Bidalaka and Pindi. Hence an attempt has been made in this paper to understand the concept of Ayurvedic Ocular therapeutics and their mode of action.

Keywords - Kriyakalpa, netraroga, Tarpana, Putapaka, Seka, Aschyotana, Anjana, Bidalaka and Pindi, Ocular therapeutics.

ROLE OF PRAKRITI IN THE MANAGEMENT OF SLEEP DISTURBANCE IN PERIMENOPAUSAL WOMEN

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Prakriti is innate constitution of individual based on his dosha predominance. Prakriti determines the pattern of susceptibility of an individual to different diseases. Thus to maintain health one should design his/her lifestyle according to their prakriti. It is the integral tool for p4 medicine. In classics sleep patterns and relation of sleep and prakriti is clearly mentioned. In ayurveda Nidra or sleep is important pillar of trayupstambh which supports the body throughout the life span by providing bala, varna, upchaya etc. The term perimenopause includes the period immediately before the menopause when the endocrinological, biological and clinical features of approaching menopause commence. Its symptoms includes disturbed sleep pattern. Sleep disturbance in perimenopausal women is very common which may lead to lifestyle disorders. Hence this study is planned.

1. To study the concept of prakriti in relation to nidra, 2. To study the sleep disturbance in perimenopausal symptoms., 3. To study the remedial measures for quality sleep in ayurveda. Ayurveda and modern literature review related to

the concept journal and internet review related to study. In classics sleep patterns and its relation with doshaj prakriti is clearly mentioned. Hence it can be concluded that proper assessment of prakriti in perimenopausal women would help to decide the proper management and preventive measures related to perimenopausal symptoms W.S.R to sleep disturbance.

CONCEPT OF NUTRACEUTICALS IN AYURVED

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Mankind has always been interested in food. The practice of dietetics is an ancient empirical and sometimes elegant art. The association of Nutraceuticals with traditional medicine brings the long-standing consumer acceptance. Although the concept of Nutraceuticals is gaining more popularity recently, its roots can be traced to the ancient system of medicine. Ayurveda is a science of life. Accordingly, the emphasis is on staying healthy and happy rather than simply providing various cures. Hence the Promotive & preventive aspect are stressed more than the 'curative aspect'. According to Ayurved the Three most important pillars are Ahara, Nidra and Brahmacharya on which our life and Vitality is based. The role that a proper diet plays in maintaining a good health is also pointed out in a much greater detail than would ordinarily be found. Dietetics forms an important part of Ayurveda. Ayurveda has given a thorough and scientific thought to diet. There is a very elaborate description about 'Annavarga' with its qualities and properties. Charak Samhita describes in great detail the digestibility, nutritive value of different palatable substances of various classes. "Let thy food be thy medicine and thy medicine be thy food". This is what the Father of Medicine, Hippocrates said about the thin line between food and medicine. There is no medicine like a proper diet. Even a good medicine will not cure a patient without an appropriate accompanying diet. In fact, Ayurveda says that a well-modulated /regulated diet is the best medicine. Important guidelines regarding dietetics are given in very elaborate manner that are to be thoroughly understood and carefully practiced along with the modern Nutraceuticals. It will be beneficial for present era / environmental changes and life style. The paper will be discussed on the following ayurvedic aspects: - Promotive, preventive & curative aspect of food. - Classification of food according to nutritive value. - Wholesome & unwholesome food - Consumption of different food articles according to season, age, quantity, constitution & Country etc. - Eight factors determining the utility of food

MANAGEMENT OF AGNI IN NON -COMMUNICABLE DISORDER W.S.R AAMVATA

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Ayurveda emphasis that all the disease are the result of weak state of Agni. Agni is the digestive and metabolic power of the body. In ayurveda Agni is compared to God Because its exact structure is not known and its function is very important. Agni maintain body temperature, health, and keeps the person active. A non communicable disease is a medical condition or disease that is not caused by infectious agent (non-infectious or non-transmissible). Aamvata (rheumatoid arthritis) is the most common persistent inflammatory joint disorder occurring throughout the world. There is no specific treatment in modern medicine other than NSAIDS and steroids which has much more side effects hence the present study aimed to observe the concept of Agni in Aamvata. Due to hypo-functioning of ushma (jatharagni) the first dhatu "Rasa" is not properly formed. This malformed rasa is called ama \square जीर्णान्नरसो ह्यणमः तने दषति वणतह आमवणतः (गर्नणथ सेन)

Improperly formed ama rasa is Ama and it causes srotorodha resulting in to vitiation of vata dosha a condition is called Amavata. So the Amavata can be treated in its initial stage by Agni chikitsa with dipan pachan drugs.

Keywords: Agni, Ayurveda, Aamvata, Non-communicable disease.

A COMPARATIVE STUDY OF PHYSICOCHEMICAL AND PHYTOCHEMICAL PROPERTIES OF ASANSKARIT AND SANSKARIT DANTI (BALIOSPERMUM MONTANUM MUELL.-ORG) ROOT.

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The Danti is a very common drug belongs to family Euphorbiaceae, used in many Ayurvedic formulations like Dantyarishṭā, Abhyarishṭa, Punarnava mandur, Kankayan gutika, Danti haritaki, Kaishor guggulu etc. Acharya Charak has described whole chapter in kalpasthan for various virechan yoga in Danti. The concept of sanskar is reported for the first time in Charak samhita in the context of Danti-Dravanti kalpadhyaya to reduce the vikasi and other harmful properties of Danti root. As per classical reference put a paste of pippali, madhu on Danti root and wrap with kusha, mud then heated followed by putpaka swedana, there after dried in sun. This sanskar decrease the vikasi and other harmful properties of Danti. It is rightly mentioned in Charak samhita that even a poison can be converted into nector like effective medicine if it is properly processed (sanskrit) and administered properly. It is also possible that sanskar was intended to reduce the Teekshnata (sharp / irritant nature) of the drug, so that it can be administered safely in children or was aimed to increase the potency. In this present study strategy is to compare Asanskrit and Sanskrit Danti root by using modern Pharmacognostic, Physicochemical and Phytochemical method.

Key words :- Danti, Sanskar, Vikasi properties

AN ANALYTICAL REVIEW ON SIGNIFICANCE OF AGNI IN THE MANAGEMENT OF NON-COMMUNICABLE DISEASES

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Noncommunicable diseases (NCDs), are chronic diseases, which are of long duration. The genetic, physiological, environmental and behavioural factors are responsible for manifestation of these diseases. The main types of NCD are cardiovascular diseases (such as heart attacks and stroke), cancers, chronic respiratory diseases (such as chronic obstructive pulmonary disease and asthma) and diabetes. Agni is the digestive and metabolic capacity of the body. It is responsible for all of the physiological functions. It is involved in growth and development of the body. There are various factors that can trigger the Agni Dushti, which can predispose an individual to various metabolic diseases. WHO has listed some risk factors for NCDs, under which the four key metabolic changes that increase the risk of NCDs are- raised blood pressure, overweight/obesity, hyperglycaemia (high blood glucose levels); and hyperlipidaemia (high levels of fat in the blood). These changes can be managed by managing the Agni of the individual. The predisposing factors for NCDs like Stress, diet and lifestyle changes etc. overlaps with the factors responsible for Agni Dushti. Hence, Agni is involved in the manifestations of NCDs. In the treatment protocol of these diseases the correction of Agni should be involved. NCDs are managed by early detection, screening and treatment of the patients, and providing access to palliative care. Inculcating Agni management in these steps can lead to an effective and sustainable management. People can be made aware of how digestion affects their health and the prognosis of these diseases and how they can have a better quality of life. NCDs have significant economic impact. According to WHO, 17 million people die from a NCDs before age 70; 86% of these premature deaths occur in low- and middle-income countries. Hence, its management becomes crucial in a developing country like India. Effective management of Agni can help in preventing these diseases and thus help in lowering the economic burden.

CRITICAL ANALYSIS OF KATI BASTI IN LUMBER SPONDYLOSIS

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In present era, the dependence on technology has lead to various lifestyle diseases. The use of gadgets like smartphones,

laptops and desktops has given rise to a huge number of postural disorders. Mostly the IT professionals face the occupational hazard of lumber spondylosis due to long working hours sitting in front of a computer. The lumber spondylosis is a degenerative disorder often associated with advancement of age, but as suggested earlier, the postural defects can lead to early degenerative changes. Lumber spondylosis can be correlated to Katigat vata in Ayurveda. The numerous treatment modalities are available in both Ayurveda and contemporary science including oral medications and the panchkarma therapies like kati basti, matra basti, Angnikarma, Abhyanga and Swedana etc. The pain management is the main aim in lumber spondylosis, which can be effectively reduced by Kati basti. The present write up is an effort to critically evaluate the mode of action of kati basti in the management of lumber spondylosis.

Keywords: Katigat Vata, Panchkarma, Kati Basti

ANTIMICROBIAL STUDY OF SINDOORADI TAILA

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Sneha Kalpana is widely described in Ayurvedic pharmaceuticals under which medicated Oil and Ghrita are prepared. In Present Scenario, Skin diseases are most common problem in our society. Sindooradi Taila cures different types of Kushtha, Pama, Vicharchika, Kachhu, Visarpa (Erysipelas) and various types of Rakta- Pitta Janit Vikars. In present study antimicrobial activity of oil was evaluated against bacterial strains by using agar well diffusion method. In vitro evaluation of its bactericidal and bacteriostatic activities against the strains of gram negative and gram-positive bacteria responsible for skin infection was carried out by using Agar well disc diffusion method. A standard Ciprofloxacin was used as a positive control. The study has been planned to observe the antimicrobial activity of the prepared sample against both gram positive and gram-negative pathogens. *E. coli* and *P. aeruginosa* shows mild zone of inhibition and moderate activity seen against *S. aureus*, *S. epidermis* and highest zone of inhibition seen on *C. albicans*. Results of antimicrobial study indicates that Sindooradi Taila has better activity against microbes like *C. albicans*, *S. aureus* and *S. epidermis*. So, on the basis of these results it can be inferred that Sindooradi tail shows mild to moderate action against all the selected microbes. Hence on the basis of above results it can be concluded that Sindooradi Taila could be used as an adjuvant therapy for skin related problems.

Keywords - Pama, Vicharchika, Kachhu, Visarpa.

AYURVEDIC LIFE STYLE MODIFICATION FOR IBS

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IBS is the most common GI disorder characterized by recurrent abdominal pain associated with altered bowel habits. Now a days due to its varying manifestations complex and ill-defined pathophysiology, lack of effective treatment and psychological condition of the patient, IBS is becoming a big challenge for physicians and patients suffering from it as well. Irritable bowel syndrome is the most prevalent functional gastrointestinal (GI) disorder in the world. Globally IBS affects around 11% of population. The trend of junk food, instant fast food and adulteration of food items has suppressed the concept of complete and balanced nutrition and also has degraded the quality of food these days. Stress to survive in a very competitive world adds up to the problems. All these factors affect the peace of mind and disturbs the normal human physiology. The symptoms of the Grahani described in Ayurveda text corresponds with IBS. Grahani roga is one of gastrointestinal disorder which occurs due to vitiation of Agni which leads to Ama formation in the body. Various Ayurvedic lifestyle concepts were explained in Ayurveda which can be adopted to prevent and control IBS. There is evidence of the effectiveness of Ayurvedic lifestyle modification for IBS. Contemporary modern medicine has its limitations in dealing with such disorder, Ayurvedic regimen may promote better management of its symptomatology besides improving the overall quality of the life of individual.

Keywords- IBS, Grihani, Agnimandya, Ama.

आयुर्वेद के दृष्टिकोण से मानसिक रोग और उपचार

डॉ. सम्यक जैन

आयुर्वेद चिकित्सा अधिकारी, शासकीय अष्टांग आयुर्वेद महाविद्यालय, लोकमान्य नगर, इंदौर

मन, शरीर और आत्मा के सही संतुलन को आयुर्वेद में संपूर्ण स्वास्थ्य माना गया है। आयुर्वेद में इसके उपचार के तौर-तरीके तीन भागों में हैं। सत्त्ववजय चिकित्सा, युक्तिव्यापाश्रय और दैव्यपाश्रय चिकित्सा। चरकसंहिता में सत्त्ववजय चिकित्सा का उल्लेख है और इसे आयुर्वेद में मनोचिकित्सा की नई अवधारणा के रूप में प्रयोग किया है। आचार्य चरक के अनुसार मानसिक दोष, शारीरिक दोष या इन दोनों दोषों से मानसिक रोग उत्पन्न होता है। मनुष्य के व्यवहार, भावनाओं, मूड या सोच में नकारात्मक बदलाव आने पर मानसिक रोग की स्थिति उत्पन्न होती है। सामाजिक समस्याओं, परिवार या काम से संबंधित दिक्कतों या तनाव की वजह से मानसिक रोग हो सकता है। ये विकार न केवल व्यक्ति के काम को प्रभावित करते हैं बल्कि रिश्तों, पारिवारिक जीवन पर भी इसका असर पड़ता है। मानसिक रोगों के सामान्य कारणों में चित्तोद्वेग (चिंता), उन्माद (पागलपन), विषाद (डिप्रेशन) और अनिद्रा शामिल हैं। शोक (दुख), मन (गर्व), भय (डर), क्रोध (गुस्सा), उद्वेग (अशांत रहना), अतत्वाभिनिवेश, तंद्रा, भ्रमि, ईर्ष्या, मोह और लोभ मानसिक रोगों जैसे कि विषाद, चित्तोद्वेग, अनिद्रा, मद और उन्माद के लक्षण हैं। आयुर्वेद के दृष्टिकोण से तीन मानसिक दोष होते हैं जैसे कि सत्त्व, रजस और तमस। सत्त्व दोष मस्तिष्क की शुद्धता और गुणवत्ता का प्रतीक है, रजस दोष मस्तिष्क की गतिशीलता और सक्रियता जबकि तमस दोष अंधकार और निष्क्रियता को दर्शाता है। माना जाता है कि अधिकतर मानसिक रोग इन मानसिक भावों के खराब होने पर ही होते हैं।

मानसिक रोगों का आयुर्वेदिक इलाज – आचार रसायन (आचार संहिता के नियमों का पालन) में मानसिक रोगों को नियंत्रित करने के लिए ध्यान एवं योग, पंचकर्म थैरेपी के साथ सादा भोजन, जड़ी बूटियों और हर्बल मिश्रणों की मदद लेने के लिए प्रेरित किया गया है। आयुर्वेद में मानसिक रोगों के इलाज के लिए दिव्य चिकित्सा और मनोचिकित्सा की भी सलाह दी जाती है।

अर्बुद(कैंसर) चिकित्सा - आयुर्वेदिक सैद्धांतिक दृष्टिकोण

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कैंसर रोग आज हमारे समाज में तेजी से पैर पसार रहा है और सभी उम्र के लोगों में बहुतायत से पाया जा रहा है। भारत में हृदय रोगों के बाद मरने वालों की संख्या कैंसर से है। कैंसर की गंभीरता एवं लक्षण अधिक भयावह हैं कैंसर के मरीजों की संख्या दिनों दिन बढ़ती जा रही है और अनेक प्रकार के सर्जरी, कीमोथेरेपी रेडियोथेरेपी, इम्यूनोथेरेपी एवं अनेक प्रकार की अन्य चिकित्सा के तरीके रोगियों के लिए असफल हो रहे हैं, काफी इलाज कराने के बाद भी कैंसर के फैलने की संभावना बनी रहती है। श्र कैंसर के उपचार के दौरान होने वाले घाव नहीं भरते हैं, तथा रोगियों को कीमोथेरेपी एवं रेडियो थैरेपी के अनेक नुकसान सामने दिखाई देते हैं। ऐसी स्थिति में रोगियों को एक आशा की किरण आयुर्वेद दिखाई देता है, जहां पर उनकी तकलीफ का समाधान होता दिखाई देता है। शल्य तंत्र विभाग में अनेक प्रकार की दवाइयों, योगा चिकित्सा, आहार चिकित्सा, वन व्रण चिकित्सा, सत्त्वावजय चिकित्सा एवं नशा मुक्ति द्वारा रोगियों का इलाज किया जा रहा है। कैंसर पर नियंत्रण पाने के लिए नशा मुक्ति अभियान आवश्यक है क्योंकि मुंह का, जीभ का, गले का जो कैंसर होता है उसका प्रमुख कारण तंबाकू एवं गुटखा होता है तथा फेफड़ों के कैंसर का प्रमुख कारण धूम्रपान है।

अधिक उम्र में कैंसर होने पर क्योंकि रोगी की रोग प्रतिरोधक क्षमता कम हो जाती है और कई बार डॉक्टर के द्वारा उन्हें घर पर ले जाने और घर पर ही सेवा करने की सलाह दी जाती है, जिसे हम पैलियेटिव केयर कहते हैं, इस समय आयुर्वेद औषधियों का प्रयोग अति लाभदायक होता है क्योंकि रोगी इन दवाइयों को आसानी से ले सकता है, और शरीर पर विपरीत प्रभाव नहीं डालती हैं।

Key words - कैंसर, आयुर्वेद, नशा मुक्ति, रोग प्रतिरोधक क्षमता ।

रस औषधि - भस्म परीक्षा एवं चिकित्सीय परीणाम

सर्वे भवन्तु सुखिनः सर्वे संतु निरामयाः

Dr. G. D. Agrawal, BAMS, DHB, AR, FIMC, Dr D S Agrawal, MD- Ras Shastra

चिकित्सा के चार स्तंभ हैं पहला भिषक दूसरा द्रव्य अर्थात् औषधि तीसरा उपस्थाता अर्थात् वह व्यक्ति जो हमें सहायता करता है और चौथा रोगी स्वयं । रस औषधियों का चिकित्सा में उनकी विशेषताओं के कारण आजकल बहुतायत में प्रयोग होता है। रस औषधि में धातु भस्म का प्रयोग अत्यधिक रूप में होता है। लौह भस्म ताप भस्म इत्यादि का भिन्न-भिन्न जगह पर प्रयोग किया जाता है। धातु मारण के पश्चात धातु भस्मों में धातवीय गुणों की अनुपस्थिति होना ही श्रेष्ठ धातु भस्म का एक लक्षण है। अगर किसी भस्म में धातवीय गुणों की अनुपस्थिति और अन्य भस्म परीक्षा की विशेषताओं के साथ रहती है तो वह श्रेष्ठ एवं सम्यक रूप से बनी भस्म है। ऐसी भस्मों का एकल प्रयोग या इनसे बने योगों से ही सम्यक चिकित्सा होती है और शास्त्रों में वर्णित फलश्रुति की प्राप्ति भी होती है। धातवीय लक्षणों को देखने एवं ज्ञात करने की बहुत सारी सामान्य एवं विशेष कार्य प्रणाली हो सकती है । ताप भस्म की आटोमिक अबसोर्प्शन स्पेक्ट्रोफोटोमेट्री से परीक्षण में उसमें फ्री मेटलीक ताप की बहुत ही कम (ppm) में उपस्थिति भस्म की गुणवत्ता को बताती है ।

एन भस्मों के प्रयोग से बहुत ही आश्चर्य जनक परिणाम जैसे Regeneration (पुनर्निर्माण) कैंसर की गठानों का विलयन एवं अन्य परिणाम प्राप्त होते हैं ।

रोगों के उपचार में निदानपरिवर्जन और पथ्यापथ्य का महत्व –

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रीडर, चंद्रशेखर सिंह आयुर्वेदिक संस्थान कौशाम्बी प्रयागराज उ.प्र.

आयुर्वेद एक प्राचीन शास्त्र है जिसमें स्वस्थ व्यक्ति के स्वास्थ्य की रक्षा के लिये एवं रोगी व्यक्ति के रोग को नष्ट करने के लिये अनेक सिद्धांत बताये गये हैं। इन्हीं सिद्धांतों में रोगों को नष्ट करने लिए निदान परिवर्जन और पथ्यापथ्य भी प्रमुख हैं, क्योंकि दोष ऋतुओं के अनुसार, अहोरात्र के अनुसार, एवं रोग उत्पन्न करने के अनेक कारणों से प्रकुपित होकर व्याधि उत्पन्न करते हैं। आयुर्वेद में वात, पित्त और कफ शारीरिक तथा रज व तम मानसिक दोष हैं, जो साम्यावस्था में शरीर का धारण करते हैं और इनका असंतुलन, रोगों की उत्पत्ति करता है आचार्य चरक ने कहा है –

विकारो धातु वैषम्यं साम्यं प्रकृतिः उच्यते ।

इसी असंतुलन को पुनः संतुलित कर देना ही चिकित्सा है। शारीरिक एवं मानसिक दोषों को नष्ट करने में अनेक कारणों के साथ-साथ ऋतु अनुसार पथ्यापथ्य का सेवन एवं दोषों को प्रकुपित करने वाले कारणों का त्याग (निदान परिवर्जन), रोगों को नष्ट करने में महत्वपूर्ण भूमिका निभाते हैं।

निदान : निदान शब्द का प्रयोग दो अर्थों में किया जाता है

1. व्याधिजनक- व्याधि को उत्पन्न करने वाले कारण को निदान कहा गया है इसे हेतु भी कहते हैं। इस हेतु (कारण) का त्याग कर रोगों को नष्ट किया जा सकता है
 2. व्याधिबोधक- व्याधि का बोध (ज्ञान) करानेवाले साधन को भी निदान कहते हैं जैसे पंचनिदान
- विविध दोष- प्रकोपक, अहितकर आहार- विहार एवं स्वभावतः कारणों से जो दोष स्वयं दूषित होकर दूष्यो (धातुओं) को दूषित करके रोग को उत्पन्न करते हैं। ऋतु, वय आदि के अनुसार दोष स्वभावतः दूषित होते हैं। यदि इस काल (ऋतु/वय) में प्रकुपित दोषों के विपरीत आहार (पथ्य) एवं उस दोष को प्रकुपित करने वाले कारण (निदान) का त्याग किया जाये तो रोग नष्ट हो जाते हैं।

निदान परिवर्जन – संक्षेपतः क्रियायोगो निदान परिवर्जनम् । वातादीनांप्रतिघातः प्रकोविस्तरतः पुनः ॥ (सु.उ. 1/25)

संक्षेप में क्रियाओं का योग अर्थात् संशोधन एवं संशमन क्रियाओं का योग चिकित्सा है। इसके बाद वातादि दोषों के नष्ट करने की प्रक्रिया करनी चाहिए अर्थात् निदान परिवर्जन को ही चिकित्सा कहा गया है निदानों का अर्थात् दोष के कारण हेतुओं तथा कारक हेतुओं का त्याग करना निदान परिवर्जन है।

आयुर्वेदीय वमन कर्म की सैद्धांतिक विवेचना : एक शास्त्रीय अवलोकन

डॉ. शैलेष शुक्ला, डॉ. अजीत ओझा, डॉ. आशीष लियारी, डॉ. रोहित कुमार खटिक

रीडर, शासकीय अष्टांग आयुर्वेद महाविद्यालय इंदौर (म.प्र.)

लोक कल्याण और मानव जाति के उद्भव काल से ही आयुर्वेद शास्त्र का समानान्तर प्राकट्य हुआ है। समस्त चिकित्सा विधि का मूल आयुर्वेद से उत्पन्न हुआ है। शोधन एवं समस्त चिकित्सा आयुर्वेद के वैशेषिक गुणों की भांति प्रतीत होती है जो अन्य चिकित्सा विज्ञान में नहीं है। अतः आयुर्वेद चिकित्सा विज्ञान में दोषों की चिकित्सा में शमन और शोधन प्रमुख आधार हैं। शोधन चिकित्सा में शरीरगत विकृत दोष को ऊर्ध्वमार्ग या अधोमार्ग से बाहर निकाला जाता है। विकृत कफ दोष को ऊर्ध्वमार्ग से बाहर निकालने की प्रक्रिया को वमन कर्म कहा जाता है। जो कि कफ दोष की श्रेष्ठ शोधन चिकित्सा है। वमन उपक्रम के पूर्व स्नेहन-स्वेदन रूपी पूर्वकर्म अपेक्षित होते हैं इनसे धातुओं में लीन दोषों की घनावस्था को शिथिल कर स्रोतों में विस्फारण कर दोषों द्रवीभूत किया जाता है। जिससे वमन रूपी प्रधान कर्म का सम्यगयोग हो सके। तत्पश्चात् वामक औषधियों की कल्पना से शास्त्र सम्मत वमन कर्म कराया जाता है। वमन कर्म प्रक्रिया कराने से पूर्व रोग-रोगी परीक्षा, स्नेहन-स्वेदन का चयन, देश, औषध, काल, बल, सत्व आदि का परीक्षण आवश्यक है। जिसके लिए समस्त प्रक्रिया को पूर्वकर्म, प्रधान कर्म एवं पश्चात् कर्म में विभाजित किया गया है।

निरापद वमन कर्म प्रक्रिया संचालन हेतु वमन कर्म के विविध सिद्धांतों की व्याख्या इसमें की गई है जिसका अवलोकन, अध्ययन, अध्यापन एवं चिकित्सा में निश्चित रूप में सफलता प्रदान करेगा।

आयुर्वेद अध्ययन में संस्कृत भाषा का महत्व

डॉ. मुकेश गुप्ता

सहायक प्राध्यापक, आर.एन. कपूर मेमोरियल आयुर्वेदिक महाविद्यालय इंदौर, (एपीजे अब्दुल कलाम यूनिवर्सिटी)

संस्कृत इस दुनिया की सबसे वैज्ञानिक भाषा है संस्कृत में सबसे कम शब्दों में वाक्य पूरा हो जाता है यह सबसे समर्थ शाली भाषा है हमारा आयुर्वेद आदि अनादि काल से चला आ रहा है जब भाषा संस्कृत का ही उपयोग किया जाता था विश्व में ऋग्वेद पहला ग्रंथ है जो संस्कृत भाषा में लिखित है आयुर्वेद भी वेदों से ही लिया गया है सभी मूल संहिताएं (चरक सुश्रुत वाग्भटआदि) संस्कृत भाषा में लिखी गई है अतः आयुर्वेद के समग्र ज्ञान के लिए संस्कृत भाषा का ज्ञान अति आवश्यक है। सभी मूल संहिताएं संस्कृत भाषा में लिखी गई हैं।

विस्तृत शोध पत्र प्रस्तुतीकरण के समय संस्कृत भाषा की आयुर्वेदिक छात्रों के लिए उपयोगिता एवं महत्व पर प्रकाश डाला जाएगा।



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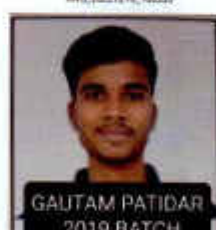
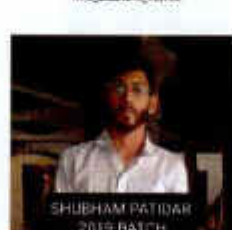
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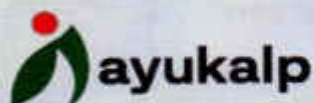


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(प्रस्तुति डॉ. मोहम्मद फ़ीरोज़ खान)



मैं शासकीय अष्टांग आयुर्वेद महाविद्यालय हूँ



मैं लालायित हूँ, उत्सुक हूँ और अधीर भी, अपने उन पूर्व विद्यार्थियों के आगमन का जिन्होंने अपने जीवन के मूल्यवान पलों को यहाँ जिया है, अध्ययन किया है, स्मृतियाँ संजोई हैं और अपना जीवनपथ व भविष्य की बुनियाद बनाई है। मैं तत्पर हूँ उनके स्वागत और अभिनन्दन को जिन्होंने मेरा मान बढ़ाया है, गौरवान्वित किया है और अपनी उन्नति में चार चाँद लगाये हैं। जब मेरे विद्यार्थी आयेंगे तो विस्मृत सभी बातें याद आयेंगी। वार्षिक उत्सवों की धूम याद आयेगी, खेलगतिविधियों की मस्ती और कड़ खट्टी मीठी यादें भी ज़हन में उभर आयेंगी। साथियों से मिलना, बिछुड़ना भी याद आयेगा। कुछ दिवंगत गुरुजन याद आयेंगे, कुछ अनंत में खो गए साथी याद आएंगे। मैं उन पलों का भी साक्षी हूँ, जब मेरे कई विद्यार्थियों ने दिल लगा कर पढाई की और दिल ही दिल में, दिलों की अदलाबदली कर ली, फलस्वरूप कई जोड़ियाँ भी बनी। मैं इन सभी जोड़ियों को सुखमय व गरिमामय जीवन की शुभकामनाएं देता हूँ और आशा करता हूँ कि अपनी स्मृतियों को ताज़ा करने के लिए अवश्य पधारेंगे।

पुरानी कमियाँ अभाव और दुविधाएं याद आएंगी तो नई सुविधाएं और तरक्की भी नज़र आएगी। वो आएंगे तो देखेंगे कि उस समय के स्वरूप और आज के रूप में कितना अन्तर आया है। क्या पाया, क्या खोया, का आंकलन और विचार मंथन के लिए ये आपका महाविद्यालय बेसब्री से बाँह पसारे, आत्मीय अभिनन्दन को आतुर है। स्थापना के पचास वर्ष पूर्ण होने के उपलक्ष्य में, स्वर्णजयन्ती मनाने का उत्साह है, उमंग है, पुराने साथियों से मिलने को यह संस्था बेताब है, सभी को आमंत्रण और सभी से मनुहार है।



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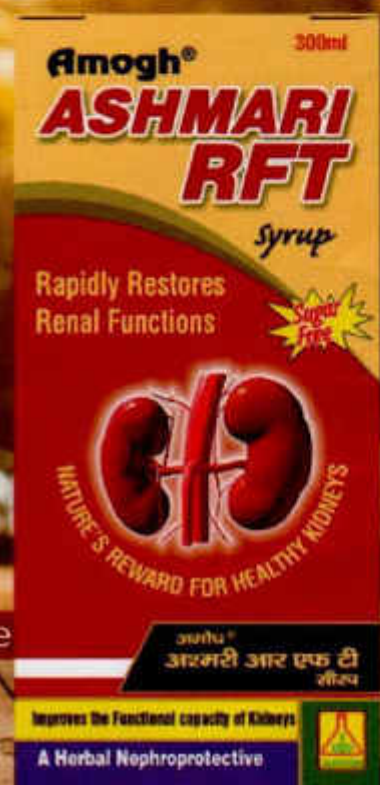
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