



Ayurvedidya

आयुर्विद्या

Peer Reviewed Indexed
Research Journal of 21st Century
Dedicated to Ayurved...



॥ श्री धन्वंतरये नमः ॥

राष्ट्रीय शिक्षण मंडळ, संचालित

आयुर्विद्या
मासिक

शंखं चक्रं जलौकां दधतमृतघटं चारुदोर्भिश्चतुर्भिः ।
सूक्ष्मस्वच्छातिहृद्यांशुकपरिविलसन् मौलिमम्भोजनेत्रम् ॥
कालाम्भोदोज्ज्वलाङ्गम् कटितटविलसद्धारुपीताम्बराढ्यम् ।
वन्दे धन्वन्तरितं निखिलगदवनं प्रौढदावाग्निलीलम् ॥
नमामि धन्वंतरिमादिदेवं सुरासुरैर्वन्दितपादपङ्कजम् ।
लोके जरारुग्भयमृत्युनाशनं धातारमीशं विविधौषधीनाम् ॥

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Skin Disorders - Challenge Before Dermatologists

डॉ. दिलीप पुराणिक

In recent years modern medicine has done great progress in all the branches, especially in medicine and surgery. Progress made in the beginning of 21st Century is really miraculous and astonishing. Progress and advances as to introduction of newer medicines have made the prognosis better of many dreaded diseases which were once upon time incurable. But inspite of all advances, in diagnosis and treatment, still there is no definite cure or remedy for many diseases and this has become a challenge to physicians all over the world. One of these challenges are in the form of skin disorders or problems. Uptill date there are so many skin disorders which have no specific remedies which will give complete cure without recurrence.

Skin disorder is the second commonest cause of loss of work at global level. Skin is an organ which represents some inner abnormalities and stress conditions within the Body. In other words skin is just like mirror of the Body. About 1/3rd population of the world is having sensitive skin. Many systemic diseases manifest in the form of skin conditions.

Skin diseases and disorders are seen in all populations, all races, all religions and at all age groups. Skin disorders are seen in different seasons. Skin disorders are also seen in all thin or fatty persons, males and females, infants, children, young, adult and oldage. Some skin problems arise out of Genetic susceptibility also. Some are highly contagious and some are non-contagious. Such a great variation is found in the area of skin diseases and skin disorders and this is the very fact that Management of skin disorders becomes very difficult and challenging. Recurrence is also seen in majority cases.

In infants' group very common skin disorders are Eczema, Diaper Rash, Seborrheic dermatitis, measles, chicken pox, Acne, Warts and Fifth disease. These disorders result into constant cry of infants due to irritability, itch and uneasiness. These problems are generally dealt with Topical Creams, Medicated lotions and Drugs.

Skin disorders in adulthood are some times

very serious, confusing and difficult to treat. Common skin problems at young or adulthood are Acne, Eczema, Psoriasis, Skin Cancer, Seborrheic dermatitis, Impetigo, Shingles, Alopecia Areata, Scabies, Keratosis pilaris, Melasma and so many others. Out of all these, most difficult to treat are psoriasis, fungal infections and vitiligo.

Psoriasis produces thick red plaques covered with silvery or Red scales. It is a sort of auto immune disease. More than 7.5 million people are suffering from this dreaded disorder in U.S.A. Due to unbearable itch and irritation patients condition becomes miserable and eventually produces suicidal tendency in sufferers. Vitiligo is also a skin disorder in which there is formation of skin patches (White) due to loss of pigments underneath. This condition has Genetic susceptibility. Though it is non-contagious, it causes great psychological stress and is stigmatized by society. Because of great mental depression patient avoids mixing into social gatherings. No specific treatment is available in Modern Medicine. Steroid creams, phototherapy, Hydroquinone and plastic surgery are the options available.

When no definite treatment is available in Modern Medicine, Ayurved, which is a science of Body, Soul and Mind, has many remedies to offer treatment modalities with promising results. Shodhan (Purification) and shaman chikitsa along with the drugs available in Ayurved have proved to be very good in treating Chronic Skin conditions like psoriasis, vitiligo etc. Along with this treatment counselling of the patient plays pivotal role in the psychologically disturbed patients. Since Ayurved is known to take care of 'Mind' while treatment of the patient, ultimately results are more promising.

"Yog" Therapy is also effective in psychologically depressed patients and so it can be certainly said that if majority of skin problems are tackled with integrated or Holistic Approach Results will be definitely better.



A Magazine dedicated to "AYURVED" - "AYURVIDYA" To Update "AYURVED" - Read "AYURVIDYA"



कुष्ठ - पांचभौतिक विचारधारा

वैद्य प्रशान्त अनन्त सुरु, पांचभौतिक चिकित्सक, पुणे.

कुष्ठ - कृष्णाति वपुः-इति कुष्ठम्।

‘त्वचा’ या स्पर्शन इंद्रियाच्या स्थानी कूज, कोथ निर्माण होणाऱ्या व्याधीला - कुष्ठ-त्वचा विकार म्हणतात. त्वचेच्या आजारांचे-विकारांचे वर्गीकरण करणे- संख्या ठरवणे - खरे तर अवघडच आहे. आचार्य- अरुणदत्तांनी वाग्भटावरील टीकेत यथार्थ वर्णन केले आहे.

तद्वेतेषु कुष्ठभेदेषु यथानाम विपर्यस्तथा लक्षणविपर्ययोगपि।

किं न्तवैऽपि कुष्ठभेदा दृश्यन्ते एव, इत्येतदपि

लक्षणादरणीयम् एवेति-मन्या महेऽधिकं कुष्ठेषु इत्यादि।’

अ.ह.नि. १४ टीका.

आपला चिकित्साधिकृत पुरुष-देह हा पंचमहाभूत व चेतना यांनी बनला आहे. पाच ज्ञानेंद्रिय, पाच कर्मेन्द्रिये, उभयात्मक असे मन यांची उत्पत्ती ही सात्विक अहंकारापासून आहे. तीन दोष, सातधातू त्यांचे उपधातू - मल या साऱ्यांची निर्मिती; तामस अहंकारापासून निर्माण झालेल्या तन्मात्रा आणि त्यांच्यापासून उत्पन्न पाच महाभूतांपासून होत असते. मानवी देहाप्रमाणे या सृष्टीतील सर्व भाव पदार्थ-घटक हे पांचभौतिकापासूनच उत्पन्न झाले आहेत.

‘सर्वद्रव्यं पांचभौतिकम् अस्मिन् अर्थे।’ ‘कुष्ठ’ या

व्याधीत ज्या ‘त्वचा’ या अधिष्ठानाची विकृती घडते, त्या अधिष्ठानाची माहिती आपण घेऊ.

त्वचेचे पांचभौतिकत्व - **‘स्पर्शनेंद्रियं तु वाताधीनम्।**

या च भाः शरीरे- तत्सर्वं आग्नेयम्।

यानि च अणुनि लोमकूपानि छिद्राणि वा तदा अंतरिक्षः।

स त्वक्चर्म यानिच केशश्मश्रुलोमानि तत् सर्वं पार्थिव।’

पाच ज्ञानेंद्रियांपैकी - स्पर्शनेंद्रिय म्हणून ‘त्वचा’ ओळखली जाते. स्पर्श या तन्मात्रेपासून उत्पन्न होणाऱ्या ‘वायु’ महाभूताचे प्राबल्य त्यात असते. म्हणून व्यपदेशस्तुभूयसाम् - न्यायाने ते वात-वायुमहाभूत आधिक्याचे स्थान मानतात. सर्व शरीर व्यापी असणारी ‘त्वचा’ हे सर्वाधिक व्याप्तीचे ज्ञानेंद्रिय आहे. त्या त्वचेवरील अणुरूप रंध्रे, लोमकूप, छिद्रे ही आकाशमहाभूताचे प्रतिनिधी आहेत. या देहाचे सर्वत्रच-ही आकाशीय गुणांनीयुक्त अशी रंध्रमय त्वचा उपस्थित असते. या त्वचेचे भास्वरूप, त्याची लकाकी-वर्ण, तेजस्विता यासाठी तेज महाभूत प्राधान्य कारणीभूत ठरते. भ्राजक पिताचे स्थान - हे त्वचा मानले आहे. ते-बाह्य उपचार-लेप, स्नेह आदि यांचे परिणामन करते. जल महाभूतांच्या सर-द्रव-स्निग्ध अशा गुणांमुळे त्वचास्थानी ओलावा येतो. त्वचेची स्निग्धता ही जलमहाभूताधिक्याने ठरतात. मांसधातूचे क्लेद हे मलरूप

भागही जल महाभूत प्राधान्यामुळे ठरते. स्वेद-क्लेद हे मलरूप भागही जलमहाभूताधिक्याने ठरतात. मांसधातूचे मुख्य कार्य लेपन आहे. त्याचा आधार -आकार देणारी त्वचा देखील संहनन -बळ- आकार देण्याचे कार्य करते. पृथ्वी महाभूताच्या प्राधान्याने हे कार्य घडते. त्वचेवरील लोम, केश, श्मश्रु आदिभाव हे पार्थिव आहेत. अशा प्रकारे त्वचेचे पांचभौतिकत्व अभ्यासता येते.

आयुर्वेदाने त्वचेचे ‘सप्तत्वचा’ असे स्वरूप वर्णन केले आहे. हे शारीर अभ्यासाचे वैशिष्ट्य मानायला हवे. ‘अवभासिनी ते मांसधरा’ असे सात थर, त्यांच्या आश्रयानेच व्यक्त होणारे विविध-त्वकगत व्याधी सांगितले आहेतच. त्वचेच्या थरांनुसार खोलवर होत जाणारी व्याधी संप्राप्ती जशी चिरकारी असते. त्यानुसारच व्याधींचे साध्य असाध्यत्व ही ठरत असते. चरकाचार्यांनी सांगितल्यानुसार त्वचेची उत्पत्ती - ‘मांसात् त्वचा षट्च’ अशी आहे. पाच महाभूतांमि आणि विशेषतः मांसधात्वमि प्रक्रियेतूनच मांसासह -त्वचेची निर्मिती गर्भ अवस्थेपासून जन्मभर होत राहते. त्वचेचा वर्ण हा तीन दोष आणि महाभूतांचे परस्पर मिश्रण यावरून ठरतो.

हेच घडवणारे भाव, शरीर-त्वचा यांच्या बिघाडासाठी कारणीभूत होत असतात, वात-पित्त-कफ दोष, रक्त, लसिका, मांस उदक (क्लेद -स्वेदासह) असे भाव पदार्थ हे ‘दोष-दूष्य’ म्हणून सांगितले जातात. या त्वचाविकाराच्या संप्राप्तीमध्ये सान्निपातिक दोष आहेत आणि दूष्यसंग्रहदेखील मोठा आहे. यावरूनच ‘त्वचा’ विकारांची चिरकारिता, जीर्णत्व व कष्टसाध्यता लक्षात येते.

सामान्य संप्राप्तीत, ज्या महाभूतांचे गुण बदललेले दिसतात, त्याच गुणांची लक्षणे त्वचेवर व्यक्त होतात.

आकाश महाभूत - सूक्ष्म, खर, रुक्ष, विशद

वायु महाभूत - शीत, खर, रुक्ष, विशद

तेज महाभूत - उष्ण, तीक्ष्ण

आप महाभूत - स्निग्ध, द्रव, सर, पिच्छिल, मंद

पृथ्वी महाभूत - कठीण, गुरु, स्थूल, सांद्र, मंद, घन

या पंचमहाभूतांच्या गुणांची नोंद घ्यायलाच हवी.

त्वचा विकारांमध्ये संप्राप्ती घडण्यासाठी आवश्यक अशा हेतुंचेही वर्गीकरण ‘पांचभौतिक विचारधारे’नुसारच करता येते.

त्वचा विकारांच्या हेतुंमध्ये - ‘विरोधी अन्नपान’ हा प्रधान हेतु सांगितला आहे. पृथ्वी आणि जल महाभूत संयोगाने सहसा बृंहण-बलवर्धन होते. पण त्यांचे विरुद्ध गुण संमिश्रणामुळे - क्लेद, मेद आणि कोथाची संप्राप्ती घडते. अग्निचे बळ कमी पडल्यामुळे परिणामन-पचन नीट होत नाही. विकृत शारीरभाव

निर्माण होतात. सर-द्रव-गुरु-मंद गुणाच्या पदार्थांचं अतिसेवन, विषरूप आग यामुळे अवरोध निर्माण होतो. आकाश चोंदते - (यत्र संग खवैगुण्यात् व्याधि तत्रोपजायते।)

विरुद्धे असे रस, वीर्य, विपाक, संयोग, काल, उष्ण शीतादि गुण यांचेमुळे देखील शरीरात विषरूपता निर्माण होते. सर्दी सारखे-तेजाच्या उर्ध्वगामित्वाने वर येणारे वेग जर अडवले गेले तर त्या बाहेर जाऊ इच्छिणारे प्रकुपित दोष शरीरातच पसरले, तरीही त्वचास्थानी व्याधी उत्पन्न होऊ शकतो. कुष्ठ उत्पन्न होत असते. भोजनानंतर लगेच व्यायाम करणे किंवा आतपसेवन केल्यावर - विरुद्ध गुणाचे शीतोपक्रम करणे, यामुळे ही कुष्ठाचा पाया रचला जातो. घाम आला असताना लगेच विहीर-नदी यात उड्या मारणे, अति व्यायाम अतिव्यवाय यांचा समावेश कुष्ठाचे हेतुंमध्ये होतो. अतिशीत, मरुत सेवन, अतिउष्ण किंवा अति शीत आहार, विरुद्ध अन्न, अतिद्रवमात्रा यामुळे तीनही दोष प्रकुपित होतात. पंचमहाभूत साम्य ढळते. (महाभूत वैषम्यामुळे व्याधी) शरीरातील दोषांत प्रकोप झाला तर, शोध प्रक्रिया करतात. 'पंचकर्म' उपचार शोधन पद्धती देखील पंचमहाभूताच्या विचारधारेवरच बेतलेली आहे. त्याचा हीन-मिथ्या- अतियोग झाला तर, व्यापद अवस्थेत ही 'कुष्ठ' संप्राप्ती घडते. मांसदुष्टीच्या हेतूत सांगितलेले दिवास्वाप आणि दिनचर्या, ऋतुचर्या संकल्पनेत सांगितलेल्या देह स्वच्छतेच्या सूचनांचे योग्य परिशीलन केले नाही, तरी त्वचा विकार दिसून येतात. म्हणूनच तर हा औपसर्गिक व्याधी मानला आहे.

‘प्रसंगात् गात्रसंस्पर्शात् वस्त्रमान्यानुलेपनात् ।

एकशय्यासन्नाचाऽपि विश्वासात् सहभोजनात्॥

औपसर्गिक रोगांश्च संक्राम्यति नरानरम्॥ अ.ह. नि. १४

मिथ्या आहार -विहार, भय-शोक-चिंता-क्रोध आदि मानस हेतु आणि पापकर्म-पूर्वसंचितादि हेतु यांचाही परामर्श घ्यायला हवाच.

सर्वात महत्त्वाचा -प्रथम हेतु- 'विरोधी अन्नपान' असा सांगितला आहे. त्यामुळे विकृतीरूपात -पार्थिव-जलीय अंश तयार होतात. अग्निचे प्राकृतरूप बिघडते. अवष्टम्भ-अवरोधाने वायुची गती कुंठित किंवा विभाग्य होते. आकाशाचे सूक्ष्म लघुरूप बिघडते. मृदुता जाऊन कठिणता, परुषता, खरता, रुक्षता व्यक्त होते. पाचही महाभूतांचे प्राकृतरूप बिघडते. त्वचा स्थानी विविध लक्षणे व्यक्त होतात. त्यांचेही वर्गीकरण पांचभौतिकाच्या असमतोलानुसार करता येते. लक्षण समुच्चय आणि त्यामागच्या महाभूतांच्या दृष्टीमुळे घडणारी संप्राप्ती-यांचा परस्परसंबंध नीट अभ्यासायला हवा. पुढील आराखडा आपल्याला संबंधित लक्षणे व महाभूतसंबंध स्पष्ट करेल.

कण्डु	- जल, वायु
स्नाव	- जल
स्वेदाधिक्य	- अग्नि, जल
स्वेदावरोध	- वायु, पृथ्वी
त्वक् दाह स्फोट	- अग्नि
त्वक् स्फोट - उन्नत	- पृथ्वी
त्वक् वैवर्ण्य - आरक्तता	- अग्नि
श्वेतवैवर्ण्य	- पृथ्वीजल
कर्बूर	- वायु
कृष्णवर्ण	- पृथ्वी- अग्नि
त्वक् शैथिल्य	- वायु, पृथ्वी, जल
त्वक् संकोच	- वायु, पृथ्वी, अग्नि
त्वक् स्पर्श - उष्ण	- अग्नि
शीत	- वायु, जल
त्वक् सुप्तता	- वायु, अग्नि, आकाश
त्वक् क्लेद	- जल, पृथ्वी
केश, लोम शातन	- पृथ्वी, वायु, अग्नि
त्वचा बाधीर्य (संज्ञानाश)	- सर्व महाभूते

अशा विविध प्रकारे त्वचा रोगांतील लक्षणांमागील 'पांचभौतिकत्वे अभ्यासावे. त्याचेच बरोबर खवैगुण्य-स्थान व वैगुण्याचाही विचार व्हायला हवा.

समान दोष-दूष्य संग्रह असतानाही वेगवेगळी संप्राप्ती घडते. साधारणतः समान दोष-दूष्य संग्रह असताना जर -जल महाभूतदुष्टी अधिक असेल तर - 'बहुद्रवश्लेष्मा दोष विशेषः' असा - प्रमेहाचा पाया रचला जातो. जलाऐवजी जर तेज महाभूताची उष्ण-तीक्ष्णता अधिक झाल्याने संप्राप्ती घडली तरी व्याधीरूप लक्षणे बदलतात. आणि 'विसर्प'सारखा क्षारधर्मी व्याधी दिसून येतो. जर देहाचा आधार असणाऱ्या 'पृथ्वी'चा बिघाड कारणीभूत झाला तर मात्र 'कुष्ठ-त्वचा' विकाराची संप्राप्ती घडते.

प्रमेह-जल-पृथ्वी-तेजोदुष्टी
विसर्प-तेज-पृथ्वी-जलदुष्टी (वायु अनुदुष्टी शक्य)
कुष्ठ- पृथ्वी-जल-तेज-वायुदुष्टी
अशारितीने 'चय-प्रकोप' प्रसर-स्थान-व्यक्ति आणि भेद' अशी षट्क्रियाकालांची शृंखला तपासता येते.
कुष्ठ विकाराच्या लक्षणांची सुरवात देहावर विविध स्थानांपासून होत असते. शरीराच्या आकाश महाभूत प्रधान अशा शिरोभागापासून निर्माण होत इतरत्र पसरली तर चिकित्सा करताना-विरुद्ध महाभूत प्रधान अशा पृथ्वी-जलप्रधान द्रव्यांची निवड करावी किंवा पायापासून उद्वह व मग प्रसर असेल तर अग्नि -वायु-आकाशप्रधान औषधी द्रव्यांची योजना करावी लागते.

शिर-आकाशप्रधान, उर-वायुप्रधान, नाभि-उदर (तेजोप्रधान) कटि-वंक्षण-अपानकक्षा (जलप्रधान) आणि

कटि खालील उर-पाद प्रपाद यांचा पृथ्वीप्रधान पाया लक्षात घेऊन मगच केवळ द्रव्य नव्हे तर कल्प निवड करावी. याखेरीज, बृहत्त्रयीरत्न वैद्यराज आ.वा.दातारशास्त्रींनी 'अम्ल-क्षार सिद्धान्ताचे' आधारेनेही त्वचाविकारांचे वर्गीकरण सांगितले आहे.

अम्लधर्मी हेतुमुळे व्याधी संप्राप्ती घडत असेल तर क्षारधर्मी औषधी कल्पना वापरावी. उदाहरणार्थ अम्लविरुद्ध असे पानीय प्रतिसारणीय क्षार कल्प -मशीकल्प वापरता येतात. क्षारधर्मी हेतुमुळे व्याधी संप्राप्ती घडली असेल तर अम्लधर्मी कल्पना आसव-अरिष्ट, अवगाह यांचा विचार करावा. क्षारधर्मी हेतुंच्या संप्राप्तीचा भंग करण्यासाठी अम्लधर्मप्रधान कुष्ठन द्रव्ये वापरावीत. उदाहरणार्थ मुस्ता, सारिवा, अपामार्ग इत्यादी. उभयधर्माने कार्य करू शकणारा धमासा, सुवर्ण, यष्टीमधु यांचाही वापर करता येतो, तसेच स्वर्णगौरिकासारखा उदासीन कल्प देखील त्वचाविकारात उत्तम लाभदायी ठरतो.

चिकित्सेच्या मूलभूत नियमांप्रमाणे वायुप्राधान्याच्या - त्वचा विकारांसाठी -स्नेहन, स्वेदन, वमानादि शोधन उपक्रम, शमन व मग अपुनर्भवत्वासाठी रसायन अशी क्रमोत्तर चिकित्सा करावी. शीतोष्णाचा विचार करून करंज तेल,

निम्ब, गंधपला, महामरिच्यादि, जात्यादि अशा तेलांचा बाह्य उपचारही करता येतो.

आहार-विहार-आचार रसायन, व्यायाम, आतपसेवा-मारुतसेवा, स्नान व इतर स्वच्छतेचे नियम यांच्या क्रमशः पालनाने त्वचा विकारावर जय मिळवता येतो.

आयुर्वेदाचे सर्व मूलभूत सिद्धान्त, अम्ल-क्षार सिद्धान्त, सामान्य-विशेष सिद्धान्त यांचे आधारेने, लोक पुरुष सिद्धान्ताचे कसोटीवर - 'पंचमहाभूतसिद्धान्ताचे महत्त्व अधोरेखित महत्त्व अधोरेखित करता येते. म्हणूनच 'पंचभूतात्मके देहे-आहारः पांचभौतिकः।

चिकित्सा पांचभौतिकः॥ असे म्हणता येईल.

कल्प, औषधांची निवड, अवयवांनुसार अग्निसंस्थेतल्या यकृत -प्लीहा, वृक्क-महास्रोतसांच्या विचारानुसार पांचभौतिक चिकित्सा, शोधवार्ह नसणाऱ्यांसाठी 'सूक्ष्म शोधन' चिकित्सा आणि औषधी सेवन काळ, अनुपान आदि अनेक गोष्टींचा 'पांचभौतिक विचार' अभ्यासणे, खूप सूक्ष्म विचार आहे. स्थान-शब्द मर्यादा जाणून इथे त्याचा फक्त उल्लेख करीत आहे. विचक्षण वैद्य या विचारधारेचे विस्तारीकरण आणि उपबृंहण करतील, अशी खात्री आहे. म्हणून इथेच लेखन विराम देतो. इति अलम्।



सोरायसिस (किटिभ रोग) की आयुर्वेदिक चिकित्सा

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सोरायसिस (Psoriasis) एक आमविषजन्य (Auto-immune) रोग है जो मुख्य रूप से त्वचा में विकृति पैदा करता है, हालाँकि देह के अन्य अंगावयवों पर भी इस रोग का कम-अधिक प्रभाव देखा जाता है।

पिछले कुछ दशकों में, भारत में सोरायसिस का प्रचलन (Incidence) बहुत अधिक बढ़ गया है। एक सर्वे के अनुसार लगभग दो से तीन करोड़ भारतीय इस रोग से पीड़ित हैं। स्त्रियों की अपेक्षा पुरुषों में सोरायसिस रोग अधिक होता है।

हेतु व सम्प्राप्ति (Etiopathogenesis)

सोरायसिस रोग के मुख्य कारण हैं - बीज दुष्टि (Genetic abnormalities), मिथ्याहार-विहार (Unhealthy lifestyle), व मिथ्य-परिणाम/देशकाल (Unhealthy environment)।

सोरायसिस रोग की सम्भावना तब और अधिक बढ़ जाती है जब बीज-दुष्टि युक्त कोई जातक ऐसे आहार-विहार-आचार का सेवन करता है, जो -

- वात (Neuro-endocrine system) व कफ (Immune system) दोषों को कुपित करता है;
- ओजस् (Immune system) को और अधिक विकृत (Dysfunction) व क्षीण (Deficiency) करता है;
- धात्वग्रिमांघ पैदा करते हुए आमविष (Auto antibodies) पैदा करता है;
- रस-धातु में दुष्टि व रसवह-स्रोतसों में अवरोध पैदा करता है; व
- त्वचा (के कोषाणुओं) में दौर्बल्य पैदा करता है। यह सब होने के बाद...
- दुष्ट वात व कफ, तथा आमविष (Auto antibodies) पूरे शरीर में परिभ्रमण करते हुए,
- हेतुओं से दुर्बल हुई बाहरी त्वचा (Epidermis) में स्थान संश्रय करके,
- वहाँ मौजूद ओजस् (Local defense) व वात दोष (Local nervous control) को विकृत करते हुए,
- कोषाणुओं की उत्पत्ति में अप्रत्याशित तेज़ी (Fast cell

division) लाते हैं,

- यह तेजी इतनी अधिक होती है कि एक महीने का काम ४-५ दिन में ही हो जाता है,
- इसके परिणामस्वरूप, बाहरी त्वचा में कहीं-कहीं अकठिनिकृत कोषाणुओं (Non-keratinized cells) का अंबार लग जाता है,
- इसके साथ हेए, स्थानिक पित्त (Enzymes) के कुपित होने से वहाँ अनेकों शोथकारक आमविष (Inflammatory substances) बनने लगते हैं, जो स्थानिक शोथ पैदा करते हैं,
- जिससे कि त्वचा पर लाल रंग के मंडल (Red patches) बनने लगते हैं, जिन पर पपड़ी (Scales) बन जाती है, व उनसे रोगी को खुजली होती है।
- अक्सर गर्मी से तथा खुजलाने से रोगी की तकलीफें बढ़ जाती हैं।

संक्षेप में सम्प्राप्ति कुछ इस प्रकार की बनती है -

- **दोष - १)** कफःदुष्टि - गुरु, स्थिर, मृदु गुणों की वृद्धि; व २) वातःदुष्टि - चल, रुक्ष, खर गुण वृद्धि।
- **अग्नि** - अग्नि मन्द व विषम होने से आम-विष की उत्पत्ति।
- **स्रोतस्-** मुख्य रूप से रसवह स्रोतो -दुष्टि, किन्तु धीरे धीरे अन्य स्रोतसों की दुष्टि भी सम्भव।
- **दूष्य** - मुख्य रूप से त्वचा व रस धातु, किन्तु धीरे धीरे अन्य धातु उपधातुओं की दुष्टि भी सम्भव।
- **ओजस्-** इसकी विकृति से ही उपरोक्त विकृतियों की उत्पत्ति।

रूप (Clinical Features)-

सोरायसिस (किटिभ) का मुख्य लक्षण है -त्वचा पर उभरे हुए लाल रंग वाले (Red colored), सूखे (Dry), व कण्डूयुक्त (Itchy) मण्डलों (Patches) की उत्पत्ति, जिन पर सफेद या मटमैले रंग की परतें (Scales) बनती रहती हैं। मण्डलो का आकार (Size) बहुत छोटे से लेकर बहुत बड़ा हो सकता है, इतना बड़ा कि सम्पूर्ण शरीर की त्वचा को ही ढक लें।

मण्डलों के आकार प्रकार के आधार पर सोरायसिस को पाँच भेदों में बाँटा गया है - प्लाक (Pleque), गट्टेट (Guttate), इनवर्स (खर्पीशीश), पस्च्युलर (Pustular), व एरिद्रोडर्मिक (Drythrodermic)। इनमें लगभग ९०% रोगी प्लाक सोरायसिस (Plaque psoriasis) व शेष रोगी अन्य प्रकार की सोरायसिस से पीड़ित रहते हैं।

चिकित्सा (Management) -

उपरोक्त सम्प्राप्ति के आधार पर चिकित्सक को रोगी के लिए औषधियों के चुनाव का क्राइटेरिया तय करना चाहिए। चिकित्सक को सुनिश्चित करना चाहिए कि ऐसी

औषधियों/औषध-योगों को चुने-

- जो सोरायसिस की सम्प्राप्ति के सभी पहलुओं का प्रभावशाली ढंग से विघटन करें;
- जो मात्रा व संख्या में कम हों;
- जो प्रयोग करने/लाने-ले जाने में भी आसान हों;
- जिनके घटक आयुर्वेद के सिद्धांतों व प्रयोगों के अनुरूप हों;
- जिनके घटकों का सोरायसिस पर प्रभाव वैज्ञानिक शोध से सिद्ध हो चुका हो;
- जो चिकित्सकीय मात्रा में प्रयोग करने पर मोटे तौर पर निरापद हों; तथा
- जिनका चिकित्सा पर कुल खर्च कम हो।

सोरायसिस की चिकित्सा के लिए प्रयोग में लाई जाने वाली औषधियाँ कुछ निम्न प्रकार की हो सकती हैं-

१) किटिभर औषधियाँ (Anti psoriasis drugs)- सोरायसिस में मुख्य विकृति ओजस् की विकृति (Immune dysfunction) होती है व उससे आमविष की उत्पत्ति (Production of Antibodies) होती है, जिसकी चिकित्सा के लिए आयुर्वेद में कुछ विशेष औषधियाँ हैं, जैसे - श्वेतकुटज, बाकुची, भल्लातक, कटुकी व अंकोट (Psorlyn tab) सोरलिन टैबलेट।

www.drvasishths.com/psorlyn-tab

ये औषधियाँ कई प्रकार से काम करते हुए सोरायसिस की सम्प्राप्ति का विघटन (Ortho-kertosis) करती हैं, व इस रोग में लाभ देता है। इसके साथ साथ इनमें शोधहर (Anti-inflammatory), कण्डूहर (Anti-pruritic) त्वक् दोषहर (Effective in skin disorders) व आमविषहर (Anti toxic) कर्म भी हैं जो इन औषधियों को सोरायसिस की प्रभावी चिकित्सा के लिए महत्वपूर्ण स्थान देते हैं।

२) आमविषहर औषधियाँ (Immuno-modulator drugs) - आमविषहर औषधियों का सोरायसिस की चिकित्सा में अपना महत्वपूर्ण स्थान है। ये ओजस् (Immunity) को बल देते हुए, देह की सामान्य रोग प्रतिरोधक क्षमता को मजबूत व क्रियाशील करने का काम करती है। इनमें मुख्य हैं - भूम्यामलकी (Phylol tab) फ़ाइलोसिल/ Llie tab - लिवी टैबलेट, अश्वगन्धा (Cartogen- कार्टोजेन टैबलेट), गुडूची, चित्रक (Revplaq tab - रिवप्लॉक टैबलेट), शुण्ठी, सुवर्ण, शिलाजतु, यशद, तुलसी, पिप्पली, ताम्र, मल्ल, हरिताल, पारद, गन्धक इत्यादि।

३) स्थानिक कार्यकारी औषधियाँ (Locally acting drugs) - उपरोक्त चिकित्सा के साथ साथ, स्थानिक किटिभर (Anti psoriatic) औषधियों का अपना विशेष महत्व है, जो अनेकों प्रकार से इस रोग में लाभकारी होती हैं, जैसे शोथ कम करना, बन चुकी त्वचा की परतों को हटाना,

त्वक्गत कोषाणुओं की उत्पत्ति में कमी, त्वक्गत मण्डलों पर से मृत-धातुओं को हटाना। इनमें मुख्य हैं- श्वेतकुटज, आरग्वध, दूर्वा, मधुयष्टी, बाकुची, करञ्ज-तैल, निम्ब, तैल, एरण्ड तैल, नारिकेल तैल (Psorlyn tab) सोरलिन ऑयल। www.drvasishths.com/psorlyn-oil

४) असात्म्यताहर औषधियाँ (Locally acting drugs)- सोरायसिस रोग में कण्डू, स्राव, रक्तिमा इत्यादि अधिक होने पर कुछ असात्म्यताहर औषधियों का प्रयोग करना चाहिए, जिनमें मुख्य हैं-

- शटी, मधुयष्टी, जहरमोहरा, यशद (Lergex tab - लर्जैक्स टैबलैट)

- कण्टकारी, दुग्धिका, हरिद्रा, शिरीष, गुडूची इत्यादि।

५) शोधहर औषधियाँ (Anti inflammatory drugs)- सोरायसिस रोग में मुख्य विकृति त्वचा में रहने वाली शोध (Inflammation) होती है जिसकी चिकित्सा के लिए निम्न औषधियों का उपयोग करना चाहिए-

- शल्लकी, एरण्डमूल, जातीफल, (Loswel tab) लोस्वैल टैबलैट)

- गुग्गुलु (पञ्चतित्त -घृत गुग्गुलु), रास्ना (रास्ना सप्तक क्वाथ) ;

- दशमूल, अश्वगन्धा, हरिद्रा, जातीफल, शुण्ठी इत्यादी।

६) मेध्य रसायन औषधियाँ (Nootropic drugs) - सोरायसिस से पीड़ित रोगियों को प्रायः चिन्ता, शोक, मनोअवसाद, मनोद्वेग इत्यादी मनोविकार रहते हैं, जिनकी

चिकित्सा के लिए मेध्य रसायन औषधियों का प्रयोग आवश्यक हो जाता है। इस कार्य के लिए प्रमुख औषधियाँ हैं-

- चिन्ता, मानसिक तनाव, मनःक्षोभ, मनोद्वेग इत्यादी होने पर ब्राह्मी, तगर (Mentocalm tab मैन्टोकॉम टैबलैट), मण्डूकपर्णी, शंखपुष्पी, जटामांसी इत्यादि का उपयोग किया जा सकता है;

- मनोअवसाद, शोक इत्यादि होने पर ज्योतिष्मती, अकरकरा, वचा, गण्डी (Eleva-tab- एलिवा टैबलैट) अश्वगन्धा, कपिकच्छु, शिलाजतु, यशद (Higro tab -हाइग्रो टैबलैट), मकरध्वज इत्यादि का उपयोग किया जा सकता है;

७) पोषक रसायन औषधियाँ (Anti oxidant drugs)- सोरायसिस रोग में देह धातुओं को बल देने वाली रसायन औषधियों का प्रयोग करना चाहिए। इसके लिए निम्न औषधियों का उपयोग कर सकते हैं-

- शिलाजतु, आमलकी, यशद, अभ्रक, स्वर्णमाक्षिक, मुक्ताशुक्ति (Minovit tab - मिनोविट टैबलैट) ;

- अश्वगन्धा, कपिकच्छु, यशद, शिलाजतु (Higro tab - हाइग्रो टैबलैट) ;

- मुक्ताशुक्ति, आमलकी, अभ्रक, यशद (Ossie tsb - ऑसी टैबलैट),

अधिक जानकारी के लिए निम्न लिंक्स पर क्लिक करें-

<https://youtu.be/N73tmijHYiY>

<https://youtu.be/l1lg1pFFGfI>



काही क्षुद्ररोग - त्वचेचे - विचारार्थ

वैद्य प्रमोद कुलकर्णी एम.डी. आयुर्वेद, त्वचारोग तज्ज्ञ, शेट ताराचंद रुग्णालय, पुणे.

आजकालच्या या नवीन युगामध्ये विविध प्रकारचे शोध लागत आहेत.

पण त्वचेच्या बाबतीमध्ये काही विशिष्ट

पण मूल ग्रंथामध्ये आलेल्या आजारांचा विचार करावयाचा झाल्यास अनेक ग्रंथामध्ये त्वचेचे वेगवेगळे विकार आलेले सांगितलेले दिसून येतात. चरककालीन ग्रंथामध्ये सांगितलेले विकार आणि त्याच्या नंतरच्या ग्रंथामध्ये आलेले किंवा सांगितले गेलेले विकार हे काही समान आहेत. आणि काही नव्याने दिसून आलेले त्वचेचे विकार दिसून येतात. त्या अर्थाने आज आपण क्षुद्रकुष्ठ या त्वचेच्या प्रकारामध्ये आलेल्या काही आजारांचा विचार आपल्या समोर मांडण्याचा हा एक छोटा प्रयत्न आहे. ग्रंथकार किती बुद्धिमान होते याचा प्रत्यय यामधून निश्चित मिळेल.

इतक्या जुन्या कालावधीमध्ये लिहिलेल्या शास्त्रामध्ये

सांगितलेले विकार अजूनही आढळतात का ? हा प्रश्न सर्वांच्या मनामध्ये सहजतेने येतो. पण त्यासाठी मूल शास्त्रावर विश्वास ठेवून त्यांनी सांगितलेल्या मार्गदर्शनानुसार विचार केल्यास अनेक व्याधी व त्यांची चिकित्सा बारकाईने सांगितली गेली आहे, हे आपल्या लक्षात येईल. यासाठी नावाने 'क्षुद्र' म्हणजे कमी प्रतीचा विकार त्यासाठी प्रकारामधील प्रत्यक्ष अनुभवून चिकित्सा केलेले विकार आपल्या समोर मांडलेले आहेत.

यामध्ये क्षुद्र विकारांची संख्या मूल ग्रंथामध्ये आणि पुढील ग्रंथांमध्ये आलेली संख्या मोजल्यास ती साठपेक्षा अधिक आहे असे लक्षात येते. हे खूपच अधिक होऊ शकेल. म्हणून थोडक्यामध्ये मांडण्याचा प्रयत्न केला आहे. चरकादि, बृहत्संहिता किंवा शारंगधरादि लघुग्रंथ अशा ग्रंथांमध्ये विविध नवीन नवीन झालेल्या किंवा नव्याने दिसून आलेल्या त्वचेच्या

विकारांची व्याप्ती सहित माहिती येते. ती लक्षण चिकित्सेसहित येते. या आजारामध्ये सुरुवातीस मुखदूषिका या आजाराचा विचार करणार आहोत. कारण चेहरा हा सर्वांना नक्की आणि समोर दिसणारा अवयव आहे. त्यामुळे चेहऱ्यास कोणताही आजार झाला तर त्याची सर्वाधिक काळजी घेऊन उपचार केले जातात. हे व्यवहारात चिकित्सकांना दिसून येते.

मुखदूषिका- मुखदूषिका म्हणजे तोंडावर येणारे फोड. आजकाल 'पिंपल्स' या नावाने प्रसिद्ध आहे. सर्वसाधारणपणे मुखदूषिका या तरुण वयामध्ये होतात. याला आयुर्वेदशास्त्राने 'तारुण्यपीटिका' असे वेगळे नावही दिले आहे. सर्वसाधारणपणे याची सुरुवात बारा ते तेरा वर्षांमध्ये होते. आणि विशीपर्यंत हा आजार त्रास देऊ शकतो. हा आजार अतिशय जुना असून आयुर्वेदशास्त्रातले याचे संपूर्ण वर्णन केलेले आहे. यात सुरुवातीला चेहरा तेलकट होतो. तो अधिक तेलकट होणे, दिसणे असे प्रकार होताना दिसतात. यानंतर चेहऱ्यावर बारीक बारीक पुटकुळ्या येऊ लागतात. अनेकवेळा अशा पीटिका या वयातील मुली स्वतःच्या नखाने फोडतात व त्यातून पांढऱ्या बी सारखा पदार्थ येतो. काहीवेळा स्रावही येतो. परंतु असे नखाने तो फोड फोडणे त्रासदायक ठरते. कारण जेथे नख लावून फोड फोडण्यात आला आहे. तेथील जखम बरी झाल्यानंतर बारीक खड्डा पडतो आणि तो खड्डा जाता जात नाही. त्यामुळे अर्थातच चेहराही ओबडधोबड दिसतो. मुळातच तारुण्यपीटिका चेहऱ्यावर असतानाहे चेहरा ओबडधोबड दिसतो. हे या वयातील मुलामुलींना आवडत नाही. म्हणून ते असे फोड अंडे फोडल्याप्रमाणे फोडत राहतात. परंतु असे न करता त्यावर उपचार करणे हे सर्वात श्रेयस्कर होय.

तारुण्यपीटिकांच्या वाढण्याच्या कारणांकडे पाहिल्यास त्यामध्ये आहार आणि वागण्यातील कारणे भरपूर प्रमाणात आढळतात. त्यामध्ये विशेषतः अतिशय तिखट, तेलकट पदार्थ खूप प्रमाणात खाणे, वेळी अवेळी जेवणे, जंकफूड, चेहऱ्यावर विविध प्रकारची रसायनयुक्त प्रसाधने वापरणे, हवेतील प्रदूषण, केसांमधील कोंडा अशी विविध कारणे आहेत. या कारणांकडेही लक्ष देणे आवश्यक आहे. चेहऱ्यावरील बारीक किंवा मोठे मुरम किंवा पुटकुळ्या अधिक प्रमाणात असल्यास चेहरा ओबडधोबड दिसतो. यासाठी काही उपचार पुढीलप्रमाणे-

चेहऱ्यावर लावण्यासाठी लेप -

१) लोध चूर्ण + अनंतमूळ चूर्ण हे समप्रमाणात एकत्र करून कोमट पाण्यातून लेप करावा.

चेहरा तेलकट असणे - लेप गरम पाण्यातून करावा.

चेहरा कोरडा असल्यास - हाच लेप गरम दूधातून करावा.

कालावधी - १५ ते २० मिनिटे

२) जायफळचूर्ण + पांढरे चंदन - समप्रमाणात एकत्र करून आधी सांगितल्याप्रमाणे लेप करावा.

कालावधी - १५ दिवस ते १ महिना

सूचना - १) कोणतेही रासायनिक पदार्थ चेहऱ्याला लावू नयेत. २) कोणत्याही प्रकारचे साबण, फेसवॉश लावून चेहरा धुवू नये.

पोटातील औषधे -

आरोग्यवर्धनी - १ गोळी - गरम पाण्याबरोबर

थायोस्टॅनिन (आयुर्वेद रसशाळा) १ गोळी

काळ - सकाळी - दुपारी - रात्री

विशेष सूचना - १) चेहऱ्यावरील मुरमे गेल्यानंतर पुन्हा होत नाहीत ना याकडे लक्ष ठेवावे. २) चेहऱ्यावरचे फोड गेल्यानंतरही दंडाला, छातीला किंवा पाठीला फोड येत नाहीत ना याकडे लक्ष ठेवावे.

अशा पद्धतीने अनेक उपचार मुखदूषिकेसाठी उपलब्ध आहेत. अशा उपचारांचा चांगला उपयोग होताना दिसून येतो. पण फक्त मुख म्हणजे चेहरा, दूषिका म्हणजे खराब त्वचा इतका मर्यादित हा आजार नाही. अनेकदा यामध्ये मुख भागावरील पीटिका नाहीशा होतात. चेहरा यामुळे चांगला दिसूही लागतो. परंतु याच पीटिका छाती-मान-पाठीवर होतच नाहीत असे समजून घेणे भाबडेपणाचे ठरेल. या ठिकाणी झालेल्या पीटिका अतिशय त्रासदायक असू शकतात. आकार, रंग, शूल (दुखणे) अशा प्रकारची इतरही लक्षणे असतात. त्यामुळे त्यासाठी काही अन्य उपचार करून घ्यावे लागतात. कालावधीची निश्चिती अशा प्रकारच्या व्याधीमध्ये रुग्णास देता येणे जिकीरीचे असू शकते. त्यामुळे वैद्य सांगेल म्हणेल त्याप्रमाणे तितक्या कालावधीपर्यंत विश्वासाने उपचार करून घ्यावेत. पथ्यापथ्य पाळावेत. त्यामुळे चेहऱ्यावर किंवा त्याखाली असणारा हा क्षुद्रव्याधी सहजतेने उपचार करून बरा करता येतो.

आणखी एक वेगळ्याच प्रकारचे क्षुद्रकूष्ठ सुश्रुत या ग्रंथकाराने सांगितले आहे. हा व्याधी विवेचनाला घेण्याचे कारणही त्याचे ठिकाण, नाव, लक्षणे आणि चिकित्सा या बरोबरच त्याच्या नावातच खरी गोम कळून यावी अशा अपेक्षेने सांगतो आहे.

संनिरुद्धगुद - वरचेवर पाहता हे नाव वाचल्यानंतर हा मुळव्याधीचा एखादा प्रकार आहे की काय, असे वाटते. परंतु गुदभागातील एखाद्या आणखी वेगळ्या व्याधीचे हे वर्णन केले आहे की काय? परंतु हे नाव वाचताना असे पटकन लक्षात येत नाही की हा क्षुद्ररोग या प्रकारातील एक प्रकार आहे. अर्श

(मुळव्याध) गुदभ्रंश परिकर्तिका इत्यादी गुदस्थानातील प्रसिद्ध विकारांचा एक प्रकार आहे की काय? अगदी संनिरुद्धगुद व्याधीचा रुग्ण तपासतानाही असे वाटू शकते की हा मुळव्याध परिकर्तिकापैकी हा व्याधी आहे की काय? पण सुश्रुताचार्यांनी अर्शादि व्याधीचे उपचार करुनही उपशम न झाल्यास शस्त्रकर्मपण सांगितले आहे. तसे या व्याधीचे प्रथम उपचार करणे आणि बरे न झाल्यास शस्त्रकर्म करणे असे दोन्ही प्रकार यात येतात. परंतु गुदभागाचा वेगळा विकार सांगण्याचा माझा प्रयत्न आहे तो म्हणजे संनिरुद्धगुद.

हा क्षुद्रोगातील या प्रकाराची जंत्री सांगताना हा व्याधी सांगितला गेला आहे. याविषयी नाव वाचताना असे पटकन लक्षात येते की बहुतेक हा व्याधी गुदभागाच्या मुळव्याध, परिकर्तिका अशा प्रकारांपैकी कोणत्या तरी एका प्रकाराचा वेगळा प्रकार सांगितला असावा. पण असे नसून हा क्षुद्रोगामध्ये येणाऱ्या व्याधीमधील एक व्याधी आहे. याकडे आपले लक्ष वेधून घेतो. या शब्दाचा मूळ अर्थ समजून घेणे आवश्यक आहे. सुश्रुत निदान अध्याय १३ यामध्ये याचा अर्थ विवेचित केला आहे. यामध्ये संनिरुद्ध म्हणजे प्रतिरुद्धच आणि अवरुद्धत्व असे दोन शब्द येतात. अर्थ – अडवलेले किंवा मार्ग बंद झालेले किंवा वेढलेले किंवा अवरोध असलेले.

या शब्दांचा अर्थ होताना दिसतो. परंतु या मधील जास्त जवळचा अर्थ सांगता आल्यास तो ‘बंद झालेले गुदद्वार’ असा योग्य अर्थ होतो. तसे पाहता हा आजार म्हणजेच या अर्थाचे नेमके लक्षण असलेले अनेक इतरही व्याधी आहेत. यामध्ये अर्थ (मुळव्याध) किंवा भगंदरासारखे असेही मोठे व्याधी आहेत. यामध्ये गुदमार्ग कोणत्यातरी कारणाने अडवला जाणे किंवा बंद होणे अशा दोन्ही क्रिया असू शकतात. त्यामुळे संनिरुद्धगुद या व्याधीचा विचार करताना खूपच बारकाईने परीक्षण करून नेमका व्याधी कोणता आहे हे ठरवावे लागते हे नक्की!

यामधील घटना घडताना रुग्णाला मल-मूत्र प्रवृत्ति वारंवार अडवण्याची सवय असते. अशावेळी गुदभागी वाढलेला वात प्रचंड प्रमाणात अडकणे आणि मोठ्या आतड्यांचे द्वार संकुचित करणे त्यासाठी मल विसर्जनासाठीचे द्वार किंवा रस्ता कमी किंवा बंद झाल्यासारखा होते किंवा मल तेथे साठल्याने तो मल अडकून राहतो. हा साठलेला मलभाग काही काळाने खूपच कठीण आकाराचा होतो व तो मोठ्या कष्टाने व खूप प्रयत्नाने गुदभागाच्या बाहेर येऊ शकतो. या ठिकाणी सातत्याने मल संचित होणे, वातही वाढणे, त्यामुळे तेथील रस रक्ताचे आवरण व्यवस्थितपणे होत नाही. त्यामुळे बराच काळ असे झाल्यास त्याठिकाणी गुदकंडू, गुदवर्ण कृष्ण रक्तवर्णी

होणे, गुदशोथ, गुदशूल अशा प्रकारची लक्षणे असतात. या ठिकाणचा कालावधी अधिक झालेला असल्यास गुदभागातील त्वचा, रक्त आणि मांसवहस्रोतसाची ही विकृती होते. त्यामुळे या ठिकाणी प्राकृत वातामुळे होऊ शकणारे मांसवह स्रोतसाचे चलनवलन नीटपणे होत नाही. या ठिकाणी त्वचेला कंडू (खाज) असे नाव प्राप्त होते.

अशावेळी गुदभागी खालील लेप करता येतो.

वनस्पती – हिरडा, बेहडा, आवळा, गुळवेल, पुनर्नवा, कडूनिंब आणि मंजिष्ठा

प्रमाण – समप्रमाणात. हे चूर्ण २ चमचे कोमट पाण्यात हे चूर्ण भिजेल इतकेच पाणी द्यावे. याची पेस्ट तयार करावी व ती पेस्ट घेऊन गुदभागी व्यवस्थितपणे त्याचा लेप करावा. हा लेप वैद्याकडून करून घ्यावा. स्वतः लावण्याचा प्रयत्न करू नये. साधारण एक तासाने कोमट पाण्याच्या चांगल्या फडक्याने हा लेप पुसून टाकावा आणि येथे तीळतेल किंवा आयुर्वेद रसशाळेचे व्रणशोधन तेल कोमट करून लावावे. त्यानंतर गुदभागी कापूस ठेवावा. हे व्यवस्थितपणे करावे लागते.

काही अन्य उपचारांमध्ये – सकाळी-संध्याकाळी-रात्री, त्रिफळागुग्गुळ १ गोळी, कांचनार चूर्ण २५० (मि.ग्रॅम), दारुहरिद्रा चूर्ण २५० (मि.ग्रॅम), खदिर चूर्ण २५० (मि.ग्रॅम)

अनुपान – साधे तूप अर्धा चमचा + गरम पाणी १ कप किंवा साधे तूप अर्धा चमचा + एरंडेतल तेल अर्धा चमचा आणि गरम पाणी एक कप अशा प्रमाणात घ्यावे.

हा उपचार अधिक दिवस करावा लागल्यास त्याचा कोणताही अन्य त्रास संभवत नाही. काही लोकांना आम्लपित्ताची तक्रार असते. अशावेळी धात्रीलोह – आयुर्वेद रसशाळा ही एक गोळी याबरोबर घ्यावी.

असे इतरही अनेक प्रकारचे उपचार करता येतात. परंतु यासाठी योग्य वैद्याची आवश्यकता असते. म्हणून स्वतःहून असे उपचार करू नयेत. यासाठी तज्ञ वैद्याचे मार्गदर्शन घ्यावे.

असे अनेक प्रकारचे क्षुद्रोग व्यवहारात भरपूर प्रमाणात आढळून येतात. तसे रुग्ण आढळल्याने यासाठी रुग्णांमध्ये जागरूकता निर्माण करणे आवश्यक वाटते. यासाठी असा एक सर्व ठिकाणी आढळणारा आजार आणि अगदी वेगळा पण व्यवहारात दिसून येणारा आजार अशा दोन्ही प्रकारच्या आजारांची माहिती देण्याचा प्रयत्न केलेला आहे. आयुर्वेदशास्त्राने असे अनेक वेगवेगळे व्याधी विशेष चिकित्सेसहित वर्णन केलेले आहेत. त्यामुळे आयुर्वेदशास्त्रावर विश्वास ठेवून असे उपचार करून घेण्यास कोणतीही शंका ठेवू नये. इतकेच सुचवतो आणि इथेच थांबतो.

इति शम्!!





Clinical and Cosmetic Management of Facial Skin Disorders

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Everybody, in all age groups aims for a good and glowing skin. The facial skin is the hallmark of good skin. The concept of "Beauty" rolls around how is your facial skin.

Skin is actually a reflection of your health. In a diseased condition like a jwara also, the skin immediately gets affected and looks pale and dry. In more serious conditions like malignancy, the skin looks very pale, unlively and darker than the original complexion.

Here we are going to focus more on the facial skin. Facial skin is mirror of your saptdhatuaarogya. As we all know, in any disease Vat, Pitta and Kapha three doshas are playing major role in the samprapti. But seven dhatu, their saratva, asaratva and their strotasa also have a major role. A persons face speaks of his or her sarasaratva of dhatu.

Ras saar person face looks very fresh always. Facial skin is too thin and delicate. with little hard work it immediately looks tired. In Raktasaar person, face is always with a reddish reflection aarakta. Lips are red. Facial skin is thin and many times small capillaries are visible on the cheeks. In Mamsasaar person, facial skin is thick as compare to ras and raktsarata. Skin is firm and toned. In Med saar person facial skin is thick and oily but it is not toned as in Mams saar. In Asthisaar person usually skin is a bit rough, dry and chizzled face with some scars on the face sometimes. In Shukrasaar person facial skin is attractive, glowing, especially cheekbone skin glows.

Skin formation is a process. Its like a formation of cream out of milk. In Ayurved 7 layers of skin have been considered. Seven Dhatu sarasartva and formation of seven layers of skin has dependent relationship. (सु.... शरीर अ ४/श्लोक ४)

Samprapti of facial skin disorders and treatment of it also involves consideration of

this mutual relationship.

Common facial problems - 1) Mukhadushika - Commonly called as Acne or pimples. Usually occurs in teenage but many times continues in adulthood too.

a) Simple acne - get reddish, painful spots on the face, gets converted to pustules, bursts after some days and goes off.

b) Cystic acne - It's a typical condition when there is recurrence of acne very frequently and at the same place. It had a nodular deep rooted feeling on touch. That skin is reddish or sometime normal colour but it pains on pressure. The same cystic acne gets infected frequently, becomes inflamed, pustulated.

2) Facial discoloration - Here there is evident difference in the color of facial skin and rest of the body. Many times facial skin is darkened and pale and dry. When other body parts are fair with normal skin.

3) Facial pigmentation - Usually occurs with hormonal changes in the body predominantly in females. It can occur during pregnancy, perimenopausal phase and after menopause. In males many times facial skin pigmentation and discoloration occurs around age of fifty.

4) Allergic facial skin disorders - a) Here, skin is most commonly allergic to sunlight. When skin is exposed to sunlight, it is red and starts itching, facial skin is specifically hot on touch.

b) Allergic to facial creams, foundations, compact powder, eye liner, mascara etc. Usually skin becomes reddish, gets rash and itching.

5) Scars on the face - This can be due to cystic acne, after chicken pox, wound, burns...etc

Samprapti of Facial skin disorders - As said earlier, facial skin is the reflection of your health. So it can not be treated just as a "Face" but needs complete systemic treatments. But along with the systemic treatments local facial

treatments are needed.

Samprapti largely depends on the dhatu. Rassaar person usually gets very less facial skin problems. They have plain glowing skin. But same is not true in Raktasaar person. Raktasaar skin is prone to inflammations very fast, so there is occurrence of pimples with lots of redness and pain. Acne hardly gets any pustules, when it bursts a blackish few drops of blood comes out.

In mamssaar person acne are deep rooted and are bigger, round in size, gets pustulated and bursts. Pain is comparatively less. Same is with medsaar person. In asthisaar person they do get acne and leave scars on the face. Shukrasaar person gets acne in youth time of shukravayakti and its location is specifically on cheek bones.

In the samprapti tridosh and respective dhatu or dhatus are involved. Pitta dosh is predominantly responsible for mukhadushika. Kapha dosh has key role in cystic acne. In facial skin discoloration, a careful history of the patient helps. When patient has suffered from measles, chicken pox, visarp like skin disorders in the past, the facial skin can go dark in future.

Facial skin pigmentation is a complex issue for treatment. It has role of ras, rakta and shukra dhatu in it. It takes long time to vanish, but Ayurved has certainly answers to it.

Allergic facial skin problems - This is a challenge in the latest lifestyle. Needs careful examination and treatment. Though Nidaan parivarjan is main course of action, practically it is not always possible. So making skin strong to accept at least good quality cosmetics becomes a challenge for vaidya but it is a achievable target.

Since skin is a very sensitive organ and which is one of the five dyanendriyas, expression of the internal body disorders is definitely evident. This is not the case with other dyanendriyas like your ear or your nose.

Skin is the organ which not only shows expression when dosha are in vyaktavastha of samprapti but it gives reflection from the very first step of sanchayavastha itself and face is

the main expression point.

Hetu of facial skin disorders -

- 1) Dooshitaahar and Vihara
- 2) Impaired nutrition
- 3) Impaired Hydration
- 4) Exposure to intense sunlight, dust, smoke
- 5) Hormonal changes in the body vata prakopjanya avastha
- 6) Stress (Manasiktaan)
- 7) Continuous medication
- 8) Continuous make-up on the face

From above factors dooshitaaharvihara and impaired nutrition are the most prominent causative factors.

What is the role of Ahaar and nutrition in facial skin disorders?

What food you consume reflects on your face. By dooshitahaar - 1) Atitiktika and katuaahar 2) Very spicy food 3) fast food 4) non veg 5) Eating at wrong timings 6) Late night dinner

Samprapti - Dietary factors and pachan are the two key factors in the samprapti of skin disorders. Aaharras is the first form of digested food. The quality of this aaharras depends on what is the intake of food, what time it is consumed, virudhaaahar.. etc. This first aaharras is the nutrition of first Dhatu i.e. Ras dhatu. According to kedarkulyanyay, this aaharras nourishes ras dhatu, then raktadhatu. then mams dhatu. So all saptdhatus are nourished with wrong nutrition and it affects that dhatu.

Skin has 7 layers. The consistent intake of dooshitaaharras gives dooshit nutrition to seven layers of skin and then samprapti of skin disorders goes deeper and affects deeper dhatu like mamsa, meda, majja... etc.

Past illnesses also has lot of impact on the skin. Measles, chicken pox like disorders deposit lot of heat element in the body which leads to karshnya.

If patients are on the treatment for malignancy, most of the treatments increase the heat element of the body to the extent that even it makes the patients facial skin fragile, dark, wrinkled and pale.

So, diet, stress, illnesses like factors which

affect the main aaharras formation in the body finally leads to facial skin disorders.

Chikitsa - Chikitsa of facial skin problems is at 2 levels -

- 1) Abhyantarchikitsa
- 2) Sthanikbahyachikitsa
- 3) Dietary and lifestyle changes

Abhyantarchikitsa -

1) Abhyantarshodhanchikitsa-Vaman and Virechan are the 2 important treatments which are best useful in treatment. These two karma helps shodhan of kapha and pitta dosha. Shodhan brings down the severity of the case immediately. After that, Raktmokshan helps.

2) After panchakarma following sansarjan karma is equally important. That helps establishment of sthool and sukshmapachan back in order.

3) After that, abhyantarchikitsa should be started.

Choice of drugs - In Mukhadushika Tab. Aarogyavardhini, Sukshma Triphala, Gandhak rasayan, Sariva are some drugs of choice. If patient is having excessive heat in the body Rajani yoga and paripathadikadha works better. You need to deal with the case a bit longer. A careful note of the menstrual flow in girls is necessary. When Scanty menses and mukhadushika combination drug Jingisharadi from panchabhautikchikitsa helps.

In Mukhavaivarnya - Vaivarnyacan not be without Vataprakop and Pittaprakop. In young patients mukhavaivarnya and karshnya are mostly related to two things. One is their past illnesses like chicken pox, measles and second is bad nutrition. Incorrect nutrition gives rise to mukhavaivarnya

So, if internal heat element is more Rajaniyog and paripathadikwath should be given.

Incorrect nutrition can be of different types -

a) Obesity and mukhavaivarnya Shudhhi kriya and apatarpanchikitsa needed. Once abhyantarchikitsa starts it also brings down the twakvaivarnya.

b) Karshya and mukhavaivarnya Very thin and weak patients or wrong concepts of dieting also leads to mukhavaivarnya. It should be treated with corrections in diet and

santarpanchikitsa. Kalpa like suvarmalini, laghumalini, shatavari, Yashtimadhu, Suvarnagairik, Kasis, helps.

In Facial pigmentation - Facial pigmentation is largely related to internal changes in the body. More occurs in females. Usual predominance of it is a) In the pregnancy b) In the and after menopause.

There is light to dark brown discoloration mostly on the cheeks. The darkness varies in different phases like it is more in the last trimester of pregnancy or in menopause also it occurs with lots of variation in menstrual cycle.

Since this pigmentation is related to hormonal changes, many times it settles, as hormonal balance is established in the body. Main focus of the abhyantarchikitsa is Rasavahastrotas. Rasapachak, shatavari, sariva, rajaniyog, shwa or shwandrashtadi guggul from panchabhautikchikitsa with haralu helps.

In Allergic facial skin disorders - The main causative factor is Asaatmya. So this sudden reaction of the body takes place and it reflects on the face as sun burn rashes, itching of the face etc.

Nidanparivarjan remains the main treatment. Allergic reactions are related to three things. Ras, Rakta Dhatu and sookshma pachan. So rasapachak, raktapachak, need to be given for long time. Kalpa like laghusutshekhar, praval, godanti, aarogya vardhini, guduchi, amala, are main choices.

Bahyachikitsa in facial skin disorders - This remains something unique and different. Bahyachikitsa should be preferably done after sharirshudhhi, and few doses of abhyantar chikitsa. This is because unless internally treated only bahyachikitsa does not help.

Types of bahyachikitsa -

1) **Lepchikitsa** - Lep prepared from combination of different herbs like sariva, yashtimadhu, lodhra, shatavari. Vatpraroahas is one of the main choice for lep. It has to be extracted from fresh vatapraroaha (parambya) and this can be done only on onset of monsoon.

2) **Facial** - actual giving facial steam, then facial massage and then face pack. It is a treatment of 1 hour actually should be given to patient. Vaidya is suppose to know how to do facial massage. Triphala, santrasaal are some herbs good for steam. Many applications can be used for facial massage. Specially prepared oils, sidhaghurut, can be used. This selection should be done on the basis of prakruti, type of facial disorder.

3 to 5 sessions of facial treatment with the

duration of 15 days in between is done. This almost brings back the original facial skin glow and texture.

Thus, Facial skin treatments approach is altogether a different yet proven. Ayurved has answers to it. Shodhan, shaman and shthanikchikitsa remains the line of treatment, necessarily in that order. Beautification or cosmetic angle of facial treatments has also been well taken care of by Ayurved.



डॉ. सुनंदा रानडे व डॉ. सुभाष रानडे फौंडेशन तर्फे उत्तेजनार्थ पारितोषिक प्राप्त लेख...

Developing A Mental Map Design For Analysis And Diagnosis Of Skin Disease For Shodhana Chikitsa.

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Introduction : Skin diseases' is a rising global problem, According to WHO noted in 2016 that the reported prevalence of Psoriasis worldwide ranges between 0.09 percent and 11.43 percent making psoriasis a serious global problem with least 100 million individuals affected worldwide. According to Ayurved Samhita all skin elements are discussed in chapter of Kushta. In different classical text of Ayurved. It is seen that lots of patient suffering from skin elements, prefer Ayurved treatment. As skin diseases are chronic in nature very few get immediate result from different pathies, while in Ayurved due its basic knowledge of Nidanpanchak based on Hetu, Purvarupa, Rupa, Samprapti and Upashaya. Details of causes, history taking and pathogenesis are deeply taken in to consideration. There are Shodhan and Shaman chikitsa in Ayurved. Due to this internal medicine as well as detoxification of body is carried out. These specialities of Ayurved are definitely beneficial to give relief in skin patients.

Kushta is described in Bruhatrayee as well as Laghutrayee. The classification of Kushta according to Charak samhita is Mahakushata and Ksudrakushta. In some other disease like

Vatrakta, Visarpa and Khsudraroga pathogenesis of skin is found or diseases are described. There is a huge variation in symptoms of skin in Ayurveda text. So it becomes difficult for Ayurved practioner to diagnosed and treat. In Modern science the atlas of different skin diseases is readily available due to that easy to diagnose and treat. As per Ayurveda we can calculate the symptoms by means of doshas. There is alot of variation in applying the concept and diagnose the skin disease by different Vaidya. So there is a need to develop a tool for proper calculation of symptoms based on doshas. Here the effort is taken to develop mental map as a tool, which will help to diagnosed and treat skin diseases on basis of Ayurved school of thought.

Objective :

- **Primary objective :** Analysis and Mental map designing for diagnosis for shodhana chikitsa as a tool.
- **Secondary objective :** To bring uniformity in diagnosis and analysing symptoms for Shodhana chikitsa in different skin diseases

Methods :

Mental Map - Steps during first visit of patient

Step 1- Detail history taking

Ashtavidha and Dashavidha pariksha.

Srotas pariksha.

Examining patient by Darshan, Sparshana and Prashna pariksha.

Step 2 - After detail examination and history taking the mental analysis begins-

Table 1 - for classification of hetu- Doshaprakopa

Hetu Vata	Hetu Pitta	Hetu Kapha
Total	Total	Total

For example - hetu seven by patient found as eating pickle, fish, can be written in column of Pitta and Kapha respectively.

Table 2- for classification of symptoms on basis of Dosha-

Vata	Pitta	Kapha
Total	Total	Total

For example - Symptom like srava, kandu to be written under column of Kapha. Daha under column of Pitta. By help of this table dosha pradhanya can be calculated as Kapha pradhan pittanubandhi kushtha.

Table 2 - Analysing the samprapti ghataka

Symptom			
Dosha			
Dhatu			
Guna			
Srotasa			
Hetu Sevana			

By the help of this chart finalization of type of skin disorder in terms of dosha, dhatu, srotasa, hetu responsible and symptoms.

Calculation of samprapti is achieved. Nidan panchak is finalised.

Step 3 - Drawing final picture of Pradhanyatva - Hetu, Purvarupa, Rupa, Samprapti, Nidan For example - Santarpanajanya - kalpana pradhan - Pittanubandhi medodushti, raktadushti

Apatarpanajanya - Vatapradhana / Anubandhi dosha / Dushya

Step 4 - Treatment by analyzing mental map Analysis of symptoms - Mental Map

Case Analysis sheet -

Type of disorder - 1) Samprapti - 2 types

1) Santarpanajanya - Bahudoshavastha Shodhana

2) Aptarpanajanya - Bruhana chikitsa

Shamana - Pachana. Kushthagha kalpa.

Shodhana Kushtha chikitsa, Charak

Shehana - Abhyantara/Bahya

Swedana Vamana Virechana

Basti Nasya

Raktamokshana Lepa Kshara.

Vamana and Virechana

Poorvakarma

Investigations/ Indication/ contraindication

Pachana Snehana Swedan

Pachana - According to dosha - **Vataj-**

Ajmodadi / Lavanbhaskar, Amla / Lavan

dravya. **Pittaj -** Kamdudha / Sutshekhar - Tikta

/ Kashaya. **Kaphaj -** Hingvashtaka / ampachaka Katu

Snehapana - Vataj - Shamana / Bruhana sneha.

Pittaj - Shodhana sneha for virechana /

Raktamokshana. **Kaphaja -** Shodhana sneha for Vaman.

Vataj - Goghrita. **Pittaja -** Darvi grita / Nimba

ghrita / Patola ghrita. **Kaphaja -** Khadir ghrita /

Trifalaghrita / Mahatiktak / Vajrak

Daily checkup snehapana record sheet-

During snehapana study doshagati according to dosha utkleshana lakshaan

Snehapana kala		
Kshudha pravartana		
Mala swarupa		
Symptoms		

Shodhanottar - Rasayana chikitsa. Nidana parivarjana.

Results : Mental map design will give exact dosha pradhanay.

Discussion : In Charak samhita dosha pradhanya of symptoms is listed below-

रौक्ष्यं शोषस्तोदः शूलं संकोचनं तथाऽऽयामः।

पारुष्यं खरभावो हर्षः श्यावारुणत्वं च ॥३४॥

कुष्ठेषु वातलिङ्गं, दाहो रागः परिस्रवः पाकः।
विस्त्रो गन्धः क्लेदस्तथाऽङ्गपतनं च पित्तकृतम्॥३५॥
क्षेत्यं शैत्यं कण्डूः स्थैर्यं चोत्सेधगौरवस्नेहाः।
कुष्ठेषु तु कफलिङ्गं जन्तुभिरभिक्षणं क्लेदः॥३६॥

Chikitsa sutra of kushtha is based on doshapradhanya-
वातोत्तरेषु सर्पिर्वमनं श्लेष्मोत्तरेषु कुष्ठेषु।
पित्तोत्तरेषु मोक्षो रक्तस्य विरेचनं चाग्रे॥३९॥
वमनविरेचनयोगाः कल्पोक्ताः कुष्ठिनां प्रयोकव्याः।
प्रच्छन्नमल्पे कुष्ठे महति च शस्तं सिराव्यधनम्॥४०॥
बहुदोषः संशोध्यः कुष्ठी बहुशोऽनुरक्षता प्राणान्

For treating skin diseases based on this chikitsa sutra, the exact dosha pradhanya should be calculated. To find out this dosha pradhanya the analysis by mental mapping is important.

Conclusion : The formation of mental map and step wise Analysing process helps in proper diagnosis and treatment of skin diseases. It is helpful in stepwise analysis for shodhan chikitsa in different skin diseases.

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Comprehensive Review of Varna and Varnya

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Introduction - Beauty is the thing which everyone desires. In present competitive era, everyone wants to be at the topmost position for which distinct personality plays a major role. The latest concept of wellness comprises of health, fitness, beauty as well as anti-ageing treatment. A person with beautiful face and distinct personality is favoured by the society. It can't be denied that fairer complexion plays a major role in enhancing beauty and personality of a person.

Importance of healthy skin cited in the Ayurvedic classics as well. Colour and complexion of an individual is depicted by the term 'Varna' in Ayurveda. It includes all the parameters of healthy and radiant skin. The term "Varnya" refers to that which imparts the varna i.e. it acts as an instrument to restore and retain the natural colour, texture and tone of the skin. Varnya karma is to have a modifying effect on skin texture, it may include a positive effect on complexion, hydration, glow and removal of any type of skin discoloration.

Aim and Objective

Aim - To review the Varna and Varnya terminology according to various Ayurvedic Classics and texts

Objective - Comprehensive review of

literature on Varna and Varnya action from various Ayurvedic Samhita, like Brinatrasyee.

Material and Methods - An attempt has been made to compile the various references on Varna and varnya action from Ayurvedic literature.

Varna Review - Beauty is a subject of socio-medical importance and one of the ways of expression of beauty is through the skin. Complexion is the manifest form of beauty. Ayurveda refers it as Varna.

Derivation of Varna - Varna is an Akaranta napunsaka linga shabda. वर्ण + अच् "The word Varna is derived from the root Varna with acha suffix.

Varna Definition -

1) कुडकुमे।ब्राम्हणादिजातौशुक्लवर्णेअकाराक्षरेच।

The word Varna refers to Kumkuma, Bramhanadi Jati, Shukladi rupa and Akaradyakshara. The term Varna refers outward appearance, exterior form, figure, shape and colour of the face, good colour or complexion, beauty etc.

2) वर्णयतिप्रतिमांशुक्लादिवर्णकरोतित्यर्थः॥

To colour any substance.

3) वर्णस्तुतौविस्तारेशुक्लादिवर्णकरणेरौक्षादयोअपिगृह्यन्ते॥

The word shukladi Varna karane refers to

whiten or enlighten any substance.

4) वर्णशब्देनवर्णसहचारितश्चक्षुग्राह्यारौक्ष्याद्योऽपिगृह्यन्ते॥

Varna refers to all those qualities which can be recognized by Chakshurendriya.

5) वर्णशरिरस्त्वान्तिः॥

Varna refers to the lusture of the body.

6) वर्णोगौरादि।

Varna refers to gaura shyamadi Varna.

7) वर्णभेदेनगलानिहर्षरोक्षस्नेहव्याख्याताः॥

Varna refers to glani, harsha, raukshya, Sneha reflecting the health of the skin. Samanartha shabda Rupa, Shukladi rupa, Vilepana, Sansthana, Kanti Akruti, Pramana, Angaraga, Prabha.

Terminology related to word varna

1) **Prabha** - Prabha is the highlighter of the complexion and it is recognizable from a distance. All sorts of Prabha are the components of Teja mahabhuta. It is said to be of seven types. They are Rakta, Pitta, Shyava, Haritd, Pandura and Asita.

2) **Chhaya** - Chhaya is the one which circumscribes Varna, and which is recognizable from near (Short distance). Chhaya depends on Varna and Prabha. 5 types of Chhaya have been explained. They are Vayaviya, Agneyi, Nabhasi, Ambhasi and Parthivi.

3) **Pratichaya** - The reflection of the body like its Pramana and Samsthana is termed as Pratichhaya.

Types of Varna - There are two types of varna Prakrut varna and vikrut varna

1) **Prakrut Varna** - It is defined as Deha samanya Varna or Sahajika Varna. Charaka Samhita clearly states 4 different types of Prakruta Varna of the body, whereas Ashtanga sangraha explains 5 Prakruta deha Varnas. As follows (See Table 1)

2) **Vikruta Varna** - Charakacharya also described Vaikruta Varna of 5 types in Charaka samhita as Neel, Shyava, Tamra, Harita, and Shukla which were also elaborated by Vagbhatacharya in Ashtanga Sangraha with a slight difference in terminology as Haridra instead of Harita.

Role of Prakruti - Prakruti is one of the important factors influencing the formation of Varna in the fetus. (See Table 2)

Relation of Varna-Mana - The factors which decides Varna significantly are Ahara, Vihara, Desha, Kura and Bhutadhikya. The various permutations and combinations among these factors result in variation in Varna like Gaura, Avadata and Krushna.

Varna as Arogya Lakshana - Arogya Lakshana is stated by Acharya Kashyapa includes Annabhilasha, Srushta vinmutrata, Prasanna indriya, Sharir laghava, Sukha Swapna prabodhana etc. Varna labha is also considered as an impotent Arogya Lakshana. Shubha Lakshana yukta Sharira is characterized by Snigdha varna and Sthira prabha.

Varna prabhava - It is stated that Teja dhatu is prabhava or mula for Varna utpatti.

Varna Utpatti Kaal - Almost all authors stated that the Varna Utpatti kala of an offspring takes place in the 6th month of pregnancy. As per Charaka Samhita and Kashyapa Samhita there is Varna Upachaya/Varna vruddhi especially in the 6th month when compared to other months and hence the pregnant lady suffers from Varna hani in 6th month. As per, Ashtang Hrudaya there is Varna abhivyakti i.e. Manifestation of Varna in the 6th month. As per Sushruta Samhita Tejodhatu is Sarva varna prabhavakar and Varna utpatti takes place at the time of Garbhutpatti / Garbhadhana kaal. (See Table 3)

Formation of Varna (Varna Utpatti) - Varna Utpatti process is governed by many factors i.e. factors which contribute in the formation of Varna in Garbhavastha e.g. Shadvidha bhavas and factors which contribute in the process after birth and later stages of life e.g. Jatharagni, Ahara, Vihara.

Details of these factors are given below

Factors governing the formation of Varna - The general factors governing the formation of Varna include Bija, Atma Kaala, Ashaya, Ahara and Vihara.

Specific factors which are responsible for the formation of the varna can be considered in 2 headings 1) Factors contributing in the formation of Varna in Foetal life 2) Factors contributing in the process of Varnotpatti after birth

Factors contributing in the formation of Varna in Foetal life -

Role of Mahabhuta - Mahabhutas play a major

role in Varnotpatti is accepted by all the authors. Dalhana commentary on Sushruta Samhita states that Teja Dhatu or Agni Mahabhuta is considered as the originator of all Varnas. The combination of Agni Mahabhuta with the other Mahabhutas is responsible for the various Varnas in the Individuals such as Gaura, Krushna etc. (See Table 4)

Table no. 1 - Prakrut- Varna

Varna as per Cha.Sa	Meaning as per Modern	Varna			Meaning as per Modern
		Su. S.	A.S.	H.S.	
Krushna	Black, Dark blue	Gaura	Gaura	Gaura	Whitish/Yellowish
Shyama	Brownish	-	Shyava	Shyava	Brown
Shyama	Blackish White	Krushna	Krushna	Krushna	Black, Dark
Avadata	Dazzling Black				Blue
Avadata	Dazzling White/White	Gaura Shyava			Blackish White / Dazzling Black
		Krushna Shyava		Pingala	Blackish Brown Reddish Brown, Golden

Table no.2 - Role of Prakruti

Prakruti	Ch. s	Su. s	A. s	H. S
Vata	Parusha vadana Pani, Sph utita avayava	Sphutita karacharana	Dhusara	Shyama Asita chhavi
Pitta	Sukumar avadata	Tamra pani pada	Gaura anga, Tamrahasta	Gaura peeta prabha
Kapha	Sumara, Prasanna Snigdha Avadata	Durva, Indivara, Arishtaka, Shara Kanda varna	Padmasu, Priyangu, Sharakan da, Indiara Gorochana	Snigdha, Shyama, Sita, Shyama chhavi varna

Table no. 3 - Varna Utpatti Kaala

Kaala	Cha.S./ K.S.	A.H.	Su.S.
6th month	Varna upachaya/ Varna Vruddhi	Varna abhivyakti	
Garbhotpatti/Garbhadhana kaala			Varna prabhava

Table no. 4 - Relation of Varna and Mahabhuta Contribution

Cha.S. and A.S.		Su.S.		H.S.	
Varna	Mahabhuta	Varna	Mahabhuta	Varna	Mahabhuta
Gaura	Teja+ Aap+Akasha	Gaura	Teja+Aap	Gaura	Pitta
Krushna	Teja+Aap+Pruthvi	Gaura Shyama	Teja+Aap + Aka sha	Krushna	Vata+ Rakta
Shyama	Teja+Aap+Vayu+A akash+ Pruthvi	Krushna Shyama	Teja+Akasha + Pruthvi	Shyama	Kapha+ Rakta
		Krushna	Teja + Pruthvi	Pingla	Pitta + Rakta

Gangadhar commentary on Charak Samhita narrates that various combinations of Mahabhutas results in different Varnas with similes. They are as follows

Table no. 5

Relation of Varna and Mahabhtadhikya

Varna	Mahabhtadhikya
Haridrabha gaura	Udaka bahula pancha bhuta
Palashabha Harita	Akasha bahula pancha bhuta
Pakwajambupama Krushna	Pruthvi bahula pancha bhuta
Krushna/Nila	Vayu bahula pancha bhuta
Kajjal Krushna	Pruthvi+Vayu bahula pancha bhuta
Krushna shyama	Pruthvi+Akasha bahula pancha bhuta

Table no. 6

Relation of Manasa prakruti and Varna

Manasika prakruti	Varna
Satvika	Gaura, Shyama, Tanu
Rajasika	Gaura Kanakadi dipti
Tamasika	Sita itara

By particular guna a specific varna is attributed to the body.

Table no. 7 - Relation of Guna and Varna

Guna	Varna
Mrudu	Sukumar avadat gatra
Achchha	Prasanna snigdha varna
Ushna	Gaura sukumara avadata gatra
Ruksha	Ruksha apachita, Vaivarnya (Varnahani)
Parusha	Parusha vadana paani pada
Vishada	Sphutita anga avayava
Snigdha	Snigdha anga
Shlakshna	Shlakshna anga
Drava	Varna utkarsha
Ushna, Tikshna, Sukshma, Laghu, Ruksha, Vishada	Prabha prakasha, Varnakara

Role of Garbhotpadaka bhavas - Shadavidha bhavas are one of the important prerequisites for the formation and development of Garbha. Each one has its own role to play in the process of Garbhotpatti. Among these various factors Atmaja and Satmyaja bhavas are assigned for the manifestation of colour and complexion in the foetus.

1) Atmaja bhavas - Atma is responsible for the birth in a particular Yoni due to its past actions. In the foetus Manas, Prerana, Dharana, Akruti, Swara and Varna are mainly due to Atmaja bhavas. All the physical attributes are derived from the deeds of past life.

2) Satmyaja bhavas - Satmyaja bhavas have an important role to play in the formation of Varna. Among various Satmyaja bhavas, Varna sampat is the one bhava. The diet and regimen of pregnant woman has a strong influence on the Varna of the offspring,

Role of Shukra - The colour of the Shukra has an influence on the colour of the foetus. If the Shukra resembles Ghruta-manda then it produces the progeny of Gaura varna. If Shukra resembles Taila then Garbha would be of Krushna varna and if it resembles Madhu then it would produce a progeny of Shyama varna.

Table no. 8

Relation of Shukra varna and Garbha varna

Shukra varna	Garbha varna
Ghruta-manda	Gaura varna
Taila	Krushna varna
Madhu	Shyama varna

Role of Manas Condition - Charaka Samhita and Ashtanga Hrudaya have clearly accepted the role of Mana-Sthiti of mother on the Varna of the offspring. Rupa and Varna of the offspring born is in accordance with the thoughts of the lady during her pregnancy.

Role of Ahara and Vihara of the mother - Ahara and Vihara of the mother have a very evident influence on the colour and complexion as per Ashtanga sangraha. Excessive use of Madhura ahara (Sweet diet), Jala krida (moving around in water) produces

Gaura Varna of the progeny. Excessive intake of tila (sesame) and vidahi (Spicy) diet leads to Krushna Varna and mixed diet leads to an offspring of Shyama Varna. Nutrition of the foetus is mainly derived from the ahara rasa which is consumed by the mother. This ahara rasa reaches the foetus through Upasnehana and Upaswedana and thus provides strength and complexion to the foetus. Charaka Samhita and Sushruta Samhita have established the relationship between the Varna and Ahara in the context of Punsavana sanskara, Putreshti yadnya and homevidhi are also said to be for Varna. It is stated that Varna of the foetus is determined by the Varna of the food consumed by the mother. Among the various Garbha upaghatkara bhavas, the excessive use of Kashaya rasa by the mother has been told to produce a progeny as shayava Varna. And thus, it is advised that the woman desiring excellent progeny should particularly abstain from the unwholesome diet and behavior.

Role of Desha - Desha has considerable influence on the determination of Varna of the individual. Ashtanga Sangraha states that the colour of the individual is determined by the geographical condition.

Table no. 9 Relationship of Desha and Varna

Desha	Varna
Uttar Pathika	Gaura Varna
Dakshina, Andhra, Dravida ushara Desha	Krushana Varna
Madhya Desha	Shyama Varna

Factors contributing in the process of Varnotpatti after Birth - Many factors have been found to be influencing Varna after the birth of the offspring.

Role of Jatharagni - Charak Samhita and Ashtanga samgraha describes the evident role of Jatharagni as a causative factor for Varna, Bala, Swasthya, Utsaha, Upachaya, Prabha, Oja, Teja etc.

Role of Ahara (Rasa) - Charak Samhita states that Varna prasada, suswara, jivana, Pratibha, Sukha are mainly attributed to

Ahara. Sushruta Samhita also considers Ahara as mula for Bala, Varna and Oja. Madhura rasa is said to enhance Varna along with other functions like strengthening the Dhatus, Indriya and enhances Oja and is suitable for Bala, Vriddha, Kshata and Specific rasas and types of food have certain effects on Varna.

Table no. 10-Relation of Ahara rasa and Varna

Ahara rasa	Varna
Kashaya	Shyava
Lavana	Vaivarnya
Madhura	Varna prasada
Asatmya Ahara	Varna hani
Vriddha Ahara	Varna hani

Role of Ahara vidhi - The dietary pattern also has equal importance as that of ahara. Charak Samhita has emphasised on rules for intake of food. Wholesome food consumed in the prescribed manner is said to be a complexion promoter. Among the various rules of intake of food 'Snigdham ashniyat' is one such entity which is attributed to Varna prasada guna along with the benefits such as Agni dipana, Vatanulomana, Indriya Dardhya, Bala etc. It has also been mentioned by Acharya Charak that the appropriate quantity of food certainly helps the individual to maintain the Varna without disturbing the Prakruti. Hence Ahara vidhi also has an impact on Varnotpatti.

Vihara - An individual's vihara includes Dinacharya. Classical literature reveals that most of the procedure which are followed as a part of Dinacharya are said to have an impact on the colour and complexion of the individual.

Table no. 11

Dinacharya and their effect on Varna

Dinacharya	Effect on Varna
Abhyanga	Varna balaprada, Sutvak, Twachya, Upachita anga
Shirobhyanga	Sutvak
Murdhni Taila	
Vyayama	Kanti gatranam
Udvardana	Twak prasada
Tambula sevana	Kanti saushthavakaraka

Utsadana	Kantimat
Udgharshana	Twak gatasya agni tejana
Anulepana	Varnakaram, Vaivarnyaghnam
Snana	Varnya
Banavara	Varna vivardhana
Asya	Varna saukumaryakari
Kshaura karma	Kanti kara
Chhatra dharan	Varnya
Pushpa Dharana, Patai, Punnga, Kunda, Vasantika, Ketaki, Bakula, Kunda	Kantikaram
Nidra	Varna dipti
Samvahana	Twak prasadakaram
Valkala Dharana	Kantikaam
Karpasa Ushnisha	Twak raukshya- haram, Varnyam
Bhushana Dharana	Kantidam
Mauktika Dharana	Kantidam
Phala Dhaarana- Udumbara, Kadali, Sugandhi, Kapitha, Matulunga	Kantikaram, Varnyam
Tamra patra bhojan, Kanta patra, Rauya patra, Venu patra	Kantikaram, Varnyam
Pada samvahana	Twak prasadkaram
Nasya	Prasanna twak
Taila Gandusha	Vadana upachaya

Table no. 12 Relationship with Vihara

Vihara	Varna
Vayu sevana	Vaivarnya
Atapa sevana	Vaivarnya
Pravata sevana	Vaivarnya
Kshudha, Pipasa vega	Varna hani
Dharana	
Adhwa	Varna vinashana

Varna and Vaya - Sharangadhara Samhita explains about the Hrasa of each entity after every decade of lifespan. For example, Bala, Vruddhi, Chhavi, Medha is lost in every subsequent decade. There is a rhasa of Chhavi (natural complexion of the body) after 30 years

of age. There is a Hrasa of twak after 50 years of age i.e. the tightness of the skin is lost leading to wrinkles. Texture of the skin is lost and there is cracking of the skin.

Role of Dhatu - Varna is basically an outcome of equilibrium of all the dhatus. Each dhatu has unique role in the formation and maintenance of Varna.

Table no. 13

Relation of Dhatu Sara lakshanas and Varna

Dhatu	Dhatu sara lakshanas pertaining to Varna
Rasa	Snigdha, Shlakshna, Mrudu, Prasanna, Saprabha twak
Rakta	Varna prasada, Mukha, Pani Pada, Snidgha, Rakta varna
Meda	Snigdha varna
Majja	Mrudu anga, Snigdha varna
Shukra	Prasanna Snidgha varna

This clearly indicates that most of the Dhatus-are directly linked to Varna and their normalcy results in Prakruta Varna utpatti.

Role of Oja - Oja has a definite role in imparting Prakruta Varna to the body. Oja gives strength, imparts firm integrity to the Mamsa, improves Swara and Varna, helps both external and internal sense organs, in duly performing their natural functions.

Role of Bala - Prakruta karma of bala is Varna prasada. Hence Varna is an indicator of the stats of health and strength of an individual.

Varnya action -

Introduction - Complexion which is the manifest form of beauty is enhanced by various means. This task of enhancement of complexion is termed as Varnya. Various treatment modalities such as Nasya, Raktamokshana and Lepas have been mentioned by different Acharyas which are attributed to Varnya karma. Varnya upakramas seems to be a ray of hope to fulfil the cosmetic demand of this aesthetic era. Hence there is need for its extensive study.

Defamation of varnya action

- a) वर्ण्य-वर्णाय हितं इति वर्ण्यम्॥ That which is beneficial for Varna is said to be Varnya.
b) वर्ण्यः मुखव्यंगादिवर्णकरः॥ That which enhances Varna and imparts physiological colour in Mukha vyanga.
c) वर्ण्य वर्ण्यकरः॥ That which enhances Varna is termed as Varnya.

Synonyms of varnya action - 1) Varna prasadana. 2) Varna vaishadyakaram. 3) Varna vaimalya. 4) Varna shuddhi. 5) Varna karam. 6) Varna utkarsha. 7) Varna dardhya. 8) Varnya upachaya. 9) Varna prasannatvakara.

Mechanism Of Varnya Action - According to the all compiled textual references, one can interpret that, Varnya herbs can be divided broadly into following categories.

a) Varnaprasadana (Complexion promotive herbs). b) Twak-prasadana (Improving overall qualities of skin). Varnya action of the herbs can be classified under two headings as; a) Shamana b) Shodhana. In healthy individuals Varnya action helps to maintain the state of equilibrium of all bodily factors.

Shamana - Varna of an individual is depleted due to its Pitta-Rakta dushti and alleviated Vata Dosha. Some herbs act on Pitta dosha and Rakta. The herbs having Madhura rasa-vipaka; Sheeta veerya; Guru and Snigdha guna pacifies Pitta- Vata dosha and Rakta thereby Varna prasadana action and Twak prasadana. e.g. herbs like Yashtimadhu, Sariva, Durva pacifies Pitta-Vata-Rakta Dosha and does Varna prasadana and Twak prasadana. Some varnya herbs having Madhura rasa-vipaka; Sheeta veerya also nourishes the Dhatus (Prinana/ Tarpana/ Brumhana), increases the Oja with shaman action and thereby improves complexion. e.g. Ksheera, Yashtimadhu. Rasapanchaka (Pharmacodynamics) of Varnya action by Shamana Rasa - Madhura rasa, Vipaka - Madhura, Veerya - Sheeta, Guna - Snigdha

Shodhana - Some varnya herbs bring their

varnya action by doing twak prasadana. Some herbs having Kashaya-Tikta rasa absorbs kleda from the skin and do the shodhan of (the purification of) Rasa-Rakta Dhatu and Pitta. Thereby improves Varna, e.g. Laksha, Durva, Chandana etc. Some herbs having Ushna veerya stimulate Bhrajaka pitta and purify Rakta dhatu and the skin and thereby improves complexion, e.g. Manjishtha, Haridra, Agarar etc.

Above all these varnya herbs are useful in maintenance of skin beauty and treatment of various skin disorders.

Rasapanchaka (Pharmacodynamics) of Varnya action by Shodhana Rasa= Kashaya-Tikta rasa Vipaka= Katu Veerya- Ushna Guna= Ruksha

Varnya karma at the level of Doshas - Some herbs enhance the health of skin by normalizing doshas such as

1) Vata = the herbs like Aamalaki, Kumkum maintain the normalcy of function of Vata related to skin.

2) Pitta = some herbs like Bhrungaraja, Haridra, Manjishtha and Yashtimadhu boost the normal function of Bhrajak pitta which is mainly responsible for complexion of the skin.

3) Kapha = The herbs like Yashtimadhu enhances normal function of Kapha in relation to complexion improvement.

Varnya karma at the level of Dhatus - 1) Rasa - the herbs such as Aamalaki improves the normal function of rasa which improves the complexion of the skin.

2) Rakta - the herbs such as Priyangu, Chandan, Yashtimadhu, Laksha, Durva does Raktaprasadana and normalize the function of the Rakta.

3) Mamsa - Skin being an Upadhatu (subsidiary tissue) of Mamsa dhatu, healthy Mamsa dhatu gives rise to healthy skin. Chandan, Tunga etc work on the same principle.

4) Meda - function of Meda dhatu gets

improved by some Varnya herbs providing proper unctuousness (snigdhatva) to the skin. e.g. Ghruta, Navaneeta

5) Shukra - Kshira, Yashtimadhu acts at the level of Shukra dhatu which in turn promotes skin colour.

Varnya karma at the level of Oja - Madhura rasa-vipaki herbs like Yashtimadhu nourishes all the Dhatus thereby increasing oja and improves complexion.

Varnya karma at the level of Mala - The basic function of Sweda itself is to retain kleda which is improved by Varnya herbs like Ushira etc. Also, the function of sweda is keeping skin tender/soft which is improved by Varnya herbs like Yashtimadhu, Navaneeta etc.

Varnya karma at the level of Srotasa - Certain herbs maintain the normalcy of srotasa responsible for healthy skin and normal colour such as Mamsavaha, Rasavaha, Raktavaha, Udakavaha.

Discussion and Conclusion - Varna is an important factor for examine the individual for Aatur and Swastha. Varna and Varnya action are depends upon the various criteria like Garbhavastha to after birth, prakruti, dosha, dhatu, mala, panchamahabhuta etc. It also depends upon the Garbhotpatikarabhiava, aahar, vihara, manoguna like satwa, raja, tama.

In the present era life is very stressful it affects on the skin health so various type of Ayurvedic treatment is available to improve the skin texture, complexion etc.

Manas chikitsa, Shodhan chikitsa, Shamana chikitsa should give according to different prakruti and different Vyadhi avastha.

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8) Study of Varnya effect of Massor Daal (Lens culinaris Medik.) for complexion improvement.



Congratulations

Prof. Dr. Sanjay G. Gavane gets Ph.D. (Ayu.)



Thesis presented by **Prof. Dr. Sanjay G. Gavane** to M.U.H.S. For the award of Ph.D. (Ayu.) Degree in the subject Stree Rog Prasutitantra on Topic, **“To Study The Efficacy of**

Panchajiraka Paka in Sutikavastha” has been accepted by M.U.H.S. and has declared Dr. S.G. Gavane Eligible for the Award of degree of Doctor of Philosophy.

Dr. Gavane conducted his Ph.D. Thesis work under the guidance of Prof. Dr. Sujata D. Kadam.

Rashtriya Shikshan Mandal, Tilak Ayurved Mahavidyalaya, Ayurvediya Masik Samiti and Mehendale Dawakhana Samiti Congratulate Dr. Sanjay Gavane for his grand success.



Clinical Study Of The Role Of Jalaukavacharana In Chronic DVT

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Introduction - Deep vein thrombosis is an acute thrombosis of deep veins. In today's busy life style with lots of consumption of fatty diet habit and lack of exercises prevalence of obesity increases which is the major risk factor for D.V.T. Also because of the increase in the number of medical conditions like M.I., malignancy and Strokes we can found deep vein thrombosis patients commonly in day today's practice. Increase in the number of major surgeries especially orthopaedic surgeries in old age can also predispose into deep vein thrombosis.

The most common risk factors mentioned in deep vein thrombosis are,

- 1) Overweight 2) Old age 3) Lack of exercises
- 4) Improper and irregular Diet 5) Lots of fatty diet consumption 6) Major orthopaedic Surgeries 7) Medical conditions like M.I., Strokes and malignancy

According to the modern medicine regarding treatment point of view, decreasing obesity along with exercise and walking also proper hydration are described as the important factors as per the prophylaxis of DVT. But in Ayurveda, Jalaukavacharana is described as an important and very effective part of treatment in deep vein thrombosis. Jalaukaavcharana is shodhana type of treatment under Raktamokshana and Raktamokshana has been mentioned as mainstay of treatment in shalyatantra.

सिराव्यधश्च चिकित्सार्थं शल्यतंत्रे प्रकीर्तितः। सु.शा.८/२३

As per mentioned in above reference, Raktamokshana Chikitsa is considered as the half of the treatment in Shalyatantra.

- Jalaukaavcharana (Leech therapy) It is considered as most unique and most effective methods of blood letting.
- It is safely indicated in all mankind including

the patients having poor threshold to pain. In Ayurveda blood letting therapy through leeches, purified and cleaned medicinal leeches are applied in management of various disorders of Raktha Dosha.

Aim - To Study The Role of Jalaukaavcharana In Chronic DVT.

Objective - • To study Jalaukaavcharana procedure and its indications in detail. • To study the mode of action of Jalaukaavcharana in management of DVT.

Jalauka -

जलमासामायूरीति जलायुकाः जलमासामोक्तिः॥ सु.सु. १३/९

Since jala is their life, they are called as jalauka or since they are habituated to water they are called as jalauka

Scientific classification:

Kingdom : Animalia Phylum : Annelida
Class : Clitellata Order : Hirudinea
Family : Hirudidae

Bionomical Name : Hirudomedicinalis

Indications of leech therapy

- 1) Skin diseases (kushtha). 2) Erysipelas (Visarpa). 3) Boils and Carbuncles (Pidaka).
- 4) Abscesses (Vidradhi). 5) Scabies (pama).
- 6) Eczema (Vicharchika, charmadala).
- 7) Peripheral vascular diseases. 8) No healing ulcer. 9) Thrombosed piles.

Mode of action of Jalaukaavcharana in D.V.T.-

Leech saliva has many bioactive substances that are very useful, one such component is hirudin which acts as anticoagulation agent.

Calin is another component that also inhibits blood coagulation. A component that dissolves fibrin clots as well as inhibits formation of thrombosis. Leech saliva also contains a factor Xainhibitor, hyaluronidase that enhances the viscosity of interstitial fluid. Forvasodiating effect, it has acetylcholine and histamine like substances as well as

carboxypeptidase A inhibitors. These three can increase blood flow by dilating constricted vessels.

Methodology - Firstly we have to choose the patients suffering from chronic deep vein thrombosis and we have to applied our study on these patients. And also compared our work with other patients who had done only prophylaxis for D.V.T.

We also have to select those patients who doesn't have any severe life threatening systemic disorder. We have to do all essential proper pathological investigations of these patients whenever required. In this part of management Ayurvedic Prakruti Parikshana plays very important role as we can determine Dhatu Bala and Agni Bala of the patients. This is very important aspect as it affects the outcome of our procedure as it correlates with patient's tolerance regarding Raktashodhana procedure

We have to apply Jalaukaavcharana i.e. leech therapy as described in Ayurvedic literatures and according to the stages of the wound and also considering the Dhatu and Agni Bala with Prakruti of the Patients

We have to mark the points on the body where we are going to apply Jalauka.

In Ayurveda deep vein thrombosis can be correlate with Raktadushtjanya Twaka Vikara. So due visitation of blood skin get inflamed and swelled. This is the accurate condition for applying Raktamokshana Chikitsa through Jalaukaavcharana.

There are so many references regarding applications of purified and cleaned medicinal leeches i.e. Nirvish Jalaukas for the treatment of various Rakta and Twak Vikaras. त्वकमांसासृकसिराप्राप्ते कुर्यात् चासुखिमोक्षणम्। सु.सू. १४/२०

After marking the parts of the body patient should be kept seated or should be kept in laid down position and the if part of that body where we are going to apply leech should be roughened by dusting it over with a composition of loose earth and pulverized cow dung.

Then the leeches should be taken out and sprinkled over with water saturated with

mustard seeds and pasted turmeric. Then for a few moment keeping in basin full of water when they regained their natural vivacity, should be applied to the affected part of the patients body. The affected part should be sprinkled over with drops of milk or blood, or slight incisions should be made into it which helps to stick the leech to the affected part immediately

After proper blood letting procedure when patient complaints for pricking pain or itching, we can understand that all vitiated blood have been sucked out and now leech is sucking pure blood so we have to remove it from that place of the body by application of Saindhava.

After the procedure we have to irrigate that site with the help of Shatadhauta Ghrita. Also we have to apply Madhu and Ghrita paste on the same site which helps to revolve pain, burning and itching due to procedure. We have to apply leech therapy in every 2-3 days intervals.

After 5-6 setting of the procedure we can observed significant reduction in swelling as well as patient get symptomatic relief regarding pain and inflammation.

Observation and Results - Here we observed that after 5-6 settings due to removal of vitiated blood, patient got effective symptomatic relief earlier as compare to the other medicinal treatments in deep vein thrombosis. Patient also got relief from localized pain, burning sensation and oedema and also feels lightness in the affected part

लाघवं वेदनाशान्तिव्याधिवर्गेगपरिक्षयः

सम्यग् विस्त्राविते लिङ्गं प्रसादो मनसस्तथा ॥ सु.सू.१४/२६

As described in the above reference, properly conducted blood letting provide very much symptomatic relief to the patient by an abatement of the disease which further provide cheerfulness to the patient Here we can understand that due Jalaukaavcharana patient gets earlier relief from the symptomatic problems as compare to the general medicinal treatments which

improves patients mind set and positivity.

Discussion - According to above observations and conclusion here we can understand that Jalaukaavcharana plays very important role in the chronic D.V.T. Patients. As mentioned in the Sushruta Samhita, properly implemented leech therapy in CHRONIC D.V.T. patients can effectively provide systematic relief to the patients as compared to the modern medicinal treatments and prophylaxis.

As we observed in the above study due to proper Raktamokshana of the vitiated blood from the affected area, it ultimately stimulates the recovery process very effectively which can we observed from the reduction of inflammation and swelling as well as lightness in the affected part of the body. Also here during implementation of Jalaukaavcharana procedure we also study the Prakruti, Dhatu Bala and Agni Bala of the patient and accordingly arrange and consult suitable Aharam and Viharam to him which plays very important role in the recovery process.

Here also as compared to the modern prophylaxis, with Ayurvedic Shodhana Upakrama i.e. Jalaukaavcharana we can achieve our goal very fast by draining out vitiated blood from the affected part which is the main causative factor for the disorder.

Here due early recovery patients also felt cheerfulness and their mind sets also becomes positive as compared to the long duration modern prophylaxis for D.V.T.

Conclusion - From all above observations and results we can conclude that Jalauka avcharana therapy in chronic D.V.T. patients, effectively provide symptomatic relief to the patients as compared to the modern prophylaxis.

Also here we can understand that leech saliva have many bioactive substances which inhibits the clotting factors from the blood and ultimately revolve the further complications.

Due to proper drainage of vitiated blood patients suddenly got symptomatic relief from the complaints also feel lightness in affected part of the extremity.

So comparing to the long durational

modern medicinal therapy, here from Ayurvedic Shodhana Upakrama i.e. Jalaukaavcharana, patient gets early relief which make his/her mind set positive

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आरोग्यदीप दिवाळी अंक २०१९, केंद्रीय
“आयुष” मंत्री मा. ना. श्री. श्रीपाद य. नाईक
ह्यांना भेट देतांना चित्रात उजवीकडून मा. श्री.
नाईक, डॉ. वि. वि. डोईफोडे, डॉ. विनया दीक्षित
व डॉ. मिहीर हजरनवीस.

A Report

Update Shalakyatantra 2019 - Conference

- Prof. Dr. Sangeeta Salvi,

M.D., Ph.D. (Ayu.), HOD Shalakyatantra dept. T.A.M.V., Pune.

The 5th International and 16th National Conference of The Association of Shalaki (TAS India) was organized by RSM's CPGS & RA of Tilak Ayurved Mahavidyalaya in collaboration with The Association of Shalaki at Tilak Ayurved Mahavidyalaya, Pune from 27th to 29th December 2019.

The theme of the Conference was **"Recent advances and integrative approach in the management of current ENT, Ophthalmological and dental conditions"**.

Friday, 27th December -

Pre Conference workshop - The workshop was organized in 2 parts - hands on training and live demonstrations of the local treatment procedures done in Shalakyatantra. The hands on training was divided in 3 parts - cataract surgery by SICS method, cataract surgery by phaco emulsification method and cadaveric endonasal DCR.

Saturday, 28th December 2019 -

The Scientific session I - began with the **Key Note address** from **Dr. Kartar Singh Dhiman**, Director General of CCRAS. The topic of the key note address was -

Optimization of Aschyotana Kriyakalpa - a pre requisite process for standardization.

The second **Key note address** was given by **Dr. Rajesh Pawar**, Director of NIMI Research Centre, Pune. The topic of the key Note address was - Integrative approach of treating Glaucoma - case study.

Following Guest speakers delivered their lectures -

1) Dr. Haridra Dave - President TAS India
Topic - Scope of Ayurved dentistry

2) Dr. Seemab Shaikh - well known ENT surgeon
Topic - Sleep apnoea

3) Dr. Sunil Kumar - well known Shalaki from Kerala
Topic - 3rd nerve palsy and leech therapy

4) Dr. Priyani Peiris - from Sri Lanka
Topic - Indigenous management of oral lichen planus

Inaugural ceremony - The Inauguration of the grand trade exhibition was done at the hands of Chief Guest **Hon.ble AYUSH Minister Shri Shripadji Naik**.

The Chief Guest of the Inaugural function was AYUSH Minister **Hon.ble Shri Shripadji**



Inauguration of Conference . From Rt. Dr. Salvi, Dr. Kesar, Dr. Dave, Dr. Khamgaonkar, Dr. Dhiman, Shri Naik, Dr. Doiphode, Dr. Lahore, Dr. Gangal, Dr. Deshpande, Dr. Zende.



Conferring Legend Shalaki Award.
From Rt. Dr. Dave,
Dr. Salvi, Dr. Keskar,
Shri Naik, Vd. Pandya,
Dr. Dhiman,
Dr. Khamgaonkar,
Dr. Doiphode, Dr. Gangal,
Dr. Deshpande, Dr. Lahore,
Dr. Zende.

Naik. The Guest of honour was **Hon.ble Dr. Mohan Khamgaonkar**, Pro vice Chancellor of Maharashtra University of Health Sciences, Nashik and **Hon.ble Dr. Kartar Singh Dhiman**.

President of Rashtriya Shikshan Mandal **Dr. V. V. Doiphode** presided over the function.

All the dignitaries on the dais were introduced and welcomed by the Organizing Chairman Dr. S. V. Deshpande.

Organizing Secretary, Dr. Sangeeta Salvi informed about the Conference and its proceedings.

Chief Guest, Guests of Honour and the other dignitaries on the dais inaugurated the conference by lighting the holy lamp.

Dr. Haridra Dave, President of The Association of Shalaki (TAS India), spoke briefly about the working of the Association and welcomed all the delegates for the International event.

The main attraction of the Inaugural ceremony was the conferring of **The Legend Shalaki award**, which is given by the Association to the eminent personalities in the field of Shalakyatantra. This year, the legend Shalaki award was given to **Dr. Narhari Pandya**, at the hands of the Chief Guest.

The **Souvenir** was released at the hands of Chief Guest **Hon.ble AYUSH Minister Shri Shripadji Naik**.

Hon.ble AYUSH Minister declared the Conference open and expressed his views. He congratulated the Organizing Committee and addressed the audience. He appealed to all the attending delegates to bring Ayurveda to a global level.

The Ayurvediya special issue was released at the hands of Hon.ble Dr. Mohan Khamgaonkar. Dr. Khamgaonkar expressed his views and asked the organizers to compile the scientific papers and publish it in peer reviewed journals.

The Community Ophthalmology oration award is sponsored by Dr. Madhusudan Jhamwar for the work done by Shalakis in Community Ophthalmology. This year the oration award was given to Dr. Umeshchandra Sudrik for his contribution in the field of Community Ophthalmology.

The E-books done by The Association of Shalaki were released at the hands of the President of the function Dr. V. V. Doiphode.

A formal vote of thanks was given by Dr. Radhesham Zende.

Dr. Mihir Hajarnavis and Dr. Vinaya Dixit were the masters of the ceremony.

Scientific session III - The key Note address was delivered by **Dr. J. K. Shah**, a senior Ophthalmologist from Mumbai. Dr. J. K. Shah spoke on Macular degeneration and Glaucoma.

Following Guest speakers delivered their lectures -

1) Dr. Vikas Kulkarni - ENT surgeon

Topic - Advances in Rhinoplasty technique

2) Dr. Tushar Kalekar - Radiologist

Topic - Radiology of orbit and paranasal sinuses

3) Dr. Pramod Diwan - Leading Shalaki

Topic - Management of Karnanada

Scientific session IV -

1) Key Note address - Dr. Sudhir Kothari - Leading and senior Neurophysician



Community Ophthalmology Oration Award.
From Left- Dr. Dhiman, Dr. Sudrik, Dr. Keskar,
Dr. Jhamwar, Dr. Dave, Dr. Salvi.

Topic - Common neurological pitfalls

2) **Dr. Marcela Luiz** - Ophthalmologist from Argentina
Topic - Scope of Ayurved practice in Argentina

3) **Dr Sanjay Kumar** - Shalaki

Topic - Oculoplasty.

Day 3, Sunday 29th December -

1) **Key Note address - Dr. Sundeep Salvi** -
Researcher and Chest physician

Topic- Beauty and power of breath

2) **Dr. Amod Patankar** - Dentist

Topic - Dental implants - new horizons in dentistry

3) **Dr. Kailas Sant.** **Topic** - Ossiculoplasty.

4) **Dr. Manjusha R.**

Topic - Dry eye - understanding and clinical experience.

The Scientific session VI -

1) **Key Note address - Dr R. N. Patil** - leading and senior ENT surgeon

Topic - Endoscopic tympanoplasty.

2) **Dr. Mahesh Kasav** - Shalaki (Netra).

Topic - Phakic IOLs in refractive surgery

3) **Dr. Pranav Bhagwat** - Senior Shalaki

Topic - ENT and Ayurveda - case studies

There was a display of some rare and interesting ENT cases which was well appreciated by the audience.

Scientific session VII -

1) **Key Note address - Dr Milind Navlakhe** -
Topic - Recent advances in Cochlear implant

2) **Dr. Kavita Dhamdere** - Ophthalmologist from USA

Topic - Impact of technological advances on



Dr. Patil delivering a lecture on Endoscopic Tympanoplasty.



Valedictory Function. From Left - Dr. Jaydeep Gangal, Dr. Zende, Dr. Deshpande, Dr. Doiphode, Dr. Puranik, Dr. Dave, Dr. Salvi.

ocular health and its management.

3) **Mr. Purushottam Pandit** - Insurance practitioner. **Topic** - Indemnity insurance

4) **Dr. Mandar Ranade** - Lawyer and Ayurved practitioner **Topic** - Updates in "medicolegal problems".

Paper presentation sessions - There were paper presentation sessions which were run in 3 different classes in the 3 day conference. Total 140 scientific papers were presented.

Valedictory function - After a grand feast of knowledge for the 3 day conference, the Valedictory function took place on the 29th December 2019 at 5 pm at the NIMA auditorium. **Prof. Dr. D. P. Puranik** - Patron of TAS (India) was the Chief Guest of the function. **Dr. V. V. Doiphode** - President of Rashtriya Shikshan Mandal presided over the function.

Organizing Secretary **Dr. Sangeeta Salvi** gave a brief report of the 3 day conference and was very satisfied to declare that the 3 day International event went on smoothly and was a grand success.

The winners of the Young Scientist award

were Dr. Praveen Balkrishnan from Kerala and Dr. Eshwari Salian from Parul University, Gujarat. The second best paper was bagged by Dr. Raju S N from Karnataka and the third best paper was Bagged by Dr. Gayatri Bokade from Maharashtra.

A formal vote of thanks was given by the Asst. Organizing Secretary - Dr. Jaydeep Gangal. Dr. Shamli Zinjad was the master of

the ceremony.

The 3 day International Conference ended by the National Anthem.

The total delegates who got registered for the Conference on 28th and 29th December were 417. Out of these 417 delegates 5 delegates were from Sri Lanka, one from Argentina and one from USA.



A Report

"National Conference - Anweshanam - 3.0" Research & Innovations in Healthcare & Business Management

- Prof. Rashmi Mate

The Third National Conference "Anveshanam - Research and Innovations in Healthcare and Buisness Management was organized by RSM's Chetan Dattaji Gaikwad Institute of Management Studies, Pune on 5th and 6th November, 2019.

The conference was inaugurated by Chief Guest **Prof. Dr. Gerhard Fortwengel**, Professor at the University of Applied Sciences and Arts, Hannover, Germany and Represents Bioethics Chair in UNESCO, in the presence of **Dr. V. V. Doiphode**, Hon. President of Rashtriya Shikshan Mandal, **Prof. Dr. Dnyanesh Limaye**, Unit Head of Clinical Research and Epidemiology, Hochschule Hannover, Germany, **Dr. R. S. Huparikar**, Executive Director of CDGIMS, **Dr. Atul Kapdi**, Academic Director of CDGIMS and **Dr. Milind Kulkarni**, Director of CDGIMS by lightning of the lamp before Goddess Saraswati. This conference was organized to provide competent forum for researchers from Academia, Industry and Research. Dr. Atul Kapdi welcomed the delegates and participants for the International Conference by highlighting the reasons for planning of this healthcare and Business conference and added glimpse of future of Healthcare Management in India.

After the inaugural part, other sessions on relevant themes were organized in which contributors from different parts of the country, participated and presented their papers. Participants from the Shivaji University, Kolhapur, Dr. MGR Medical University, Chennai, Sinhgad Busines School, Pune and various Clinical Research Organization employees did the major contribution. These sessions were chaired by Prof. Dr. Gerhard Fortwengel, Prof. Dr. Dnyanesh Limaye, Prof. Dr. Atul Kapdi and Prof. Dr. Shailesh Siddhatekkar.

Session 1- The European Union's General Data Protection Regulation by Prof. Dr. Gerhard Fortwengel.

Session 2- Publication Ethics by Dr. Shubhada Nagarkar.

Session 3 - Competitive Advantage in Pharmaceutical Industry by Dr. Shriharsha Puranik.

Session 4 - Biohacking by Dr. Atul Kapdi.

Session 5 -Use of Technology for Personalized Medicine by Dr. Aniruddha Joshi.

Session 6- Health, Diet, Facts and Fads - by Mrs. Amruta Bhalerao.

Eminent Indian nutritionist and fitness expert, Mrs. Amruta Bhalerao was sixth keynote speaker of the conference. She delivered a lecture on "Health, Diet, Facts and



Inauguration of the Conference.
From Left - Dr. Milind Kulkarni, Dr. Kapadi,
Dr. Gerhard Fortwengel, Dr. Doiphode,
Dr. Huparikar, Dr. Limaye.



**Felicitation of the Chief Guest Dr. Fortwengel
at the hands of Dr. Huparikar.**

Fads" and "Indian Food Wisdom"

Session 7- Future of Health by Dr. Ashwin Naik.

Session 8 - Important Topics in Business and Life by Dr. Dnyanesh Limaye

The conference was concluded with the valedictory session on 6th November in the evening. While addressing as the invited speaker in the valedictory session, Dr. Ramesh Gangal, Hon. Treasurer, Rashtriya Shikshan Mandal spoke about the issues and challenges present in the field of Healthcare management. Winners were announced for Best Paper, Best Poster and Best Business Idea. Best Paper Award was given to the Team of Dr. D. Y. Patil Vidyapeeth, who presented the paper on "Challenges and Opportunities for Implementation of e-HRMIS in Health care

and Pharmaceutical Industry". For Best Poster Awards Cash prizes were given to first three numbers i.e. Rs. 1000/-, 700/-, 500/-. All three winners were from CDGIMS. Best Business Idea prize Rs. 500/- was given to the team of Sinhagad Business School, Erandwane. The business idea was based on Waste Management.

While delivering the concluding speech, Dr. Rashmi Mate, co-ordinator of the conference, thanked all the guests for their useful and constructive inputs. Dr. Atul Kapdi, Prof. Snehal Kamble, Prof. Sandra Cruz, Prof. Dr. Shailesh Siddhatekar, Prof. Ramanand Chivate, Prof. Kanchan Jatkari, Prof. Sushama Sathe, Ms. Devayani Kulakrni, Dr. Supriya Phadke, Prof. Dr. Milind Kulkarni and all the students of CDGIMS supported the conference.



डॉ. अजय चंदनवाले

अभिनंदन!

**डॉ. सि. तु. तथा दादा गुजर सामाजिक व वैद्यकीय क्षेत्रातील
पुरस्कार जाहीर.**

थोर समाजसेवक डॉ. सि. तु. तथा दादा गुजर यांच्या नावाने सामाजिक व वैद्यकीय क्षेत्रात भरीव कामगिरीबद्दल देण्यात येणारे पुरस्कार जाहीर करण्यात आले. वैद्यकीय क्षेत्रातील पुरस्कार डॉ. अजय चंदनवाले, अधिष्ठाता, बी. जे. मेडिकल कॉलेज, ससून जनरल हॉस्पिटल, पुणे यांना व सामाजिक क्षेत्रातील पुरस्कार श्री. यजुर्वेद्र महाजन, दीपस्तंभ फाऊंडेशन, जळगाव यांना जाहीर झाला आहे. सदर पुरस्कार वितरण समारंभ डॉ. सि. तु. तथा दादा गुजर यांच्या स्मृतीदिनानिमित्त २ मार्च २०२० रोजी सायं. ५ वाजता महात्मा फुले संस्कृतिक भवन, वानवडी, पुणे येथे संपन्न होणार आहे. सदर दिवशी साने गुरुजी आरोग्य केंद्रामध्ये रक्तदान शिबीराचे आयोजनही करण्यात आले आहे.

राष्ट्रीय शिक्षण मंडळ व आयुर्विद्या मासिक समितीतर्फे डॉ. अजय चंदनवाले व श्री. यजुर्वेद्र महाजन यांचे अभिनंदन!



श्री. यजुर्वेद्र महाजन



उपसंपादकीय

काय भुललासी वरलिया रंगा...

- डॉ. सौ. विनया दीक्षित

संत सत्पुरुषांनी खरतरं अंतरंगाचे महत्त्व विविध ठिकाणी अतिशय सोप्या ओव्यांमध्ये सांगितले आहे. आरोग्यपूर्ण व समाधानी आयुष्यासाठी मनाचे पावित्र्य व अंतरात्माची सचोटी हेच आवश्यक असतात. तरीही सर्व जनता वरच्या सौंदर्याला, बाहेरच्या विविध चेहऱ्यांना अनाठायी महत्त्व देते.

सध्या Fair and Lovely ही जीवनाशयक नियमित वाणसामानातील वस्तू आहे हे मनामनांत बिंबवले आहे. इथे स्त्री - पुरुष समानताही आहे. कोट्यावधी रुपये घेऊन पुरुष सुपरस्टारही Fair and Lovely men's ची आग्रही जाहिरात करतात. 'सुंदर दिसणे' ही आता फक्त स्त्रियांची गरज नाही तर नवयुवकांनाही 'छान दिसणे' हे अनेकविध ताणांपैकी किंवा गरजांपैकी एक अविभाज्य अंग बनले आहे.

औषधी व प्रसाधन उत्पादनांची बाजारपेठ पाहिली तर क्रीम, लोशन, तेल, साबण, अत्तरे इ. असंख्य प्रकार तुमचे 'नितळ सौंदर्य' खुलवण्यासाठी तयार आहेत. विविधरंगी, सुगंधी पर्यायातून खिशाला परवडणारी निवड करणे हा ही एक ताणच वाटेल इतकी बाजाराची उलाढाल आहे.

'आयुर्वेदीक औषधी नही कॉस्मेटिक' अशा घोषवाक्यांनी वनस्पतीजन्य सर्वच उत्पादने आयुर्वेदाच्या भक्कम झेंड्याखाली 'औषधी' नावाने खपतात. वनस्पतीजन्य किंवा हर्बल म्हणजे आयुर्वेदीक हे योग्य की अयोग्य हा अजून एक वादविवादाचा विषय होईल. आयुर्वेद या सर्वात प्राचीन आरोग्यशास्त्रात निश्चितच संपूर्ण आरोग्याबरोबर 'त्वचेचे' ओजस्वीपण जपणारे स्वस्थवृत्त व चिकित्साउपचार सर्व ग्रंथात दिलेले आहेत. परंतु व्यक्ती तितक्या प्रकृती! यानुसार

सखोल निदान विचार करून व्यक्तीनिहाय आहार-उपचार व दैनंदिन क्रिया सुचविणारे व यासाठी उपयुक्त औषधीकल्प शास्त्रविध पद्धतीने बनविणारे व त्याचा यशस्वी अनुभव असणारे फार थोडे तज्ज्ञ आहेत.

टिळक आयुर्वेद महाविद्यालयाच्या पदव्युत्तर विभागातर्फे आयोजित त्वचाविकारांवरील राष्ट्रीय परिसंवादाच्या निमित्ताने असे भारतभरातील अनुभवी तज्ज्ञ एकत्र जमत आहेत. त्वचेचे पांचभौतिकत्व, दोषधातूमलांची शारीर रचना व क्रियात्मक विचार, विविध कुष्ठे व इतर त्वचाविकारांचे रुग्णांवरील अनुभव त्यावरचे यशस्वी उपचार यांची दृक् श्राव्य अभ्यासपूर्ण सत्रे यानिमित्ताने होणार आहेत. अतिशय उपयुक्त असा हा विषय आयोजकांनी निवडला आहे. त्यांचे खास अभिनंदन!

अनेक रुग्णालयात Skin OPD अतिशय यशस्वीपणे वर्षानुवर्षे चालू असते पण आयुर्वेदीय कर्मोपचारासाठी त्वचाविकारांच्यासाठी IPD स्वतंत्र विभाग असा फारसा आढळत नाही. ही काळाची गरज आहे. भविष्यात शास्त्रीय उपचारांची पायाभरणी नीट होण्यासाठी या प्रकारच्या रुग्णालयांची खरतर खूप आवश्यकता आहे. त्यादृष्टीने संस्थाचालकांनी प्रयत्न केल्यास त्वचारोगांवरील नवे औषधीकल्प व त्यांचे उपचार उपयुक्तता व रुग्णसेवा अशी पूर्ण साखळी तयार होईल व संशोधन सिद्ध उत्पादने बाजारात उपलब्ध होऊन जनकल्याण साधता येईल.

श्री. धन्वंतरी कृपेने ही शास्त्रीय सौंदर्य साधना सिद्ध होवे हीच प्रार्थना!



रोटरी पुरस्काराने सन्मानित

आरोग्यदीप

२०१७ व २०१८

आवाहन!!

'आरोग्य संवर्धन व संरक्षण' यासाठी उपयुक्त

** आरोग्यदीप २०१९ **

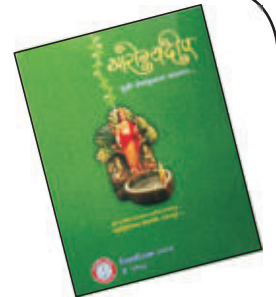
दिवाळी अंक

* थोड्याच प्रती शिल्लक *

* आपला अंक आजच मागवा *

अधिक माहितीसाठी संपर्क -

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