

जुलै २०२३

या अंकात एकूण  
३६ पाने आहेत.



# आयुर्विद्या

किंमत २५ रुपये

ISSN - 0378 - 6463

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

# Ayurvidya

आयुर्वेद रसशाळा, पुणे यांची गुणकारी व उपयुक्त उत्पादने...



### ब्रणशोधक तेल

नावाप्रमाणे दुष्ट ब्रणाची शुद्धी करणारे, डोक्यात होणारा कोंडा, त्वचेवरील खाज यामध्ये बाह्योपचारासाठी.



### ब्रणरोपक तेल

ब्रणाची शुद्धी झाल्यानंतर ब्रण (जखम) लवकर भरून येण्यासाठी.



### माधवी तेल

केसांचे गळणे थांबवून केस लांब व काळे होण्यासाठी, या तेलाने मालिश केल्यास झोप चांगली येते. केस तुटणे थांबते.



### रसदंती

दात व हिरड्यांची निगा राखण्यासाठी, हिरड्यांना बळकटी देण्यासाठी, मुखदुर्गंधी कमी करण्यासाठी, दंतधावनासाठी उपयुक्त, हिरड्यांना हलक्या हाताने मसाज केल्यास फायदा होतो.



शास्त्रोक्त व पेटेंट आयुर्वेदिक औषधे तयार करणारी संस्था.

**आयुर्वेद रसशाळा, पुणे**

GMP Certified Company

फॉर

**आयुर्वेद रसशाळा फाऊंडेशन, पुणे**

२५, कर्वे रोड, पुणे - ४११ ००४. ☎ : (०२०) २५४४०७९६, २५४४०८९३

E-mail : admin@ayurvedarasashala.com Visit us at : www.ayurvedarasashala.com Toll free No. 1800 1209727





॥ श्री धन्वंतरये नमः ॥

राष्ट्रीय शिक्षण मंडळ, संचालित

**आयुर्विद्या**  
मासिक



Rashtriya Shikshan Mandal's

**AYURVIDYA**  
Magazine



ISSN - 0378 - 6463

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

To know latest in "AYURVED" Read "AYURVIDYA"  
A reflection of Ayurvedic Researches.

ISSUE NO. - 2

JULY - 2023

PRICE Rs. 25/- Only.

**महाराष्ट्र आरोग्य विज्ञान विद्यापीठाच्या परिक्षार्थींना हार्दिक शुभेच्छा!**  
**Best Of Luck !**

## CONTENTS

|                                                                                                                     |                                            |    |
|---------------------------------------------------------------------------------------------------------------------|--------------------------------------------|----|
| • संपादकीय - मेडीकल कमिशनचा दणका!                                                                                   | - डॉ. दि. प्र. पुराणिक                     | 5  |
| • Exploring Application Of Some<br>Tantrayukti to Research Methodology                                              | - Dr Mohan R Joshi                         | 6  |
| • Ethics In Research : Balancing Scientific Progress<br>And Human Welfare                                           | - Vaishali Deshpande                       | 14 |
| • Role Of Shodhana Chikitsa In Preventing Lifestyle<br>Disorders                                                    | - Vd. Susmita Borkar, Vd. Vikram Shelavale | 17 |
| • Role Of Research Methodology In Ayurveda                                                                          | - Dr. Anupama Shimpi, Dr. S. V. Deshpande  | 22 |
| • Efficacy Of Matra Basti In Katisandhigata Vata<br>- Retrospective Analysis                                        | - Dr. Anjali Damle, Dr. Supriya Phadke     | 25 |
| • श्रद्धांजली -                                                                                                     |                                            | 21 |
| • अहवाल - १) आयुर्विद्या मासिक - वर्धापनदिन समारंभ - १ जून २०२३ - डॉ. विनया दीक्षित                                 |                                            | 28 |
| २) हृद्रोग व वंध्यत्व - व्याख्यान सत्र - डॉ. सुहास कुलकर्णी                                                         |                                            | 29 |
| Report - 1) Workshop On Quality Mangement Practices<br>For Ayurvedic Clinic And Hospital - Part-I - Dr. Atul Kapadi |                                            | 30 |
| 2) Workshop On Financial Management<br>For Ayurvedic Practitioners - Part-II - Dr. Atul Kapadi                      |                                            | 31 |
| • जाहीर प्रगटन/आवाहन                                                                                                | -                                          | 31 |
| • Announcement - National Seminar on Dravyaguna and Rasashastra                                                     |                                            | 32 |
| • गरज ही शोधाची जननी...                                                                                             | - डॉ. अपूर्वा संगोराम                      | 33 |
| • Published Research From Ayurved : A Bridging Tool                                                                 | - डॉ. सौ. विनया दीक्षित                    | 34 |
| • About the Submission of Article and Research Paper                                                                |                                            | 4  |

**This Issue of Ayurvediya Masik is dedicated to Latest Research Trends in Ayurved**

"AYURVIDYA" Magazine is printed at 50/7/A, Dhayari - Narhe Road, Narhe Gaon,  
Tal. - Haveli, Pune -41 and Published at 583/2, Rasta Peth, Pune 11.

By Dr. D. P. Puranik on behalf of Rashtriya Shikshan Mandal, 25, Karve Road, Pune 4.

**IMP • Views & opinions expressed in the articles are entirely of Authors. •**

July 2023

3

(ISSN-0378-6463) **Ayurvediya Masik**

## About the Submission of Article and Research Paper

Rashtriya Shikshan Mandal's  
**AYURVIDYA**  
Magazine

- The article / paper should be original and submitted **ONLY** to "AYURVIDYA"
- The **national norms** like Introduction, Objectives, Conceptual Study / Review of Literature, Methodology, Observations / Results, Conclusion, References, Bibliography etc. should strictly be followed. Marathi Articles / Research Paper are accepted at all levels. These norms are applicable to Review Articles also.
- One side Printed copy** along with PP size own photo and fees should be submitted at office by courier / post / in person between **1 to 4 pm on week days and 10 am to 1 pm on Saturday.**
- "AYURVIDYA" is a peer reviewed research journal, so after submission the article is examined by two experts and then if accepted, allotted for printing. So it takes atleast one month time for execution.
- Processing fees Rs. 1000/- should be paid by cheque / D.D. Drawn in favour of "AYURVIDYA MASIK"
- Review Articles may be written in "Marathi" if suitable as they carry same standard with more acceptance.**
- Marathi Articles should also be written in the given protocol as -**  
प्रस्तावना, संकलन, विमर्श / चर्चा, निरीक्षण, निष्कर्ष, संदर्भ इ.

For Any Queries Contact -  
Prof. Dr. Apoorva Sangoram (09822090305)

Write Your Views / send your subscriptions / Advertisements

Subscription, Article Fees and Advertisement Payments  
by Cash / Cheques / D. D. :- in favour of

To

Editor - **AYURVIDYA MASIK**, 583 / 2, Rasta Peth, Pune - 411 011.  
E-mail : ayurvidyamasik@gmail.com Phone : (020) 26336755, 26336429  
Fax : (020) 26336428 Dr. D. P. Puranik - 09422506207  
Dr. Vinaya Dixit - 09422516845 Dr. Apoorva Sangoram 09822090305  
Visit us at - [www.eayurvedya.org](http://www.eayurvedya.org)

Payable at Pune Date : .....

Pay to **"AYURVIDYA MASIK"** .....

Rupees ..... Rs. ....

(Outstation Payment by D. D. Only)

- For Online payment - Canara Bank, Rasta Peth Branch, Savings A/c. No. 53312010001396, IFSC - CNRB0015331, A/c. name - 'Ayurvedya Masik'. Kindly email the payment challan along with name, address and purpose details to [ayurvidyamasik@gmail.com](mailto:ayurvidyamasik@gmail.com)

## "AYURVIDYA" MAGAZINE Subscription Rates : (Revised Rates Applicable from 1st Jan. 2014)

**For Institutes** - Each Issue Rs. 40/- Annual :- Rs. 400/- For 6 Years :- Rs. 2,000/-  
**For Individual Persons** - For Each Issue :- Rs. 25/- Annual :- Rs. 250/- For 6 Years :- Rs. 1,000/-  
**For Ayurvedya International** - Annual :- Rs. 550/- (For Individual) & Rs. 1000/- (For Institute)

|                        |              |                                                     |                                                   |
|------------------------|--------------|-----------------------------------------------------|---------------------------------------------------|
| ADVERTISEMENT<br>RATES | Full Page    | - Inside Black & White - Rs. 1,600/- ( Each Issue ) | Attractive<br>Packages<br>for yearly<br>contracts |
|                        | Half Page    | - Inside Black & White - Rs. 900/- ( Each Issue )   |                                                   |
|                        | Quarter Page | - Inside Black & White - Rs. 500/- ( Each Issue )   |                                                   |

## GOVERNING COUNCIL (RSM)

|                     |                      |
|---------------------|----------------------|
| Dr. D. P. Puranik   | - President          |
| Dr. B. K. Bhagwat   | - Vice President     |
| Dr. R. S. Huparikar | - Secretary          |
| Dr. R. N. Gangal    | - Treasurer          |
| Dr. V. V. Doiphode  | - Member             |
| Dr. B. G. Dhadphale | - Member             |
| Dr. M. R. Satpute   | - Member             |
| Dr. S. G. Gavane    | - Member             |
| Adv. S. N. Patil    | - Member             |
| Dr. S. V. Deshpande | - Member(Ex-officio) |

## AYURVIDYA MASIK SAMITI

|                           |                            |
|---------------------------|----------------------------|
| Dr. D. P. Puranik         | - President / Chief Editor |
| Dr. Vinaya R. Dixit       | - Secretary / Asst. Editor |
| Dr. A. M. Sangoram        | - Managing Editor/Member   |
| Dr. Abhay S. Inamdar      | - Member                   |
| Dr. Sangeeta Salvi        | - Member                   |
| Dr. Mihir Hajarnavis      | - Member                   |
| Dr. Sadanand V. Deshpande | - Member                   |
| Dr. N. V. Borse           | - Member                   |
| Dr. Mrs. Saroj Patil      | - Member                   |



## मेडीकल कमिशनचा दणका!

डॉ. दि. प्र. पुराणिक

भारतातील सर्व आयुर्वेद, युनानी, सिद्ध अशा भारतीय चिकित्सा पद्धतीचे अभ्यासक्रम एकच प्रकारचे व्हावेत, तसेच अभ्यासक्रमानंतर दिली जाणारी पदवी ही एकच असावी या दृष्टीने Indian Medicine Central Council Act 1970 अस्तित्वात आला. त्या अक्टनुसार भारतात सगळीकडे एकच अभ्यासक्रम, त्या चालविणाऱ्या संस्था यांना मानकांनुसार परवानगी देणे यासाठी Central Council of Indian Medicine (CCIM) 1971 मध्ये अस्तित्वात आली. या संस्थेस University Grant Commission ने मान्यता दिली. सन १९७१ पासून सी.सी.आय.एम. ने ठरवून दिलेल्या मानकांनुसार सर्व भारतात बी.ए.एम.एस.(आयुर्वेदाचार्य) हा अभ्यासक्रम सर्व विद्यापीठांमार्फत त्यांनी मान्यता दिलेल्या संस्थांमार्फत चालविण्यात येवू लागला. नवीन संस्थांना परवानगी देणे अथवा परवानगी काढून घेणे, अभ्यासक्रमात बदल करणे या बाबी सी.सी.आय.एम. च्या नियंत्रणाखाली आल्या.

आयुर्वेदाप्रमाणेच अॅलोपॅथीचे अभ्यासक्रम, त्यासाठीच्या शैक्षणिक संस्था यांना मान्यता देणे अथवा काढून घेणे यासाठी Indian Medical Council Act 1956 अस्तित्वात आला आणि या अक्टनुसार सर्व अॅलोपॅथी अभ्यासक्रम, शैक्षणिक संस्था यावर नियंत्रण ठेवण्यासाठी Medical Council of India स्थापित झाली. त्यानुसार MCI तर्फे सर्व अर्वाचिन वैद्यक व्यावसायिकांच्या नोंदी (Registers), नवीन संस्थांना परवानगी देणे, अभ्यासक्रमात बदल इत्यादींना मान्यता देणे याचे अधिकार मेडिकल काउंसिल ऑफ इंडियाच्या नियंत्रणाखाली आले. ही व्यवस्था सन २०२० पर्यंत अस्तित्वात होती.

सेंट्रल काउंसिल ऑफ इंडियन मेडिसिन (CCIM) च्या घटनेनुसार दर पाच वर्षांनी निवडणुका होऊन विविध राज्यांमधून प्रतिनिधींची निवड होत असे, तसेच केंद्र शासनाच्यावतीने काही सदस्यांचे नामनिर्देशन केले जात असे. निवडून आलेले आणि नामनिर्देशित सदस्य मिळून सी.सी.आय.एम. गठीत होत असे. भारतीय चिकित्सा पद्धतीच्या सर्व शैक्षणिक संस्थांचे नियंत्रण सी.सी.आय.एम. मार्फत सन २०२० पर्यंत होत होते.

मेडिकल काउंसिल ऑफ इंडियाच्या (MCI) निवडणुका होऊन नवीन सदस्य निवडून आल्यानंतर नवीन सदस्यांची MCI गठीत होऊन प्रत्यक्ष कारभार सुरु होण्याची प्रक्रीया खूपच वेळखाऊ असल्याने त्याबाबत नव्याने विचार करण्याची वेळ आली. शिवाय निवडणुकांमध्ये काही वेळा कायदेशीर प्रश्नांमुळे MCI गठीत होण्याची प्रक्रीया प्रलंबित होत असे.

एकूणच MCI काय किंवा CCIM काय, निवडणूक प्रक्रीया आणि निदर्शनास आलेले गैरप्रकार यामुळे वेगळा पर्याय शोधण्यासाठीचा मार्ग केंद्र शासनाच्या विचाराधीन होता. सखोल विचारांती आणि चर्चेअंती मेडिकल काउंसिल ऑफ इंडियाच्या (MCI) जागी National Medical Commission (NMC) ची स्थापना National Medical Commission Act 2019 नुसार झाली आणि हा कायदा दि २५/९/२०२० पासून लागू झाला. This Act lays down policies and codes to ensure observance of professional ethics in medical profession and promote ethical conduct during the provision of care by medical practitioners. NMC ही शासकीय संस्था असून मेडीकलच्या अभ्याक्रमात आणि शिक्षणात सुसुत्रता आणण्याचे काम या संस्थेमार्फत होणार आहे.

सेंट्रल काउंसिल ऑफ इंडियन मेडिसिन (CCIM) च्या जागी आता National Commission For Indian System of Medicine ची स्थापना २०१९ ला झाली. NCISM या संस्थेमार्फतच Standards of Professional Conduct, Etiquette and Code, Framing of Policies Regulating Medical Institutions आणि Medical Professionals of ISM यावर नियंत्रण ठेवले जाणार आहे.

एकूणच NCISM व NMC या संस्थांच्या स्थापनेमुळे कारभार गतीमान आणि नैतिक होण्याची अपेक्षा आहे. नुकतीच वैद्यकीय क्षेत्राशी संबंधित एक बातमी प्रसिद्ध झाली आहे. “देशातील ४० वैद्यकीय महाविद्यालयांची मान्यता रद्द. नियमांच्या उल्लंघन प्रकरणी एन.एम.सी. ची कारवाई.” या बातमीनुसार नियमांचे उल्लंघन केल्याबद्दल तमिळनाडू, गुजरात, आसाम, पंजाब, आंध्र, पुदुचेरी व प.बंगाल राज्यातील ४० वैद्यकीय महाविद्यालयांची मान्यता रद्द करण्यात आली आहे. अध्यापकांची कमतरता या प्रमुख त्रुटीशिवाय इतर नियमांचे उल्लंघन झाल्याचे आढळले.

नॅशनल मेडीकल कमिशनच्या कडक धोरणांमुळेच सदर महाविद्यालयांची मान्यता रद्द झाली आहे. त्याचे स्वागत करणे आवश्यक आहे. NMC प्रमाणेच NCISM ने देखील कडक धोरण अवलंबले तर भविष्यात मिन्मदर्जाच्या (Sub Standard) वैद्यकीय महाविद्यालयांना वेसण बसणार आहे. अर्थात मान्यता रद्द केली असली तरी नवीन वर्षांचे प्रवेश करण्यास बंदी घातली नसल्याने एकूण रद्द निर्णय किती काळ कायम राहतो हा प्रश्न आहेच!



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





## Exploring Application Of Some Tantrayukti to Research Methodology

**Dr Mohan R Joshi**, Professor and HOD, Samhita Siddhant and Sanskrit Department, Tilak Ayurved Mahavidyalaya, Pune.

**Introduction** - Tantrayukti, derived from the Sanskrit words "tantra" (method) and "yukti" (reasoning), is a comprehensive framework rooted in Indian philosophical traditions. It offers a unique perspective on reasoning, argumentation and problem-solving, encompassing both logical and intuitive approaches. This article explores the incorporation of Tantrayukti principles into research methods, aiming to broaden the horizons of contemporary research practices.

Research serves as a crucial pillar for progress and innovation across academic and non-academic domains. It acts as a catalyst for learning and development. Yet, it is important to acknowledge that while research is conducted in diverse academic and developmental institutions, there is room for improvement in meeting the expected standards of scientific methodology. Within the realm of Ayurveda, a meticulous examination of ancient treatises reveals a comprehensive approach to research, encompassing distinct processes tailored to different areas of focus within a well-defined framework.

The rich literature of Ayurveda not only showcases a research-oriented mindset prevalent in that era but also provides detailed methodologies that comprehensively address the research process. It is noteworthy that the essence of research is woven throughout these texts, albeit subtly. However, there is a distinction between the methods employed in ancient times and the contemporary research methodologies and statistical analyses that have evolved as separate scientific disciplines within specific knowledge domains.

The authors of classical texts possessed deep insights into scientific writing, leading to the development of Tantrayukti as a specific methodological approach. Tantrayukti enables the systematic study of Tantras (sciences) to

derive accurate and unambiguous interpretations for practical application. Skilfully employing Tantrayukti allows us to unlock the profound knowledge contained within the classics and apply it in alignment with their intended purpose. This article aims to provide a concise description of each Tantrayukti and explore their applications across various research methodologies.

**Objective** - To provide a concise description of some Tantrayuktis and explore their applications across various research methodologies.

### **Material and Method -**

**Material** - • Classical texts like the Charaka Samhita, Sushruta Samhita, and other ancient lexicons.

- Scholarly articles focusing on research methodology were consulted to explore traditional and contemporary approaches.
- Web sources, including databases and digital libraries, were explored to access a wide range of relevant information.

**Method** - • Literature review of classical texts and scholarly articles to understand Tantrayukti principles.

- Collected material from reputable sources, including libraries, academic databases and digital repositories.

- Qualitative analysis, Interpreted and synthesized to identify key Tantrayukti concepts and their application in research methodology.

**Results** - Tantrayukti, as described in ancient texts such as Charaka Samhita (Siddhi Sthana, 12th chapter with commentaries), Sushruta Samhita (Uttara tantra, 65th chapter with commentaries), Ashtanga Sangraha (Uttara tantra, 50th chapter with commentaries), Ashtanga Hridaya (Uttara tantra, 40th chapter with commentaries) and scholarly works like "Tantrayukti Vichara" by Neelamegha Vaidya and "Kautileeya Arthashastra" (15th chapter),

provides a rich foundation for understanding the principles of reasoning, argumentation and communication. These sources serve as valuable references for scholars, researchers and practitioners seeking to explore and apply the concepts of Tantrayukti in various disciplines. By referring to these authoritative texts, researchers can delve into the intricacies of Tantrayukti and gain insights into its applications in research methodology, literature, governance and Ayurveda. These references provide a solid basis for studying and integrating Tantrayukti techniques into contemporary scholarly pursuits, ensuring a rigorous and informed approach to knowledge generation and dissemination.

**Advantages of Tantrayukti in Ayurvedic Research-** Tantrayukti, a key aspect of Ayurveda, offers several advantages that contribute to the proper understanding and application of Ayurvedic principles. (शास्त्राधिगमः) Shastradhigama emphasizes the importance of comprehending Ayurveda correctly, as it is crucial for maintaining health and treating diseases (Ch.Si.12/48,49). Tantrayukti serves as a tool for elaborating the meaning of Ayurvedic texts, just like the lotus blooms in sunlight, enabling a deeper understanding of their concepts (प्रबोधनम्-अम्बुजवनस्यार्क, Ch.Si.12/46, Su.U.65/7). It acts as a guiding light, removing the darkness of complex topics, making them more accessible and lucid (प्रकाशनम्-प्रदीपो वेश्मनो, Ch.Si.12/46, Su.U.65/7).

Tantrayukti also enables the comprehension of unsaid hidden meanings within the Ayurvedic texts (अनुक्तार्थज्ञानम्, Su.U.65/6). By familiarizing oneself with Tantrayukti, one not only gains a deep understanding of Ayurveda but also becomes capable of understanding other allied sciences (आशु अन्यशास्त्रप्रबोधनम्, Ch.Si.12/47). The meanings derived through Tantrayukti serve to justify one's statements in scientific discourse, lending credibility to their arguments (स्ववाक्यसिद्ध्यर्थम्, Su.U.65/5). Moreover, Tantrayukti provides a means to refute the statements of those who misinterpret the texts in scientific discussions (असद्वादिवाक्यप्रतिषेधनम्, Su.U.65/5).

Several studies have focused on the

application of Tantrayukti in research methodology. Kumar (2020) discusses the utility of Tantrayukti in research, emphasizing its role in developing research hypotheses and designing studies. Dhoke et al. (2015) present a literary review highlighting the application of Tantrayukti for a better understanding of Ayurvedic classics. They showcase how Tantrayukti helps in interpreting complex concepts and extracting valuable insights from ancient texts.

In terms of specific research areas, Avhad et al. (2018) delve into the application of Tantrayukti in research methodology, emphasizing its role in data analysis and interpretation. They discuss how Tantrayukti aids in extracting meaningful information from research data and drawing accurate conclusions. Additionally, Jiji and Sunitha (2021) compare the definitions of Tantrayukti provided by Neelamegha Bhishak and Arunadatta, contributing to a deeper understanding of the nuances and variations in its interpretation.

**Tantrayukti in this article and similar to Research terminology as -** 1) Adhikaran Topic of discourse. 2) Yoga Appropriate arrangement of text. 3) Hetwartha Extension of concepts with references. 4) Padartha - Correct meaning of word or group of words. 5) Pradesha Partial adumbration. 6) Uddesha Concise statement. 7) Nirdesha Elaboration.

#### **Discussions -**

**1) Adhikaran** - also known as the principle of Subject Matter, plays a crucial role in research by defining the specific topic or subject that is the focus of the study. It serves as the foundation upon which the entire research project is built, guiding the researcher's exploration and analysis. An example of Adhikaran in a research study could be a study on the effects of meditation on stress reduction. Here, the subject matter or Adhikaran is "meditation" and its impact on "stress reduction." By clearly identifying the Adhikaran, the researcher establishes the central theme and purpose of the study. This allows them to develop research questions, select appropriate methodologies, and analyze data related to the chosen subject matter. Through Adhikaran, researchers can

effectively communicate the specific area of inquiry to the readers or audience, ensuring a focused and meaningful research endeavour.

Understanding the Adhikaran of a text or research study enables readers and researchers to navigate through the content systematically. It assists in comprehending the subject matter in a structured manner and gaining a deeper insight into the knowledge presented in the treatise. While selecting a research topic, a researcher is advised to consider various factors such as their area of interest, emerging trends, and pressing societal issues, or any other compatible aspect.

Variables can be considered within the concept of Adhikaran in research are crucial for defining the scope and focus of a study. They include both independent variables, which are manipulated or controlled by the researcher and dependent variables, which are measured or observed as outcomes or responses. Additionally, covariates or control variables can be included to account for potential confounding factors or to examine their influence on the relationship between the independent and dependent variables. By carefully selecting and defining these variables, researchers can effectively explore their interplay and gain insights into the subject matter under investigation.

Suppose a study aims to examine the relationship between exercise and mental health among individuals with depression. In this case, the Adhikaran or subject matter is "exercise and mental health in individuals with depression."

The variables within this study would include the independent variable, which is the exercise intervention (e.g., aerobic exercise, strength training, yoga), and the dependent variable, which is the participants' mental health outcomes (e.g., reduction in depressive symptoms, improvement in mood, increase in overall well-being). Other variables such as the duration and frequency of exercise, participants' baseline depression severity and demographic factors may also be considered as covariates. By selecting this specific Adhikaran and identifying the relevant variables, researchers can investigate the impact of exercise on the mental health of individuals with depression. They can

collect data, analyze it using appropriate statistical methods, and draw conclusions about the relationship between exercise and mental health outcomes.

Therefore, variables play a crucial role in the concept of Adhikaran in research as they help define the specific elements being studied and provide a framework for investigating the relationship between them.

**2) Yoga**, in the context of Tantrayukti, refers to the proper arrangement of words or sentences in a text. It emphasizes the importance of structuring the content in such a way that it effectively conveys the intended meaning. The concept of Yoga ensures that the words and sentences are organized and interconnected in a manner that promotes clarity and coherence in the message being conveyed. By employing the principle of Yogatantrayukti, authors can ensure that their writings are comprehensible and effectively communicate the intended ideas and concepts.

Yoga, in the context of research, encompasses the skillful arrangement of words and sentences to ensure accurate and unambiguous communication of ideas. Acharya Charaka, in his teachings on Yoga Tantrayukti, provided a framework consisting of five elements: Pratidnya (proposition), Hetu (reason), Udaharana (example), Upanaya (application) and Nigamana (conclusion). These elements serve as guiding principles in research writing, helping researchers structure their work effectively and facilitate a comprehensive understanding of their findings.

**Pratidnya (Proposition):** The researcher formulates a proposition or research question related to Madhumeha, such as "Can Ayurvedic interventions effectively manage and prevent complications associated with diabetes?"

**Hetu (Reason):** The researcher provides logical reasoning or evidence to support the proposition. They explain how Ayurvedic principles, including dietary modifications, lifestyle changes, and herbal formulations, can positively impact blood sugar control, insulin sensitivity, and overall management of diabetes.

**Udaharana (Example):** The researcher presents relevant examples to illustrate the potential of Ayurvedic interventions in managing



Madhumeha. They may discuss specific studies or case reports where Ayurvedic treatments, such as the use of medicinal herbs like bitter melon or yoga and pranayama practices, have shown promising results in reducing blood sugar levels and improving overall health outcomes for individuals with diabetes.

**Upanaya (Application):** The researcher applies the concept of Ayurvedic interventions for Madhumeha to their own research context. They describe the methodology, participant characteristics, and treatment protocols they are using to evaluate the effectiveness of Ayurvedic approaches in managing diabetes and preventing complications.

**Nigamana (Conclusion):** Based on their analysis and findings, the researcher draws a conclusion. They summarize the results, discuss the efficacy of Ayurvedic interventions in managing Madhumeha, and propose future directions for research and integration of Ayurveda into conventional diabetes care for improved outcomes.

In the context of Madhumeha and research, the researcher can adopt the IMRD (Introduction, Methods, Results, and Discussion) research format. This format provides a systematic and organized structure for presenting research findings.

**Introduction:** The researcher introduces the topic of Madhumeha and Ayurvedic interventions, including the rationale for the study and the specific research objectives. They provide background information on the prevalence and impact of diabetes, highlighting the need for effective management strategies.

**Methods:** The researcher describes the research design, participant selection criteria, data collection methods, and data analysis procedures. They outline how Ayurvedic interventions were implemented, including the specific treatments, duration, and follow-up assessments.

**Results:** The researcher presents the findings obtained from the study, including both qualitative and quantitative data. They report on outcomes related to blood sugar control, symptom management, quality of life and any observed side effects or complications. The

results are typically presented using appropriate statistical analysis and visual aids, such as tables or graphs.

**Discussion:** The researcher interprets the results, compares them with existing literature, and discusses their implications. They address the strengths and limitations of the study, explore possible mechanisms of action for Ayurvedic interventions in managing Madhumeha, and highlight areas for future research. The discussion section allows for a comprehensive analysis of the findings and their broader significance.

**3) Hetwartha** means using a concept at different places with reference. It illustrates the hidden conditions with visible and known examples. Hetwartha can be exemplified by the use of a research methodology or statistical analysis technique in different studies. For instance, if a specific statistical test has been shown to be effective in determining the efficacy of a drug in a particular clinical trial, the same statistical test can be applied in other clinical trials to assess the effectiveness of different treatments. By applying the concept of Hetwartha, researchers can utilize a known and validated methodology in various research settings, thereby providing consistency and comparability in their studies.

The concept of Hetwartha enables researchers to identify and highlight underlying principles or conditions that apply across different scenarios. It helps in establishing a coherent and comprehensive understanding of a concept by showcasing its application in multiple instances. This approach enhances the reliability and generalizability of research findings by demonstrating the consistent use of a concept or methodology across diverse situations.

"In a study investigating the impact of a mindfulness-based intervention on stress reduction, researchers employed a randomized controlled trial design to assess the effectiveness of the intervention. The researchers followed a specific research methodology, including participant recruitment, random assignment to intervention and control groups, pre- and post-intervention assessments, and data analysis using statistical tests such as t-tests and ANOVA.

The study's findings demonstrated a significant reduction in stress levels among the intervention group compared to the control group. Building on this Hetwartha principle, the same research methodology can be applied in future studies examining the effects of different interventions on stress reduction, allowing for the comparison and generalization of results across multiple contexts."In this example, Hetwartha is used to illustrate how a specific research methodology (randomized controlled trial design) and statistical tests can be applied in different studies with similar objectives. By using the same research methods across various investigations, researchers can establish a foundation of consistent and reliable data collection and analysis, enhancing the validity and comparability of research findings in the field.

Hetwartha can aid researchers in recognizing the hidden conditions or underlying principles that can be universally applied, ensuring a more robust and comprehensive understanding of the subject matter.

**4) Padartha**, in the context of Tantrayukti, refers to the proper interpretation of a term or word based on its context. It acknowledges that certain Sanskrit terms can have multiple meanings. Using the Padartha tantrayukti, the correct meaning of a term is derived by considering the specific context in which it is used. This principle suggests that when a word has multiple senses or interpretations, the meaning that aligns with the preceding and subsequent contexts should be accepted. By applying Padartha, researchers and scholars can ensure accurate and contextually appropriate interpretations of terms, thereby avoiding confusion and promoting clarity in their work.

In the field of research, the concept of Padartha can be illustrated through the interpretation of a specific term across different studies. For example, the term "quality of life" is commonly used in various research studies across different disciplines. However, the exact meaning and interpretation of "quality of life" may vary depending on the context and research objectives. In a study focused on healthcare outcomes, "quality of life" may refer to the physical, emotional, and social well-being of

patients. On the other hand, in an environmental research study, "quality of life" may pertain to the impact of environmental factors on individuals' overall satisfaction and happiness. By applying the tantrayukti of Padartha, researchers carefully consider the specific context and objectives of their study to determine the appropriate interpretation of terms like "quality of life" that may have different meanings in different research contexts.

Padartha tantrayukti emphasizes selecting the meaning that aligns with the preceding and subsequent contexts in order to ensure accurate interpretation. e.g., let's consider the term "resilience" in a research study on mental health. The term "resilience" can have different interpretations depending on the field of study and the specific research context. In the context of mental health, resilience may refer to an individual's ability to cope with and bounce back from adversity, stress, or trauma.

When applying the tantrayukti of Padartha, researchers would carefully analyze the surrounding text, study objectives, and the specific population under investigation. They would select the meaning of resilience that is most relevant to their research context and aligns with the concepts being explored. This could involve considering how resilience is defined within the field of mental health, examining related theories and frameworks and understanding the specific factors that contribute to resilience in the context of their study. By using Padartha tantrayukti, researchers ensure that the term "resilience" is accurately interpreted in their research, avoiding any ambiguity or misrepresentation. This enables them to capture the intended meaning of resilience and apply it consistently throughout their study. It also enhances the validity and reliability of their findings, as the selected meaning of resilience reflects the specific context and objectives of the research.

When selecting appropriate drugs or substances for formulation in clinical research, Padartha tantrayukti helps in choosing the specific drug or substance that aligns with the desired objectives of the study. For instance, there might be multiple drugs or compounds

with similar properties or synonyms available for a particular research project. By employing Padartha tantrayukti, researchers can thoroughly examine the preceding and subsequent contexts, as well as the specific requirements of their study, to select the most suitable drug or compound for their formulation. e.g., Vijaya, is synonym for Hareetaki, Bhanga, and Vacha. Padartha Tantrayukti can help identify specific substance being referred to and its distinct properties. It allows practitioners to distinguish between Terminalia chebula (Hareetaki), Cannabis sativum (Bhanga), and Acorus calamus Linn. (Vacha), each having unique actions and therapeutic applications. Padartha tantrayukti in the development of formulations for research, researchers ensure that the correct meaning and interpretation of scientific terms are derived, allowing for precise selection, method, time and proportion etc This helps in formulating research interventions or products with the desired characteristics and objectives while minimizing any ambiguity or misinterpretation in the use of terminology.

**5) Pradesha** In the concept of Pradesha tantrayukti as per Charak Samhita, when there are numerous objectives related to a particular topic that cannot be fully explained in one place, a partial statement or sample is provided to represent the broader context. This tantrayukti recognizes that it may not be feasible or necessary to elaborate on every aspect of the topic simultaneously. For instance, in research methodology, when conducting a study with multiple objectives, it may not be practical to address all of them comprehensively in a single research paper or presentation. Instead, researchers may choose to focus on a specific aspect or objective that is most relevant to the immediate context or the intended audience. By applying Pradesha tantrayukti, researchers can provide a representative sample or partial statement that captures the essence of the broader objectives. This allows them to present a concise and focused account of their research while acknowledging the existence of additional objectives that are not discussed in detail at that moment.

The use of Pradeshatantrayukti ensures that

research findings and discussions remain manageable, concise, and targeted. It allows researchers to effectively communicate specific aspects of their study without overwhelming the audience with excessive information. Furthermore, it provides a structure for organizing and presenting research objectives, ensuring clarity and coherence in research publications. This approach helps in organizing and communicating research findings effectively while ensuring that the research discussion remains focused and coherent.

According to Acharya Sushruta's perspective, the concept of Pradesha in tantrayukti refers to the determination of present action based on past events. In this context, Pradesha is associated with understanding and interpreting the consequences or outcomes of past actions. In the realm of research, this concept can be applied when analyzing the results of a study and drawing conclusions. Researchers often examine the relationship between variables and investigate the impact of certain factors on the observed outcomes. By considering the past events, such as the variables, interventions, or conditions that were manipulated or observed during the study, researchers can determine the present action or outcome. e.g., let's consider a clinical trial that investigates the effectiveness of a new drug in treating a specific medical condition. The researchers analyze the data collected during the trial, including the administration of the drug, patient responses, and any observed changes in health outcomes. By examining the past events, such as the drug dosage, duration of treatment, and patient characteristics, researchers can determine the present action or outcome, such as the efficacy of the drug in improving the condition.

The application of Pradesha tantrayukti in research helps researchers make informed interpretations and draw meaningful conclusions based on the past events or actions. It allows them to establish causal relationships, identify patterns or trends, and make predictions or recommendations based on the observed data. By considering the influence of past events on the present action, researchers can gain

valuable insights into the effectiveness, implications, and potential applications of their research findings.

**6)Uddesha** refers to the act of making a concise statement that holds broader implications. In the context of research, this can be observed in the form of an abstract, where the entire research article is summarized in a condensed manner. The abstract provides a brief overview of the research's purpose, methods employed, key findings, and conclusion.

The abstract serves as a snapshot of the research, capturing its essence and highlighting the most significant aspects. It acts as a concise representation of the entire study, allowing readers to grasp the main points and understand the relevance of the research without delving into the full article. By condensing the research into an abstract, researchers aim to provide a comprehensive yet succinct summary that enables readers to quickly assess the study's relevance to their own interests or research pursuits. It serves as a valuable tool for disseminating research findings, facilitating knowledge sharing, and assisting in the retrieval of relevant information from a vast body of literature.

Crafting an effective abstract requires skill in summarizing the research accurately while capturing its essential elements. It should convey the research's purpose, highlight the methodology employed, present the main findings, and offer a concise conclusion. Through the Uddesha of the abstract, researchers can communicate their research's broader implications and engage readers to explore the full article for a deeper understanding of the study.

Abstracts can be categorized into two main types : structured and unstructured.

**Structured Abstract** : A structured abstract follows a specific format and is divided into distinct sections. Each section addresses a particular aspect of the study. Common sections in a structured abstract include: Background / Objective: Clearly states the purpose or objective of the study and provides relevant background information. Methods : Describes the study design, sample size, data collection

methods, and statistical analyses used. Results: Summarizes the main findings or outcomes of the study, including key observations or statistical significance. Conclusion: Provides a concise summary of the study's conclusion, implications, and potential applications.

**Unstructured Abstract** : An unstructured abstract does not follow a specific format and does not have distinct sections. Instead, it presents the key information in a more narrative or paragraph form. It provides a brief overview of the study's purpose, methods, findings, and conclusion without using specific headings.

The choice between a structured or unstructured abstract often depends on the requirements of the target journal or conference. Some publications prefer structured abstracts as they provide a clear and organized summary, making it easier for readers to quickly navigate the content. On the other hand, unstructured abstracts allow for more flexibility in presenting the study's key points in a narrative format.

**7) Nirdesha** refers to the expansion and elaboration of the previously mentioned concise statement (Uddesha) and it represents the comprehensive body of the research work or research article. It can be likened to the detailed exposition of the research topic and findings. In research, various guidelines and frameworks are followed to ensure standardized reporting and enhance the quality of research publications. Prominent examples of these guidelines include CONSORT (Consolidated Standards of Reporting Trials), STROBE (Strengthening the Reporting of Observational Studies in Epidemiology) and PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses), among others.

When adhering to these guidelines, the Nirdesha section of a research article encompasses several key components. The introduction section provides background information, research objectives and the rationale for the study. It sets the context and highlights the significance of the research. The methodology section outlines the study design, participant selection criteria, data collection methods and statistical analysis procedures employed. By following guidelines like

CONSORT or STROBE, researchers ensure transparent reporting of their methods, enabling readers to assess the study's validity and reliability. The results section presents the findings of the study in a clear and organized manner. It may include statistical analyses, tables, figures, and other relevant data representation formats. Adhering to guidelines like CONSORT or PRISMA ensures that researchers report all relevant outcomes and measures as required. The discussion section allows researchers to interpret their findings, compare them with existing literature and discuss their implications. It provides an opportunity to address limitations, explore alternative explanations, and suggest avenues for future research. Researchers contribute to the overall quality and reliability of scientific literature, enabling readers to make informed decisions and advancements in their respective fields.

Summary of the Application and Utility of Various Concepts in Research Methods :

**1) Adhikaran :** Adhikaran refers to the subject matter or theme of a research study. It helps researchers delineate the boundaries of their study and select a specific area of focus. Adhikaran provides a structured framework for organizing and categorizing research topics, enabling researchers to explore and present their findings systematically.

**2) Yoga :** In the context of research methods, Yoga represents the skillful arrangement of words and sentences to ensure clear and unambiguous communication of ideas. It encompasses the proper organization of research articles, abstracts and other written materials to effectively convey the research objectives, methods, results, and conclusions.

**3) Hetwartha :** Hetwartha pertains to providing logical reasoning or evidence to support research propositions or hypotheses. It involves presenting the rationale behind the research study, explaining the cause-and-effect relationships and establishing the logical basis for the research investigation. Hetwartha strengthens the validity and reliability of research findings.

**4) Padartha :** Padartha refers to the essential

elements or components of a research study. It involves identifying and defining the key variables, concepts, or phenomena under investigation. Proper identification and definition of Padartha contribute to the clarity and precision of research methodology and ensure that researchers are studying the intended aspects of their research topic.

**5) Pradesha :** Pradesha involves making partial statements or providing representative samples when it is not feasible to explain all objectives of a research topic in one place. It corresponds to the selection of a specific subset of data or cases for analysis, allowing researchers to draw conclusions or make inferences about the larger population. Pradesha assists in dealing with limitations in data collection and analysis, optimizing resources while maintaining the integrity of research outcomes.

**6) Uddesha :** Uddesha refers to the concise statement with broader implications in research. It often appears in abstracts, summarizing the purpose, methods, findings, and significance of a research study. Uddesha serves as a snapshot of the research work, providing a quick overview to readers and helping them understand the key aspects and potential implications of the study.

**7) Nirdesha :** Nirdesha involves providing specific instructions, guidelines, or recommendations based on research findings. It includes the formulation of conclusions, suggestions for further research, and practical implications of the research study. Nirdesha assists in translating research outcomes into actionable insights and facilitating the application of research findings in real-world contexts.

In research methods, these concepts play crucial roles in structuring, presenting, and interpreting research studies. They contribute to the clarity, coherence, and meaningfulness of research work, enhancing its overall quality and impact.

**Conclusion -** The concepts of Adhikaran, Yoga, Padartha, Nirdesh, Hetwartha, and Uddesh play integral roles in different sections of a research article, collectively contributing to its overall quality and effectiveness. Adhikaran establishes the central theme and scope of the study,



providing a clear focus for the entire document. Yoga ensures accurate and transparent communication of the research methodology in the methods section. Padartha helps define key variables and concepts in the discussion section, facilitating a comprehensive analysis of the findings. Nirdeśh offers practical implications and recommendations based on the research outcomes, guiding future research and real-world applications. Hetwartha strengthens the discussion section by providing logical reasoning and justifications for the study's interpretations. Lastly, Uddeshh succinctly summarizes the entire research article in the abstract, providing a concise overview of the purpose, methods, findings, and conclusion. By incorporating these concepts effectively, researchers can enhance the structure, clarity, and impact of their research articles, contributing to the advancement of knowledge in their respective fields.

**References** - 1) Trikamji Y. (Edited) Charak Samhita,

- Siddhi Sthana chapter 12, verse 41-44, Reprint ed. Varanasi; Chaukhamba Surabharati Prakashan; 2011,  
 2) Trikamji Y. (Edited), Sushruta Samhita, Uttaratanttra, chapter 66, verse 3-40, Reprinted. Varanasi; Chaukhamba Orientalia; 2009.  
 3) Kumar R., Research Methodology a step-by-step rd guide for beginners, 3 edition, SAGE publications, New Delhi, 2011, p. 196  
 4) Babu S., Comprehensive research methodology for Ayurvedic scholars, 1st ed. Varanasi; Chaukhamba Orientalia; 2013  
 5) Avhad AD, Walinjar M, Vyas HA, Dwivedi RR. Application of Tantrayukti (means of interpreting science) in research methodology. Journal of Research in Traditional Medicine. 2018 Feb 16;2(3):81.  
 6) Dhoke SP, et al. Application of Tantrayukti for the better understanding of Ayurveda classics-a literary review. Global Journal of Research on Medicinal Plants and Indigenous Medicine. 2015 Jun 1;4(6):125.  
 7) Dixit U., Deole Y.S.. "Tantrayukti". Charak Samhita New Edition, edited by Basisht G., eds., 1st edition, CSRTSDC, July 14, 2020, pp. 151, Doi:10.47468/CSNE. 2020.e01.s09.022.  
 8) Mhetre H.B. Application of Tantrayukti in Samhita Adhyayanam [MD Thesis]. Jamnagar: Gujarat Ayurved University; 1984.



## Ethics In Research : Balancing Scientific Progress And Human Welfare

**Vaishali Deshpande,**  
Independent Consultant Clinical Research, Pune.

The word "ethics" is derived from the Greek word *ethos* (character), and from the Latin word *mores* (customs). Ethics is a branch of philosophy that deals with questions of right and wrong, good and bad, and moral principles that guide human behaviour. It explores the nature of morality and seeks to provide rational and systematic approaches to ethical decision-making. By upholding ethical principles in research, we can safeguard the well-being of participants, maintain public trust, and contribute to the advancement of knowledge in a responsible and socially beneficial manner. Thus, it is very important when it comes to bringing in the benefits of scientific progress into human welfare. Ethics makes sure that the human welfare is not harmed in the whole process. By adhering to ethical standards, researchers can strike a

balance between scientific progress and the protection of human rights, ensuring that research benefits society while maintaining the dignity and well-being of participants. Ethical discussions often revolve around concepts such as values, virtues, obligations, rights and responsibilities. These concepts provide a foundation for analysing moral issues and dilemmas across different areas of life, including personal relationships, professional conduct, societal norms, and global concerns.

When we follow ethics, it helps us to consider the behaviours of humans and societies and helps the researchers to make choices. In the process of drug development, building scientific evidence there may occur complex moral dilemmas. For example, for infectious diseases like tuberculosis or HIV

whether to prioritize privacy of patients or consider benefits of society at large is a very sensitive issue. Ethics process helps us to make such critical and crucial decisions without depriving right, safety and wellbeing of the research participants. It involves examining various ethical theories, principles, and frameworks that help us evaluate such consequences and motivations behind our actions and choose between the two.

Overall, the study of ethics fosters critical thinking, empathy, and moral reasoning, enabling individuals to navigate ethical challenges and contribute to the well-being of themselves and others in a morally responsible manner. Although we all aware of Ethics or moral principal, disasters have taken place in the past and which has led to current stringent regulation.

Human ethics involves a vast extent of aspects' starting from individual to society and from social to medical research A large portion of this is covered by health system and related clinical health research. Considering the economic investments involved in the process of health care systems and drug discovery, there is a chance that the rights, safety and wellbeing of the participants may get compromised. However, the strict mandates of drug development procedures and regulatory authorities makes sure that the rights and dignity of participants will be maintained. Upholding ethical principles is not only a moral imperative but also a crucial factor in preserving public trust in scientific, ultimately leading to responsible and impactful advancements for the betterment of humanity.

As mentioned above clinical and health research is a major component of human ethics. The history of ethics in clinical trials is marked by significant milestones that have shaped the ethical framework and regulations governing the conduct of research involving human participants. The following are key historical developments in the evolution of ethics in clinical trials:

**Nuremberg Code (1947) :** The Nuremberg

Code emerged in response to the atrocities committed during World War II, particularly the unethical experiments conducted by Nazi physicians. The code established ten principles that form the foundation of modern ethical standards in clinical research. These principles include the requirement for voluntary informed consent, the necessity of research to be based on sound scientific principles and the avoidance of unnecessary harm to participants. This gave birth to **CONCEPT OF CONSENT**. **Thalidomide Tragedy (1950s-1960s):** The thalidomide tragedy, where a medication caused severe birth defects, had a profound impact on the regulation of clinical trials. It highlighted the need for rigorous preclinical testing, comprehensive safety assessments and stringent monitoring of potential risks. The tragedy led to the establishment of more stringent regulations and safety standards in clinical trials, especially in the field of drug development. **Tuskegee Syphilis Study (1932-1972):** **The Tuskegee Syphilis Study**, conducted in the United States, was a notorious example of unethical research. African American men with syphilis were left untreated and were not informed about the nature of the study. The study's revelation led to significant reforms in research ethics. **Declaration of Helsinki (1964):** **The Declaration of Helsinki** was established by the World Medical Association and is one of the most influential and first international ethical guidelines for biomedical research. It has undergone multiple revisions and updates since its inception. The declaration outlines ethical principles for physicians and researchers and again emphasizing the importance of informed consent, protection of vulnerable populations and the necessity of research ethics committees. **Belmont Report (1979):** The Belmont Report was a response to the Tuskegee study and provided a comprehensive ethical framework for research involving human subjects. It identified three fundamental principles: respect for persons, beneficence, and justice.

The report emphasized the importance of informed consent, minimizing risks, and ensuring fairness in the selection of research participants.

**International Council on Harmonization (ICH) Guidelines :** The ICH is an international organization that develops guidelines for the pharmaceutical industry. The ICH guidelines, particularly Good Clinical Practice (GCP), provide a unified ethical and scientific standard for the design, conduct, monitoring, and reporting of clinical trials. These guidelines address various aspects, including informed consent, participant safety, data integrity, and the responsibilities of researchers and sponsors. In India Indian Council Of Medical Research (ICMR) has given National Ethical Guidelines for Biomedical and Health research. Recently ICMR has release Ethical Guidelines for Application of Artificial Intelligence in Biomedical Research and Healthcare in 2023.

**Regulatory Bodies and Guidelines:** Regulatory bodies, such as the U.S. Food and Drug Administration (FDA), European Medicines Agency (EMA), Central Drugs Standard Control Organization (CDSCO) and other national and international agencies, have established regulations and guidelines to ensure the ethical conduct of clinical trials. These regulations provide oversight, define ethical standards and require the submission of comprehensive protocols and documentation before initiating clinical research to regulatory authorities and Institutional Review Board/ Institutional Ethics Committee.

Ethics in research refers to the principles, guidelines and standards that govern the conduct of scientific investigations involving human participants, animals, or the environment. It involves a set of moral considerations and responsibilities to ensure that research is conducted in an ethical and responsible manner.

The primary goal of ethical research is to protect the rights, welfare and dignity of individuals and groups involved in the study.

This includes participants, researchers and the broader community impacted by the research.

Here are some key aspects of ethics in research

- 1) **Informed Consent:** Researchers must obtain voluntary and informed consent from participants, providing them with clear and understandable information about the study's purpose, procedures, potential risks and benefits, and their right to withdraw at any time. Informed consent ensures that participants make autonomous decisions about their involvement.

- 2) **Privacy and Confidentiality:** Researchers must respect and protect the privacy of participants. They should maintain confidentiality by ensuring that data and personal information are anonymized or kept secure and accessible only to authorized personnel. Researchers should handle data and maintain privacy in compliance with applicable laws and regulations.

- 3) **Minimizing Harm and Risks:** Researchers should minimize any potential physical, psychological, or social harm to participants. They should conduct a risk assessment and take appropriate measures to mitigate or prevent harm. Additionally, they should provide access to support services if needed and ensure that the potential benefits of the research outweigh the risks.

- 4) **Research with Vulnerable Populations:** Extra caution is necessary when involving vulnerable populations, such as children, pregnant women, individuals with cognitive impairments, or marginalized communities. Special safeguards should be in place to protect their rights and well-being, and informed consent may require additional measures.

- 5) **Research Integrity:** Researchers should maintain integrity in their work by adhering to high standards of professionalism, honesty, and accuracy. They should accurately report their methods, data, and findings, avoiding plagiarism or fabrication of results. Collaboration, transparency and accountability are essential principles in ethical research.

6) Animal Research: When involving animals in research, researchers have an ethical responsibility to ensure their humane treatment. They should use alternative methods when possible, minimize animal suffering, and follow ethical guidelines and regulations governing animal research.

7) Compliance with Ethical Guidelines: Researchers should be familiar with and adhere to ethical guidelines and regulations established by professional organizations, funding agencies, and regulatory bodies. These guidelines provide a framework for ethical conduct in research and promote consistency and accountability.

Ethics committees, such as Institutional Review Boards (IRBs), are typically responsible for reviewing and approving research proposals to ensure compliance with ethical standards. These committees assess the ethical implications of research projects and provide oversight throughout the research process.

Whenever it comes to implementation of regulation and guidelines there has to be holistic approach for all pathies like Allopathy, Ayurveda, Homeopathy, Siddhi and Unani. Evidence based research gives strong support

new medicines which are constantly require to treat mankind.

So, Ethics in medicine provides a framework for healthcare professionals to navigate complex moral dilemmas, balancing the principles of beneficence, autonomy, and justice. By upholding patient well-being, respecting autonomy, and striving for fair resource allocation, ethical decision-making enhances the quality of care and promotes trust between patients and healthcare providers.

Overall, adhering to ethical principles remains paramount in an ever-evolving medical landscape, where technological advancements and societal changes continually present new ethical challenges. Continued education, professional guidelines, and interdisciplinary discussions are vital in ensuring ethical practices and promoting the highest standards of care in medicine.

#### References -

- 1) ICH GCP Guideline R2 2016
  - 2) FDA Rules and Regulation
  - 3) NewDrugs\_CTRules\_2019
  - 4) ICMR\_Ethical\_Guidelines\_2017
- (Mail id vaishalideshpande21@gmail.com)



### Role Of Shodhana Chikitsa In Preventing Lifestyle Disorders

**Vd. Susmita Milind Borkar,**  
Assistant professor in Panchakarma  
Ashvin Rural Ayurved College  
Manchi Hill, Sangamner.

**Vd. Vikram Arun Shelavale,**  
Assistant professor in Balrog  
Ashvin Rural Ayurved College  
Manchi Hill, Sangamner.

**Introduction** - Health is hampered due to many urbanization issues which creates disturbed lifestyle habits like increase working hours, shift duties, sedentary lifestyle, crazy for fats and readymade food, highly consumption of cold drinks, disco pubs, overnight outstay, more bike travelling, change posture, improper time of sleep, no exercise leads to development of chronic diseases like Obesity, Diabetes Mellitus, Cardiac disorder, PCOD,

Stress, Sandhigatavata, Pakshaghata, Malignant, Neoplasm, Stroke etc. Chronic diseases are a major public health problem worldwide. Ayurveda hypothesizes that metabolism of body is an indication of physiological state of Agni at different level in the body. Any disturbance or defection in the metabolism leads to choking of channels through a biological pathogenic factor named Ama, responsible as a part of generation of

disorders like lifestyle disorders. Shodhana chikitsa i.e. Panchakarma (Vamana, Virechana, Basti, Nasya, Raktamokshana) of Ayurveda has multidimensional therapeutic effects and having the capacity to expel the Doshas in larger quantity. Elimination therapy treat the vitiated doshas by no chance of relapsation. Shodhana of shareera is an essential pre-requisite for the administration of Shamana and Rasayana therapy. It plays an important role in the prevention and cure of lifestyle disorder. It prevents and cure the diseases by correcting the doshas, dushyas, agni, Strotasa and by doing Sampraptibhanga.

#### **Aim -**

To evaluate the role of ShodhanaChikitsa in preventing Lifestyle disorders.

#### **Objectives -**

- 1) Lifestyle disorder and their problem.
- 2) Preventing Lifestyle disorder by using Shodhana chikitsa.

This study elaborate role of Shodhana Chikitsa in preventing lifestyle disorders.

#### **Review of Literature -**

The five detoxification measures according to Charak, Sharangdhar, Bhavmishra are Vaman, Virechan, Niruha Basti, Anuvasan Basti, Nasya. Sushruta and Vagbhata describe Raktamokshana as the fifth shodhana therapy. Panchakarma is a bio cleansing regimen comprising of five procedures, which facilitate better availability of pharmacological therapies, help to bring about homeostasis of body humors, eliminate disease causing complexes from the body and check the recurrence and progression of disease. Panchakarma procedures are preceded by Snehana and Swedana procedures to make the body system conducive for elimination of bio toxins and cleansing of channels.

**Panchakarma Procedures** - Panchakarma is performed under three main objectives.

- 1) **Preventing Panchakarma** - Promoting the

health of healthy individuals.

- 2) **Curative Panchakarma** - Treatment of Chronic Diseases.

- 3) **Conservative panchakarma** - As an integral pre-requisite of Rasayana Therapy and Kayakalpa.

#### **Panchakarma Process contains three steps -**

- 1) **Purvakarma** - Preparations which have to be done before the detoxification.

##### **i) Snehanakarma -**

In the preparatory part of Samshodhana lipid substances are administered subcutaneously by the application of massage or orally as pure lipid substances or in the form of specific food preparations to make them more palatable. Four lipid substances - ghrita, tail, vasa, majja. After consuming medicated oil or ghee the patient is encouraged to sip warm water frequently. When medicated Sneha is completely digested, the patient is advised to consume light food. Snehana karma leads to Oleation, Liquefaction, Increased fluidity and softening. These steps are adopted to soften the channels and toxins, so that toxins can get detached and eliminate easily during main detoxifying process.

##### **ii) Swedanakarma -**

Swedana therapy relieves stiffness, heaviness, coldness of body and induces the Sweating. Swedana helps in separation of doshas from their substratum and their collection in koshttha. Vata plays an important role in directing the doshas towards the koshttha and proper direction of vata is achieved by swedana. Thus, the doshas are collectively brought in the koshttha with the help of snehana and swedana for their elimination by any eliminative therapy of panchakarma.

- 2) **Pradhanakarma** - The main detoxifying process.

##### **i) Vamanakarma -**

Expulsion of vitiated doshas through



mouth is termed as emesis. Detoxification through Vamana is suggested in diseases which mainly involve Kapha Dosha. When there is congestion in the lungs causing repeated attacks of bronchitis, colds, cough or asthma, the ayurvedic treatment is therapeutic vomiting, to eliminate the Kapha.

Vamana therapy is conducted in early hours of day, when Kapha Dosha is dominant. Drug is administered through mouth and the vitiated doshas are also expelled through the same route. Vamanadravyas get quickly absorbed in blood and cross the blood brain barriers and stimulate vomiting center and result into vomiting by Ushna, Tishna, Vyavayi, Vikasi and Urdhwabhagaprabhav properties. The expelled material consist of Aam, Kapha-Pitta doshas which may lead to Srotomukhavishodhana i.e. Vatanigraha occurs.

#### **ii) Virechanakarma -**

Expulsion of vitiated Doshas through rectum is known as purgation. When excess Pitta is accumulated gall bladder, liver and small intestine, it tends to result in rashes, skin inflammation, acne, chronic attacks of fever, biliary vomiting, nausea and jaundice, Ayurveda literature suggests in these conditions the administration of therapeutic purgation. This detoxification method helps to expel toxins and vitiated Doshas from blood, liver and intestines. Virechanarma removes Kapha and Pitta from Vayusthana which leads to Pradeepan of Dhatwagni which maintain Dosha-Dhatu equilibrium for the formation of Uttarottar dhatu and nourishes body.

#### **iii) Basti -**

Administration of Medicated oils or decoctions into the rectum with the help of urinary bladder of the animals such as goat, sheep, buffalo, deer, pig etc. is known as Basti Karma. Basti karma is the most effective treatment of Vata disorders. Basti karma is usually performed after the first two

detoxification process namely Vamana and Virechana or only after Virechana. The expelled medicated liquids / Oils bringout toxins and vitiated doshas along with it.

Introducing medicated liquids and oils through urethra in men or through vagina in women is called Uttarbasti. It relieves constipation, distension of abdomen, chronic fever, cold, sexual disorders, kidney stones, heart pain, backache, sciatica and other pains in the joints. Basti improves the vision, decreases weight in obese people, increases weight and nourishes emaciated persons and boosts health.

When Basti administered in the Pakvashaya →→ Basti Virya →→ Apana Vayu →→ Samana Vayu →→ Vyana Vayu →→ Udana Vayu →→ Prana Vayu →→ Kapha-Pitta Samyavastha →→ Vyadhinivritti.

Various Basti like Madhutailik Basti, Mastadiyapana Basti, ErandamuladiNiruha Basti, Lekhana Basti etc. are highly useful in lifestyle disorders.

#### **iv) Nasya -**

The nose is the gateway to the brain. Administration of medicated oils, juices, powder etc., through the nostrils is known as Nasya Karma or Shirovirechana. Prana, life force as nerve energy, enters the body through the breath taken in through the nose.

Prana maintains sensory and motor functions. Disarrange Prana creates defective functioning of all these activities and produces headache, convulsions, loss of memory and reduce sensory reception.

Nasya is indicated for Prana disorders, sinus congestion, migraine, convulsions, Palitya, Ardita, Pinasa, Apasmara, Manasik arogas. Aggravation of Doshas takes place in Shira due to irritating effect of administered drugs, which results in an increased blood circulation to the brain due to vasodilator effect of histamine released in response to irritation caused by the Nasya drugs.

The medicine given by Nasya is absorbed like Intra venous medicine which is fast. The Bioavailability of medicine given by Nasya is more than that taken through mouth.

#### **v) Raktamokshana -**

The procedure of bloodletting from the body is known as Raktamokshana. It is one among the unique para-surgical procedure mentioned for the management of disorders caused due to vitiated of Rakta dosha and Pitta doshas. It can be done by means of Shringa, Jalauka, Alabu, Ghati Yantra, Siravedha, Pracchana etc. Toxins present in the gastrointestinal tract area absorbed into the blood and circulate throughout the body. Metabolic waste product not eliminate properly and the free radicals produced by them are the basic cause of repeated skin infections, hypertension and circulatory diseases. In such condition Raktamokshana therapy can be done.

**3) Pashchatkarma** - Rehabilitating the diet and lifestyle after the detoxification process.

A strict diet and lifestyle procedure has to be followed throughout Panchakarma treatment.

**1) Sansarjana krama** - Restoration of digestive power by advocating specific diet after completion of shodhana therapy.

**2) Rasayanadi karma** - Administration of rasayanadi and vajeekarana drugs after elimination therapy.

**3) Shamana karma** - Administration of Medicines required to treat the particular disease, after the process of elimination.

#### **Other allied Panchakarma procedures -**

**1) Abhyanga and Lepa** - Relieves fatigue, Mitigates Vata, Improves eyes sight, Reduces aging, Induces sleep, Increases smoothness of the skin.

**2) Udvartana** - Dilate the channels and increase the power of bhrajak pitta in the skin, enhance complexions.

**3) Unmardana** - Relieves fatigue, Relieves the

pain in the tendons, body becomes light.

**4) Gandush** - Strength to the mandibular joints and gums.

**5) Murdhni tail** - Relieves headache, khalitya, palitya, good sleep.

**6) Akshitarpana** - Indicated in almost all conditions of defective vision and eye infections.

**7) Karnapurana** - Relieves pain in the cervical region, disease of ear.

#### **Methodology -**

References from classics regarding Santarpanoththavikara were gathered to elaborate their samprapti specially anshanshakalpana. References regarding Shodhana therapy were searched. Efficacy of Shodhana therapy was tried to elaborate and mode of action of shodhana therapy was explained. Other allied Panchakarma therapy was explained for treating lifestyle disorders.

#### **Observation -**

Samprapti of Lifestyle disorders can be explained. Shodhana therapy is antagonistic with lifestyle samprapti. Five Shodhana therapy and allied Panchakarma therapy can be used to counteract samprapti of Lifestyle disorders. Purvakarma, Pradhanaarma and Pashchatakarma of Panchakarma therapy can be used for sampraptibhanga in lifestyle disorders.

#### **Discussion -**

##### **Pathogenesis of Lifestyle disorder -**

Less activity, High calorie food, lack of exercise Result in Kaphachaya, Rasa, Mansa, Medo dhatu shaithilya, sroto vaigunya According to Praruti and Anshanshakalpana Sthanasanshraya Causing Diabetes, High cholesterol, Cardiovascular disease, Depression etc.

Shodhana therapy expels out the vitiated doshas, pacifies the disease and increase strength and varna of the person. Shodhana helps in the proper attainment of Rasayana effect by Srotoshodhana and provides buddhi

and indriya prasada, dhatu sthiratva, Agnideepana. This leads to Chiravayasapaka i.e. delayed process of ageing.

Mandagni is the cause for all disease. For correction of Agni, Panchakarma is the best treatment. Panchakarma procedures are used in order to cleanse the body channels, to eliminate toxins out of the body, brings about the harmony of bio-humors to obtain long lasting beneficial effects which further leads to chemical balance inside the bio system and homeostasis restore. Shodhana therapy can be found to be highly effective modality in various Lifestyle disorders by increasing the strength of Agni, leading to increase digestion power and also increase drugs absorption and nutrients absorption. Ultimately increases the bioavailability of nutrients and drugs.

Researches shows Vamana and Virechana karma both effective in Bronchial asthma and Diabetes mellitus. Shirodhara useful in controlling the hypertension. Basti is effective in obesity, Cancer, Osteoarthritis. Nasya karma useful in headache. Raktamokshana useful in Skin disorders.

### Conclusion -

Ayurveda is a science of life, with its daily and seasonal regimen, dietary management, lifestyle advices. Panchakarma is most of the important therapy in Ayurveda which cleanse draws out the toxins from the body, also drawing out excess Vata, Pitta, Kapha from the tissues into the digestive tract in order to eliminate them. This, in turn, unblock the channels and restores balance. By Shodhana the doshas will be detached from their body and chance of establishment of disease is nill. Shodhana of shareera is an essential pre-requisite for the administration of Shamana and Rasayana therapy. It plays an important role in the prevention and cure of lifestyle disorder. It prevent and cure the diseases by correcting the doshas, dushyas, agni, strotasa and by doing sampraptibhanga.

### References -

- 1) P. H. Kulkarni, Ayurveda Panchakarma (Five purification Procedures), shri satguru publications, ISBN-81-7030-665-5, Second edition 2000.
- 2) R. Vidyanath, Panchakarma (A handbook for Students and Practitioners), Vanaja graphics Vijayawada, First edition 2000.
- 3) Prof. R. H. Singh, Panchakarma Therapy, Chaukhamba Sanskrit Series office, Varanasi, ISBN-81-7080-059-5.
- 4) Role of Panchakarma in preventing lifestyle disorders, Journal of Ayurveda and Integrated Medical Sciences, Dr. Tiwari Swati et.al. ISSN 2456-3110, May-June 2018/ Vol.3/ Issue 3. www.jaims.in.
- 5) Prevention of Lifestyle Disorders through Panchakarma-A Holistic Approach, Surendra Kumar et.al, IJTCM (2022), 7:42, ISSN:2474-1361
- 6) Vaidya Haridas Shridhar Kasture, Ayurvediya Panchakarma Vidnyan, Shri Baidyanath Ayurved Bhavan limited, 2016.
- 7) Pracharya Vaidya Ya. Go. Joshi, Ayurvediya Panchakarma Vidyana.
- 8) A Review Study On Lifestyle Diseases and Ayurvedic Preventions, Dr. Jamuna Uranw, Article DOI:10.21474/IJAR01/9189, DOI URL: http://dx.doi/ 10.21474/ IJAR01/9198, ISSN:232-5407, Int.J. Adv. Res. 7 (6) www.journalijar.com.



### डॉ. अरविंद संगमनेरकर ह्यांचे दुःखद निधन.

### श्रद्धांजली



पुण्यातील प्रसिद्ध स्त्रीरोग प्रसूती विषयाचे तज्ज्ञ व कॉलनी नर्सिंग होमचे संचालक डॉ. अरविंद संगमनेरकर ह्यांचे वृद्धापकाळाने वयाच्या ८७ व्या वर्षी दि. ४ जून २०२३ रोजी दुःखद निधन झाले. डॉ. अरविंद संगमनेरकर हे राष्ट्रीय शिक्षण मंडळाचे सदस्य होते. तसेच टिळक आयुर्वेद महाविद्यालयात Gynaecology-Obstetrics विषयाचे अनेक वर्ष प्राध्यापक व संलग्न शेट ताराचंद आयुर्वेदीय हॉस्पिटलमध्ये सन्माननीय चिकित्सक होते.

राष्ट्रीय शिक्षण मंडळ, टिळक आयुर्वेद महाविद्यालय व आयुर्विद्या मासिक समितीच्यावतीने डॉ. अरविंद संगमनेरकर यांना सश्रद्ध सुमनांजली.



**Dr. Anupama Shimpi,**  
(Associate Professor, Dept. of  
Kayachikitsa, Tilak Ayurveda  
Mahavidyalaya, Pune.)

## Role Of Research Methodology In Ayurveda

**Dr. S. V. Deshpande, (M.D., PhD)**  
(Professor and H.O.D, Dept. of Kayachikitsa,  
Tilak Ayurveda Mahavidyalaya, Pune.)

**Introduction** -Ayurveda, the science of lifestyles, is an historical gadget of drugs which guided the mankind to be wholesome and stay away from any bodily, mental or spiritual ill-ness during the life. research technique is the cornerstone of any technological know-how. It refers back to the prepared, dependent and purposeful try to advantage understanding approximately a suspected relationship. research approach looking the information which is forgot-ten or that is hidden in us under the duvet of lack of understanding and technique refers to a scientific procedure for carrying out an interest and in the present context of medicine, implies a fixed of policies. it is the traits of today's contemporary international that there may be no region for blind faith in tradition and authority of Shastras. faith has been changed by means of scepticism and clinical enquiry even for truths which can be historically installed. best the facts mounted through proofs derived after careful investigations, observations and experiments and supported by means of accurate information and convincing reasoning can convince the people approximately validity or in any other case of any statement. Facts require to be supported by figures and that figures can emerge out through research. So, Research methodology is an important to carry out fine and fruitful work.<sup>1,2</sup>

Ayurveda isn't an historic relic. It adapts according to need of time and requires to be expressed in the language of the place. except Ayurveda is dilated, increased, made elaborate, it cannot trap up with other sciences ever progressing and expanding. for transforming of Ayurveda, new materials and method ought to be supplemented. whatever standards and studies are prevalent as hooked up information in Ayurveda and stood the check of time have to be re-tested and their validity inside the gift generation through ideal clinical parameters.

The vintage standards require to be re-evaluated in the mild of gift theories and reports. The work is based on literary re-search fabric compiled from Ayurvedic classics, articles, journals etc. analysed and evaluated to find out fruitful conclusion. The allied literature has been referred keenly to throw light on studies method in development of Ayurveda. overview Ayurveda evolved approaches to maintain effective health along with dinacharya, ritucharya, sadvrita, rasayana etc. Be-cause of not following these regimens when disease developed, then it described details etipathogenesis of every condition and also found their solutions. So, Ayurveda has never denied the need of research in its advancement. Student of Ayurveda, a post-graduate scholar, Ayurvedic Practitioner, Pharmaceutical companies cannot understand the classical texts written, until and unless, underlying utility and importance is not revealed. It can only be done with extensive research.<sup>3</sup>

**Aims and Objectives** - 1) To study the role of research methodology in ayurveda. 2) To study scope and advancement of Ayurvedic research methodology.

**Scope** - There is a huge scope of research in Ayurveda from the view point of each factor mentioned above. For carrying out any research, there should be some steps or procedure by which a hypothesis is studied. Such systematic procedure is called methodology. Ayurveda has its own re-search methodology. Pancha anumana vakya consists of Pratigya, Hetu, Udaharan, Upanaya and Nigamana which respectively means the hypothesis, supportive theory or experiment, example having same phenomenon proved, acceptance of hypothesis and establishment of a principles. Similarly, many concepts like Nidanapanchaka, Shat kriyakala, Janapadodwansaniya etc. are nothing but the excellent examples of highly developed

research methodology in Ayurveda.<sup>4</sup>

**Materials And Methods** - The literary resources for the existing have a look at was amassed by means of ayurvedic samhitas like Charaka Samhita, etc. it will likely be correlated with the contemporary available books like Research Methodology for Ayurvedic Scholars by Dr. S. Suresh Babu and Dr. P. Jyothi And Ayurvediya Anusandhana Paddhati (Methodology of Research in Ayurveda) by Prof. P. V. Sharma also research paper related to research methodology in ayurveda.

**Observations - Research** - Research in common parlance refers to a search for knowledge. One can also define research as a scientific and systematic search for pertinent information on a specific topic. In fact, research is an art of scientific investigation. The Advanced Learners Dictionary of Current English lays down the meaning of research as "a careful investigation or inquiry specially through search for new facts in any branch of knowledge."

**Methodology** - Methodology is the systematic, theoretical analysis of the methods applied to a field of study. It comprises the theoretical analysis of the body of methods and principles associated with a branch of knowledge. Typically, it encompasses concepts such as paradigm, theoretical model, phases and quantitative or qualitative techniques.<sup>5,6</sup>

Research Methodology is science of studying how research is done scientifically. A way to systematically solve the research problem by logically adopting various steps. Methodology helps to understand not only the products of scientific inquiry but the process itself.

#### **Types - Two types-<sup>7</sup>**

- Directed- Specific purpose in mind
- Non- directed- No specific purpose

#### **Three types-<sup>8</sup>**

- Pure- It is research done to find out something by examining anything
- Original / Primary- It is looking for information that nobody else has found
- Secondary- It is finding out what others have discovered through original re-search

#### **Three types-<sup>9</sup>**

- Application of research study- Pure, Applied
- Objectives in undertaking the research
- Inquiry mode employed

#### **Four types-<sup>10</sup>**

- Descriptive- To describe systematically a situation, problems etc.
- Co- relational To discover or establish the existence of a relationship
- Explanatory- To clarify why and how there is relationship etc.
- Exploratory To explore an area where little is known or to investigate etc.

#### **Methods of Research Methodology in Ayurveda-<sup>11</sup>**

- Vidya- Knowledge
- Vitarka- Reasoning
- Vignana- Scientific Method
- Smruti- Memory
- Tatparta- Repeated observation / Curiosity
- Kriya- Practical application

#### **Pramanas (Investigations)-<sup>12</sup>**

- Aptopadesha- Knowledge through the teaching of Authoritative resources.
- Pratyaksha- Knowledge from senses.
- Anumana- Knowledge by reason and logic
- Yukti- Knowledge by ingenuity

**Discussion** - Way of advancement of Ayurvedic research methodology -

- Proper methodology should be developed at the institute level for teaching Ayurveda.
- All the available literature can be studied and accordingly subjects along with latest additions or changes made by re-research in concerned topics should be taught in the colleges.
- Government has all the power of administration and regulation over Ayurveda colleges, PG institutes, research centre etc and all the system which by one or the other way are related to Ayurveda.
- At the level of pharmacies also what-ever researches carried out, those can be conducted through PG institutes.
- Information regarding every project related to Ayurveda being carried out by the government anywhere in India.
- A Standard protocol for Ayurvedic re-search work which is uniquely accepted all over India.
- To develop own parameters for the study topics.

#### **Steps for Advancement -<sup>13</sup>**

- Determining a theory
- Defining Variables
- Developing the Hypothesis
- Standardization



- Selecting subjects • Testing subjects
- Analyzing Results • Determining significance
- Communicating results • Replication

#### **Choosing and developing a research topic-**

- Suggestion for finding a topic
- Identifying a topic • Testing the topic
- Finding background information
- Encyclopaedias and dictionary
- Exploit bibliography
- Finding books articles and other materials
- Evaluating resources • Initial appraisal
- Content analysis • Objective reasoning
- Coverage • Writing style • Evaluative reviews

#### **Problems in the advancement of Ayurvedic research methodology -**

- UG Students, though literary research is carried out, it is very difficult to understand the concepts of Ayurveda thoroughly.
- PG Scholars, research is meant for the development and strengthening of Ayurveda as a system. But practically, problems arise just at the starting of research work.
- Some herbal, animal and metallic originated drugs are banned by government due to their toxic effects to the human Role of Research Methodology in Advancement of Ayurveda.
- In case of disease or drug or any other work when apply the parameters mentioned in classics those are not accepted by the modern science and if modern parameters are applied for each and every Ayurvedic research, those are insufficient to express the results of study in true sense and the question of strengthening Ayurvedic methodology remains unsolved.
- Government has laid down some rules and regulations for the manufacturing and marketing of medicines and their patency which come under the GMP.
- The hospitals where PG researches are carried out have patients of specific income group. So, random selection is not possible and the study becomes biased.
- Ayurveda practitioner is a true implementer of research methodology. Many practitioners work hard to find newer ways of diagnosis and treatment but are lacking the standard Ayurvedic research protocol for documentation and

presentation of cases.

- Pharmaceutical companies to do all types of research constantly including literary, fundamental, drug research clinical trials etc. To find out different medicines as per the need of time.

Research method in development of Ayurveda needs and requirements vary with every venture, task or pa-according to. although there may be no single "right" manner to conduct research, sure methods and talents could make research efforts greater efficient and powerful. it's far natural, original or secondary, consists of with it an inherent danger to individuals who are close-minded or comfortable in their preconceptions and prejudices. One element that many people pass over in their discussions of just about whatever is proof. They often rely more on quantity or force of personality in place of proof to back up their thoughts. proof is likewise the important thing to understanding your concern. A manner to apprehend something is to interrupt it down into its issue elements, examine each one, and positioned it back together. via having a solid understanding of studies methods and statistical inference, chances of completing a studies venture are substantially better. keep in mind that nobody is aware of the whole thing about doing research and that asking questions and getting advice along the manner isn't handiest universal, it's miles rather encouraged. studies as a global phenomenon and put together for the whole gestalt of undertaking but constantly make certain are previous in a logical and organized fashion. If work difficult and paintings clever, will quickly be published and could be including to the information base in Ayurveda. because this paper is designed to awareness on the studies methodology in advancement of Ayurveda, a fundamental expertise of statistics is assumed.

**Conclusion** - The system of studies may be painstakingly time ingesting. Ayurveda has an awful lot more to offer than Oja, Bala and Prakriti. there are many fundamental principles in Ayurveda which may be useful in know-how the maladies in modern-day medication. however more than those, there are many more fundamental principles defined in Ayurveda in

quick or summarily and they may be nevertheless now not understood properly by means of Ayurveda practitioners themselves. So, whilst talking approximately a holistic method of Ayurveda, it could in-volve the overcoming of many barriers and can sadly want to be revised numerous times as development thru the stairs. All work in any such coordinated and well-organized manner with out a bias and giving first-class of us. This paper will look at every of the areas discussed in greater element and provide an outline of research techniques. by way of the give up of this article, should have a solid beneath-status of research methods and be capable of intelligently analyse and critique research strategies.

**References** - 1) Agnivesha. Charaka Samhita. Pt. Yadavji Trikamji Acharya, editor. Reprinted. Varanasi: Chaukhambha Surbharati Prakashan; 2008.p.8.  
2) Research Methodology for Ayurvedic Scholars, Dr.S. Suresh Babu and Dr. P. Jyothi, editor Reprint ed. - Second Varanasi: Chaukhambha orintalia; 2004. p.1-2.  
3) Agnivesha. Charaka Samhita. Pt. Yadavji Trikamji Acharya, editor. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan; 2008.p.195-197.

4) Ayurvediya Anusandhana Paddhati (Methodology of Research in Ayurveda), Prof. P. V. Sharma, editor- Reprint ed. Second. Varanasi: Chaukhambha Orientalia; 1999. p.33-60.  
5) Irny, S.I. and Rose, A.A. (2005) "Designing a Strategic Information Systems Planning Methodology for Malaysian Institutes of Higher Learning (isp- ipta), Issues in Information System, Volume VI, No. 1, 2005.  
6) [https://www.researchgate.net/publication/39168208\\_Research\\_Methodology\\_Part\\_1\\_Introduction\\_to\\_Research\\_Research\\_Methodology](https://www.researchgate.net/publication/39168208_Research_Methodology_Part_1_Introduction_to_Research_Research_Methodology).  
7) Research Methodology for Ayurvedic Scholars, Dr.S. Suresh Babu and Dr. P. Jyothi, editor Reprint ed. - Second Varanasi: Chaukhambha orintalia; 2004. p.17-19  
8) Research Methodology for Ayurvedic Scholars, Dr.S. Suresh Babu and Dr. P. Jyothi, editor Reprint ed. Second Varanasi: Chaukhambha orintalia; 2004. p.17-19  
9) Research Methodology for Ayurvedic Scholars, Dr.S. Suresh Babu and Dr. P. Jyothi, editor Reprint ed. - Second Varanasi: Chaukhambha orintalia; 2004. p.17-19  
10) Research Methodology for Ayurvedic Scholars, Dr.S. Suresh Babu and Dr. P. Jyothi, editor Reprint 2nd ed. Varanasi: Chaukhambha orintalia; 2004. p.17-19  
11) Agnivesha. Charaka Samhita. Pt. Yadavji Trikamji Acharya, editor. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan; 2008. p.64.  
12) Agnivesha. Charaka Samhita. Pt. Yadavji Trikamji Acharya, editor. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan; 2008.p.70-74, 247-249.  
13) Research Methodology for Ayurvedic Scholars, Dr.S. Suresh Babu and Dr. P. Jyothi, editor Reprint ed. - Second Varanasi: Chaukhambha orintalia; 2004. P.25-35.



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



## Efficacy Of Matra Basti In Katisandhigata Vata - Retrospective Analysis

**Dr. Anjali Damle**, Dept. of Panchakarma;  
Seth Tarachand Ramnath Charitable  
Ayurvedic Hospital, Pune, Maharashtra, India.

**Dr. Supriya Phadke**,  
B.A.M.S, MBA,  
Co-ordinator RIHSM.

**Introduction** : Kati shoola or Kati graha or Lower Back Pain (LBP) is the most common symptom found these days. Lifestyles changes, lack of proper exercise and wrong sitting postures are the major reason for Kati shoola. Mostly 75% -80% of Indian population is affected by LBP<sup>1</sup>. Both male and females are affected equally. Occupational activities or work stress is the leading factor for Kati shoola/ Kati graha. In Ayurvedic texts<sup>3,4,5</sup> Kati shool is referred with different names like Kati Graha, Trika Graha, Prushta Graha, Kati Vayu, Trika

Shoola, Prushta Shoola, Vataja Shoola, Trika Vedana and Grudrasi Vata.

Kati shool is the prominently caused by vitiation of Vata. Shodhalainthe Kayachikitsa Khanda has explained the detailed Samprapti and Lakshana of Kati Grahain Vataroga Adhikara<sup>6</sup>. Sandhigatavata is mentioned in Yogratnakara under Vata Vyadhi chapter<sup>7</sup>. Pain or shoola is the main sign/ lakshana in Katisandhigatavata. Vitiated vata when lodgesitself inkati Pradesh causes dryness at asthipradesh (Ashrayashrayi bhava) resulting in

pain and difficulty in movements of kati/ lumbar region.

Ayurveda has mentioned shamana as well shodhana chikitsa for vitiated Vata. Shodhana chikitsa includes Panchakarma treatment. Snehana, Swedana and Bastiis mentioned asardha chikitsa for Vitiated VataVyadhi. Basti is of two types snehan (Anuvasana) and shodhana (Niruha). Anuvasan Basti is of three types - 1) Snehan 2) Anuvasan 3) Matra

In this present article, retrospective analysis was carried out to study the effect of Matrabasti in Katasandhigatavata patients at Seth Ramnath Tarachand Charitable Ayurveda Hospital, Pune.

**Aim** - To study efficacy of matrabasti in katisandhigatavata.

**Objectives** - 1) To understand the role of matrabasti in katisandhigatavata. 2) To study the impact of matrabasti on shoola in katisandhigatavata.

**Methodology: Materials:** 1) Patients were selected from Outpatient department of Panchakarma of Seth Ramnath Tarachand Charitable Ayurveda Hospital, Pune. Patients who were diagnosed for only Katisandhigatavata or Lower back pain and undergone Panchakarma treatment between 1st January 2018 to 31st December 2018 were selected. Patients with other allied symptoms like Shotha (swelling), Grudhrasi (Siatica), Sandhigatavata, Amavata, etc., were excluded from the study. A sample of 102 patients was selected for final analysis.

2) For basti- Tiltaila for local oleation, pindasweda for swedana and 60 ml matrabasti Tiltaila, Deodarubaladitaila, Dhanwantar taila, Narayan taila, Sahacharadi, etc.

**Methodology :** The patient was given treatment consecutive 15 days. Detailed history was taken before the treatment. Parameters assessed-Shoola (Pain) by Visual Analogue Score (VAS) and Sakashtakriya (Difficulty/ painful movements). Procedure divided into three parts. Pre-Procedure, Procedure and Post-Procedure.

**Pre-Procedure** - The patients were given prone position and local abhyang (massage) with Narayana taila, Dhanvantar Taila, Devdaru

baladi taila etc. was done for 15 minutes. Then pindasweda was given locally for 15 minutes. The patient was asked to consume light breakfast after 10 minutes break.

**Procedure** - Patient was given left lateral position, 60ml medicated oil was filled in syringe, oil was applied to anal region and tip of catheter. Catheter was inserted 6-8 cm in anus, the piston was slowly push till all the oil gets inside the rectum. Slight massage was given on buttock region for 5 minutes.

**Post-Procedure** - Patient was asked to be supine position for 10 minutes and get up. The procedure was followed for 15 days.

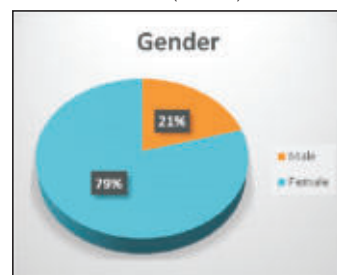
Statistical Analysis: Student 'T' test is applied using Graph pad prism 8 online software.

#### Observations and Results:

Total 102 patients were considered of Katisandhigatavata. Females were 79.41% (n=81) and males were 20.59% (n=21).

Refer to Figure 1

Figure 1:  
Gender wise  
distribution



**Agewise :** The mean age of the group is 56.11 yrs, 37.25% patients are in 55-64 yrs (n=38) age group, 27.45% patients are in 45-54 yrs age group, 18.63%, 5.88%, 5.88% and 4.90% in 65-74 yrs (n=19), 25-34 yrs (n=6), 35-44 yrs (n=6) and 75-84 yrs (n=5) respectively.

Refer to Figure 2

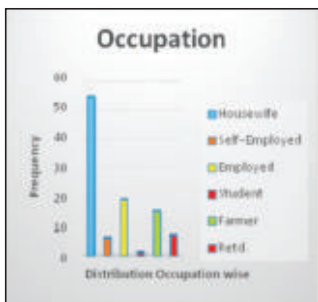
Figure 2: Age wise distribution



**Occupation wise :** 52.94% patients are Housewife (n=54), Self- employed 5.88% (n=6), Employed 18.63% (n=19), Farmer

14.71% (n=15), Retired persons 6.26% and Student 0.98% (n=1)

Refer to Figure 3  
Figure 3:  
Occupation wise  
Distribution



#### Parameter wise:

1) Shoola (Pain): was assessed by VAS. There was highly significant difference ( $p < 0.0001$ ) in the before and after score of VAS. Refer to Table 1

**Table 1: Assessment of VAS scale**

| Group | Before Treatment | After Treatment |
|-------|------------------|-----------------|
| Mean  | 7.24             | 2.03            |
| SD    | 0.79             | 0.71            |
| SEM   | 0.08             | 0.07            |
| N     | 102              | 102             |

2) SakashtaKriya (Difficulty in movements): Patients were assessed by simple questionnaire with subjective answers. 95% of patients got relief from difficulty in movements (n=97).

**Discussion :** Kati shoola is not directly mentioned as a disorder in Ayurvedic texts<sup>8</sup>. Kati sandhi is the sthana of Apaana Vayu<sup>9</sup>. In Katisandhigataavata, Vata is vitiated significantly by Ruksha and sheetaguna. Vitiated vata is best controlled by basti treatment. Agnivesha has stated that basti is the ardhachikitsa for VataVyadhis<sup>10</sup>. For ruksha and sheetagunasnigdha and ushna type of anuvasanbasti is recommended. For long term treatment Matrabasti is recommended, which is a type of anuvasanbasti. Matrabasti is recommended in children, elderly people, strenuous workers, etc<sup>11,12</sup>.

In this study the mean age of the study group 56.11 yrs (45-54 yrs and 55-64 yrs). As per Ayurveda this age group comes under Vata dosha which explains the etiology of joints pain or Sandhigata vata<sup>13</sup>. The occupation as correctly mentioned in Ayurvedic texts<sup>11</sup> also reflects in this study. More than 50% of the

sample population is housewife, 18.63% Service sector and 14.71% Farmers, which means strenuous work with lack of exercise and improper sitting position which results in Kati shoola or Lower back pain.

Matrabasti has effect on relieving pain by decreasing the ruksha and sheetaguna of Vata dosha. It also helps for vata anuloman and mala anulomana (easy defecation)<sup>14</sup>. It acts as bruhana to asthi, mansa dhatu which gives bala (strength) to bones/ joints that releases the pressure and helps in smooth movements of the joints. Matrabasti helps in breaking the samprapti of Katisandhigataavata due to its snehanaproperties.

**Conclusion :** Matrabasti shows significant effect on Vitiated vata in katisandhigataavata and can be effectively used in Katisandhigata vata and other VataVyadhis like sandhigataavata.

**References :** 1) Ganesan, S., Acharya, A. S., Chauhan, R., & Acharya, S. (2017). Prevalence and Risk Factors for Low Back Pain in 1,355 Young Adults: A Cross-Sectional Study. *Asian spine journal*, 11(4), 610-617.

2) Ramdas J et al. *Int J Adv Med*. 2018. Prevalence and risk factors of low back pain. Oct;5(5):1120-1123

3) Sharma PV, editor. *Charaka Samhita, Chikitsa Sthana, Vata Vyadhi Chikitsa Adhyaya*, 28/28. 2nd ed. Varanasi: Chaukhamba Sanskrit Sansthan; 1990. p. 225.

4) Murthy KR, editor. *Susruta Samhita, Nidanasthana, Vata Vyadhi Nidana 1/20*. Varanasi, India: Chaukhamba Orientalia; 2000. pp. 10210.

5) Murthy KR, editor. *Madhava Nidana, Vata Vyadhi Nidana 22/14, 57*. Varanasi, India: Chaukhamba Orientalia; 1986. pp. 6590

6) Ganga Sahaya Pandeya, *Gada Nigraha*, Part 2, Chapter 19, Verse 160, Varanasi: Chaukhamba Sanskrit Sansthan; 2006

7) Yogaratnakara. *Hindi Commentary by Shri Laxmipati Shastri, Purvardha, Vata Vyadhi Adhyaya*, Varanasi: Chaukhamba; 2003. p. 504

8) Sanjay Gupta, Vasant Patil, Radheyshyam Sharma. *Diagnosis and Management of Katishoola (Low Back Pain) In Ayurveda: A Critical Review*. *AYUSH DHARA*, 2016;3(4):764-769.

9) Saarth Vagbhat, *Ashtang Hridaya*, Choukhamba Surbharati Prakashan, Varanasi, Reprint 2012, edited by Dr. Ganesh Gadre; *Sutrasthana Chp 12/9*

10) Agnivesh, *Charak Samhita*; Chaukhamba Bharati Academy, Varanasi; 25th Edition, edited by Pandit

Kashinath Shastri & Dr. Gorakhnath Charurvedi, Reprint 2009; Vol-II, Pg. 971. Charaka Siddhisthana 1/39

11) Saarth Vagbhat, Ashtang Hridaya, Choukhamba Surbharati Prakashan, Varanasi, Reprint 2012, edited by Dr. Ganesh Gadre; Sutrasthana Chp 19/69

12) Kadam Niteenet al, Conceptual Study of Matra

Basti in Management of Sandhigatavata. IAMJ; 2015; Vol3 (11)

13) Ramdas J et al. Int J Adv Med. 2018 Oct;5 (5): 1120-1123

14) Sharma PV, editor. Charaka Samhita, Siddhi Sthana, Snehavyapadasiddhi Adhyaya, 4/54. 2nd ed. Varanasi: Chaukhamba Sanskrit Sansthan; 1990. p. 1013



## अहवाल

# आयुर्विद्या मासिक - वर्धापनदिन समारंभ

१ जून २०२३

डॉ. विनया दीक्षित

राष्ट्रीय शिक्षण मंडळ संचलित आयुर्विद्या मासिकाच्या ८६ व्या वर्धापनदिनानिमित्त दि १ जून २०२३ रोजी विशेष समारंभाचे आयोजन एन.आय.एम.ए. सभागृह, टिळक आयुर्वेद महाविद्यालय येथे दुपारी ३ वाजता करण्यात आले होते.

सदर समारंभास प्रमुख अतिथी म्हणून महाराष्ट्र टाईम्स वृत्तपत्राचे प्रमुख संपादक श्री. पराग करंदीकर यांना निमंत्रित केले होते. अध्यक्षस्थानी राष्ट्रीय शिक्षण मंडळाचे अध्यक्ष डॉ. दिलीप पुराणिक होते. आयुर्विद्याच्या उपसंपादक डॉ. विनया दीक्षित आणि कार्यकारी संपादक डॉ. अपूर्वा संगोराम व्यासपीठावर विराजमान होत्या. तसेच टिळक आयुर्वेद महाविद्यालयाचे प्राचार्य डॉ. सदानंद वि. देशपांडे, डॉ. हुपरीकर व डॉ. भागवत हे देखील स्थानापन्न झाले होते.

प्रथेनुसार डॉ. गौरी गांगल यांच्या सुमधुर स्वरात धनवंतरी स्तवन झाल्यानंतर समारंभास सुरुवात झाली. डॉ. विनया

दीक्षित यांनी सर्वांचे स्वागत केले आणि प्रास्ताविकात आयुर्विद्याच्या विविध उपक्रमांविषयी माहिती दिली. डॉ. अपूर्वा संगोराम यांनी मान्यवरांचा परीचय करून दिला व स्वागत केले. स्वास्थ्यरक्षण व योग या वर्षारंभ विशेषांकाचे प्रकाशन प्रमुख अतिथी श्री. करंदीकर यांच्या हस्ते करण्यात आले. याप्रसंगी गत वर्षात डॉ. सुभाष व डॉ. सौ. सुनंदा रानडे फाऊंडेशन प्रायोजित उत्तम लेखांच्या लेखकांना श्री. करंदीकर यांच्या हस्ते पारितोषिके देऊन गौरविण्यात आले. तसेच गत वर्षात टिळक आयुर्वेद महाविद्यालयातील एम.यू.एच.एस. च्या परीक्षांना प्रथम आलेल्या विद्यार्थ्यांना व यशस्वी पीएच.डी. स्नातकांना गौरविण्यात आले. श्री. करंदीकर यांनी आयुर्विद्याचे अभिनंदन केले. तसेच सामाजिक स्तरावर फोफावत असलेल्या मधुमेहासारख्या व्याधीवर वेळेतच नियंत्रण ठेवण्याची गरज असल्याचे सांगितले.

अध्यक्षीय भाषणात डॉ. दिलीप पुराणिक यांनी राष्ट्रीय शिक्षण मंडळाच्या शताब्दी वर्षात वर्षभर आयुर्विद्याचे विशेषांक प्रकाशित होणार असल्याचे सांगितले. तसेच आरोग्य विषयक प्रदर्शन, सेमिनार, चर्चासत्र, आरोग्य शिबीरे, कार्यशाळा आयोजित करणार असल्याचे सांगितले.

डॉ. मिहीर हजरनवीस व डॉ. सरोज पाटील यांनी नेटकेपणाने सूत्रसंचालन केले. डॉ. नंदकिशोर बोरसे यांनी आभार मानले.



समारंभास उपस्थित श्रोतेवर्ग



स्वास्थ्यरक्षण व योग विशेषांकाचे प्रकाशन.

डावीकडून-

डॉ. देशपांडे, डॉ. हुपरीकर, डॉ. भागवत, श्री. करंदीकर, डॉ. पुराणिक, डॉ. दीक्षित, डॉ. संगोराम, डॉ. हजरनवीस, डॉ. पाटील.



## हृद्रोग व वंध्यत्व - व्याख्यान सत्र

डॉ. सुहास कुलकर्णी

आयुर्वेद रसशाळा फाऊंडेशनच्या वतीने दि. १८ जून २०२३ रोजी नाशिक येथे या भागातील डॉक्टरांसाठी CME या कार्यक्रमाचे आयोजन करण्यात आले होते.

हॉटेल सेलेब्रिटा येथे सकाळी १०.३० वाजता झालेल्या कार्यक्रमास अंदाजे १४० डॉक्टर्स / वैद्य उपस्थित होते. कार्यक्रमाच्या सुरुवातीस संस्थेबद्दल व औषध निर्मिती प्रक्रियेबद्दल माहिती देणारी व्हिडिओ क्लिप उपस्थितांना दाखवण्यात आली. त्यानंतर डॉ. सुहास कुलकर्णी यांनी उपस्थित डॉक्टर्स / वैद्यांचे स्वागत केले व या CME कार्यक्रमाचे प्रयोजन सांगितले. त्यानंतर डॉ. राजेंद्र हुपरीकर व डॉ. प्रज्ञा आपटीकर यांचे हस्ते धनवंतरी पूजन व दीप प्रज्वलन करण्यात आले. त्यानंतर धनवंतरी स्तवन करण्यात आले व CME च्या कार्यक्रमास सुरुवात करण्यात आली.

आयुर्वेद रसशाळा फाऊंडेशनचे एरिया सेल्स मॅनेजर श्री. अंशुमन म्हसकर यांनी उभय वक्त्यांची ओळख उपस्थितांना करून दिली व डॉ. सुहास कुलकर्णी यांचे हस्ते पुष्पगुच्छ देऊन त्यांचे स्वागत करण्यात आले.

वंध्यत्व - साध्यासाध्यता या विषयावर बोलताना डॉ. प्रज्ञा आपटीकर यांनी प्रथमतः या विषयाचा आयुर्वेदाधील विचार स्पष्ट केला. वंध्यत्व - साध्यासाध्यत्व बाबत आयुर्वेदाच्या संदर्भग्रंथांमध्ये आलेल्या उल्लेखांबाबत विविध ग्रंथसंदर्भ देत विशेषत्वाने नमूद केले. त्यानंतर त्यांनी अॅलोपॅथीमधील याबाबत असलेले काही विचार स्पष्ट केले. सध्या उपलब्ध असलेल्या लॅपॅरोस्कोपी सारख्या साधनांचा वापर करून वंध्यत्वाच्या साध्यासाध्यतेचे निदान करण्यास मदत होऊ शकते हे त्यांनी सविस्तर वर्णन केले.

हृद्रोग (Heart Diseases) या विषयावर बोलताना डॉ. राजेंद्र हुपरीकर यांनी आयुर्वेदाच्या मदतीने हृद्रोगासारख्या व्याधीच्या चिकित्सेमध्ये फायदा होतो हे स्वानुभवाचे दाखले देत स्पष्ट केले. हृद्रोग या नावाचा वेगळा व्याधी व त्यासाठी स्वतंत्र अध्याय आयुर्वेदाच्या मूळ ग्रंथांमध्ये उल्लेखला

नसल्याचे त्यांनी नमूद केले. वेगळा अध्याय नसल्याने हृद्रोगाबद्दल माहिती, त्याचे हेतु, लक्षणे व संप्राप्ती याबाबतची माहिती ग्रंथांमध्ये विविध ठिकाणी विखुरलेली आढळते. त्यामुळे कोणत्याही रुग्णामध्ये त्याचे हेतुसेवन व त्यानंतर त्याचे निदान महत्वाचे असते हे त्यांनी विशेषत्वाने नमूद केले. योग्य प्रकारे निदान झाल्यानंतर विविध औषधांच्या सहाय्याने तसेच योग्य काळजी घेतली तर पंचकर्मातील वमनासारख्या उपक्रमाचा वापर सुद्धा चिकित्सेमध्ये करता येऊ शकतो हे त्यांनी विविध उदाहरणांसहित स्पष्ट केले. दोनही वक्त्यांनी, राष्ट्रीय शिक्षण मंडळ संचलित टिळक आयुर्वेद महाविद्यालयाचे माजी विद्यार्थी असल्याने आयुर्वेद रसशाळेच्या विविध औषधांचा वापर स्वतः करत असल्याचे नमूद केले व उपस्थित सर्व डॉक्टरांना आयुर्वेद रसशाळा फाऊंडेशनची औषधे विशेषत्वाने वापरण्याचे आवाहन केले. कार्यक्रमाच्या शेवटी डॉ. सुहास कुलकर्णी यांनी उपस्थितांचे आभार मानले.

या कार्यक्रमास आयुर्वेद रसशाळा फाऊंडेशनच्यावतीने डॉ. सुहास कुलकर्णी (जनरल मॅनेजर), श्री. आदित्य रानडे (एरिया सेल्स मॅनेजर), श्री. अंशुमन म्हसकर (एरिया सेल्स मॅनेजर), श्री. विशाल जोशी (सिनिअर सेल्स ऑफिसर), सौ. निलिमा चव्हाण (सेल्स ऑफिसर) हे उपस्थित होते.



डॉ. आपटीकर  
प्रबोधन करताना.



हृद्रोग विषयावर डॉ. हुपरीकर  
व्याख्यान देताना.



कार्यक्रमात डावीकडून - डॉ. प्रज्ञा आपटीकर, डॉ. राजेंद्र हुपरीकर, डॉ. सुहास कुलकर्णी.

## Report

### Workshop On Quality Mangement Practices For Ayurvedic Clinic And Hospital

#### Part-I

Dr. Atul Kapadi

Research Institute Of Health Sciences & Management, Pune, conducted free workshop on quality management practices for Ayurvedic clinics and hospitals. This workshop will be conducted in series with no registration charges. The Part-I of the workshop was conducted on 30th April 2023. Dr. V.V. Doiphode presided over the function as president. Dhanwantari puja and lamp lightening was done by Dr. V. V. Doiphode (Hon. President of Ayurveda Rasashala foundation), Dr. Rajendra Huparikar (Hon. Secretary of RSM & Hon. President of RIHSM), Dr. Atul Kapdi (Hon. Secretary of RIHSM & Speaker) and Dr. Radhesham Kulkarni (Guest Speaker).

Dr. Supriya Phadke (Coordinator RIHSM) invited all the dignitaries on the dais & welcomed them. Dr. Rajendra Huparikar offered Dr. Doiphode Floral welcome. Dr. Atul Kapdi and Dr. Radhesham Kulkarni were also welcomed by Dr. Rajendra Huparikar by floral bouquet.

Dr. Rajendra Huparikar rendered the introductory speech. He gave information about the background of the workshop. He spoke about the importance and need of these sessions. He also emphasized on the future

needs of management training or learning for the medical graduates and practitioners. Documentation and Quality parameter are important for recognition. He underlined the need for accreditation process of AYUSH practitioners in near future.

On the occasion, Dr. V. V. Doiphode, complimented RIHSM for conducting such rational workshop for BAMS students and practitioners.

Dr. Atul Kapdi delivered the session on General Administrative approach in clinical practice. He emphasized on the topics of what mode of practice should be selected; how to choose location for clinics, management of documents and human resource, purchase and inventory of medicines; services provided, etc. The session was interactive and informative for audience. He gave important inputs on how to increase visibility of clinics, medicolegal aspects of certifications and prescriptions. The session ended with question and answers.

Dr. Supriya Phadke introduced the next speaker for the workshop Dr. Radhesham Kulkarni. He delivered lecture on the topic related to Quality management and accreditation process. He elaborated the



**Inauguration of Seminar / Workshop.**  
Dr. Doiphode addressing gathering. From left  
Dr. Atul Kapadi, Dr. Kulkarni, Dr. Huparikar.



**Dr. Atul Kapadi in interactive Session**

changing scenario of accreditation and what the important steps one should follow for quality service.

He, in length elaborated the NABH accreditation process for AYUSH clinics &

hospitals. The session was very informative and ended with question and answers.

Dr. Atul Kapdi Proposed vote of thanks

The program marked it's conclusion by 1.00 pm followed by lunch



## Report

### Workshop On Financial Management For Ayurvedic Practitioners Part-II

Dr. Atul Kapadi

Research Institute of Health Sciences & Management, Pune, conducted free workshop on financial management for Ayurvedic practitioners on 28th May 2023 (part II)

Dr. Supriya Phadke (Coordinator RIHSM) invited all the attendees. Dr. Rajendra Huparikar (President RIHSM) gave information about the importance and need of financial management in day to day practice.

Dr. Supriya Phadke introduced Dr. Atul Kapdi as the first speaker of the workshop. Dr. Atul kapdi delivered the session on general financial management for clinical practice. He emphasized on the topic like income, expenditure, inventory management, human resources management from financial aspects etc. The session was interactive and informative for audience. The session ended with questions and answers.

Dr. Supriya Phadke introduced the next speaker for the workshop Dr. Rashmi Mate.

She delivered lecture on the topic related to financial literacy and Personal financial management. She elaborated on learning basics of financial terms like net worth, Profit and Loss statement, capital, funds, assets and liabilities, etc. She in length elaborated various methods of investment like insurance, SIP, National pension scheme with live calculation from different websites. The session was very informative and ended with questions and answers.

29 registrations were done out of which 25 participants attended the workshop. All participants appreciated for conducting such informative workshop and were extremely delighted to be part of this. Dr. atul Kapdi (Secretary RIHSM) proposed vote of thanks. He expressed his gratitude towards collaborative efforts of all participants.

The program marked it's conclusion by 1.30 pm followed by lunch.



### ९ फेब्रुवारी २०२३ ते ९ फेब्रुवारी २०२४ हे 'राष्ट्रीय शिक्षण मंडळ' पुणे चे शतक महोत्सवी वर्ष!

या निमित्त रा. शि. मंडळ संचालित 'आयुर्विद्या मासिक' या वर्षी काही विशिष्ट संकल्पनांवर आधारित अंक प्रकाशित करणार आहे. तज्ज्ञांनी या विषयासंदर्भातील शास्त्रीय लेख, रुग्णानुभव (Case Study) व संशोधन पर लिखाण त्वरीत पाठवावेत. योग्य वेळेत प्राप्त झालेले व Peer Reviewed Evaluation पूर्ण केलेले लेख निश्चितच प्रकाशित केले जातील. ● आयुर्विद्या - ऑगस्ट २०२३ - "वनौषधी व त्यांची विविध प्रयोज्य अंगे त्यावरील संशोधन व आधुनिक मानकीकरण" यांवरील शास्त्रीय लेख व Research Articles प्रकाशित केले जातील. ● आयुर्विद्या - सप्टेंबर २०२३ - औषधी कल्प व रसौषधी विषयक संशोधन प्रकल्प यावर आधारित लेख प्रकाशित केले जातील. ● आयुर्विद्या - ऑक्टोबर २०२३ - पंचकर्म विशेषांक असेल.

जाहीर प्रगटन/आवाहन



## ANNOUNCEMENT



### National Seminar on Dravyaguna

## Dravyasandeepan - Enlightening Pathway Towards Dravyaguna...

Organized by

### Department of Dravyaguna

**R.S.M's C.P.G.S.&R.A., Tilak Ayurved Mahavidyalaya, Pune.**

**on Saturday, 12th & Sunday 13th August 2023**

at Tilak Ayurved Mahavidyalaya, 583/2, Rasta Peth, Pune 411011.

Organizers

**Dr. Dilip Puranik**  
President, R.S.M.

**Dr. Sadanand Deshpande**  
Principal, T.A.M.V.

**Dr. Apoorva Sangoram**  
Organizing Secretary

Prof., HOD, Dravyaguna Dept. T.A.M.V.

**For detail please contact -**

**Dr. Apoorva Sangoram**, Org. Secretary (9822090305)

**Dr. Asmita Jadhav**, Joint Org. Secretary (9359772607)

**Dr. Prdnya Gathe**, Member (7776013432)

**Dr. Sneha Kulkarni**, Member (9028884548)

**Dr. Gauri Gangal**, Member (9225807977)

**Email :** dgtamvseminar2023@gmail.com

**For Payment :**

A/c Name - Centre for Post Graduate

Studies and Research in Ayurved -

PhD and Others

Bank - Canara Bank, Rasta Peth, Pune.

A/c No. - 53312010099902

IFSC : CNRB0015331 MICR : 411015059

**For Registration Scan -**



### National Seminar on

## Principles To Practices Of Ayurvedic Pharmaceutics

Organized by

### Department of Rasashastra

**R.S.M's C.P.G.S.&R.A., Tilak Ayurved Mahavidyalaya, Pune.**

**on Sunday, 27th August 2023**

at Tilak Ayurved Mahavidyalaya, 583/2, Rasta Peth, Pune 411011.

Organizers

**Dr. Sadanand Deshpande**  
Principal, T.A.M.V.

**Dr. Indira Ujagare**  
HOD, Rasashastra Dept.  
Programme Director  
(9822356394)

**Dr. Vinaya Dixit**  
Organizing Secretary  
(9422516845)

**Dr. Yogini Patil**  
Organizing Secretary  
(9011738639)

**For detail please contact -**

**Dr. Ashwini Bodade**,  
Programme Co-ordinator (8080284648)

**Dr. Mandar Akkalkotkar**,  
Programme Co-ordinator (9822777161)

**Email :** rasashastratilak@gmail.com

**For Payment :**

A/c Name - Centre for Post Graduate Studies and  
Research in Ayurved - PhD and Others

Bank - Canara Bank, Rasta Peth, Pune.

A/c No. - 53312010099902

IFSC : CNRB0015331 MICR : 411015059

**For Registration Scan -**







## गरज ही शोधाची जननी...

डॉ. अपूर्वा संगोराम, कार्यकारी संपादक

आपल्या पूर्वापर परंपरेनुसार कोणत्याही शोधाचे मूल हे त्याच्या गरजेमध्ये आहे. एखाद्या गोष्टीची निकड भासू लागली की त्या गोष्टीच्या पूर्ततेसाठी मार्ग शोधला जातो यालाच सध्याच्या आधुनिक भाषेमध्ये संशोधन किंवा रीसर्च असे म्हटले जाते. कोवीड पॅनडॅमिकच्या काळात तयार झालेल्या लसी हे त्याचे ज्वलंत उदाहरण म्हणता येईल. आयुर्वेदातील संशोधनाकडे अजून वेगळ्या दृष्टीकोनातून पाहता येऊ शकेल. संशोधन म्हणजे Revalidate the facts या अर्थाने आयुर्वेदीय संहिता ग्रंथात असलेल्या सूत्रांनुसार एखादे औषध, एखादी वनस्पती, एखादी चिकित्सेची पद्धती ही आधुनिक मानकांप्रमाणे पुन्हा एकदा नव्याने तपासून पाहणे, त्याच्या निकषांची पडताळणी करणे, त्यापासून उद्भवणाऱ्या दुष्परीणामांची नोंद करणे, त्याच्या परीणामांचे सांख्यिकीय दृष्ट्या महत्त्व तपासणे या मुद्यांच्या आधारे करता येऊ शकेल. संशोधन करत असताना पुढील महत्त्वाच्या मुद्यांचा विचार करणे गरजेचे आहे. १) विषयाची निवड २) संशोधनासाठी वापरण्यात येणारी पद्धती व औषधी ३) सहभागी रुग्ण ४) निरीक्षण व निष्कर्ष.

**१) विषयाची निवड** - एखाद्या विशिष्ट विषयावरील संशोधन करत असताना त्याची आवश्यकता काय आहे? एखाद्या व्याधी घेऊन त्यावर एखादे नवीन औषध शोधायचे झाल्यास त्या व्याधीची पूर्ण माहिती घेऊन त्यावर पूर्वीची काही औषधी चिकित्सा उपलब्ध आहे का? तसे नसल्यास नवीन संशोधनासाठी वापरण्यात येणारे औषध हे आधिच्या औषधांपेक्षा कोणकोणत्या दृष्टीकोनातून जास्त उपयुक्त आहे हे पाहणे गरजेचे आहे. तसेच या नवीन औषधाचे काही गंभीर दुष्परीणाम होऊ शकतील का? याची पडताळणी करणे जरीचे आहे.

**२) संशोधनासाठी वापरण्यात येणारी पद्धती व औषधी** - संशोधनासाठी वापरण्यात येणाऱ्या पद्धतीचा आराखडा हा संशोधन सुरु होण्यापूर्वी शास्त्रशुद्ध पद्धतीने निश्चित केलेला असावा. उपरोक्त पद्धतीचा अवलंब करत असताना त्यातील संभाव्य अडचणींचा व त्यावरील उपाययोजनांचाही विचार केलेला असावा. रुग्णांसाठी वापरण्याचे औषध, त्यातील मूलद्रव्ये प्रमाणिकरण केलेली, विषद्रव्ये किंवा अशुद्धद्रव्ये असतील तर ती शास्त्रशुद्ध पद्धतीने शुद्ध करण्यात आलेली असावीत. संशोधन प्रकल्पांमध्ये सहभागी होण्यासाठी त्यांच्या सुरक्षिततेची पडताळणी केलेली असावी. त्यांच्या प्राण्यांवर केलेल्या संशोधनाचा उल्लेख जरूर असावा. संशोधन प्रकल्पाचा आराखडा तयार करत असतानाच संशोधकाला यामध्ये समाविष्ट औषधाचे प्रमाण, त्याची मात्रा, त्याचा कालावधी, त्याचे संभाव्य दुष्परीणाम याची माहिती असणे जरीचे आहे.

**३) सहभागी रुग्ण** - यामध्ये एखाद्या विशिष्ट व्याधीग्रस्त

रुग्णाची निवड ही सुद्धा पूर्वग्रहदूषित असता कामा नये. यामध्ये संशोधन पद्धतीनुसार आवश्यक संगणक आधारीत सारणीनुसार व्याधीग्रस्त व्यक्ती त्या त्या विशिष्ट गटामध्ये समाविष्ट करणे जरीचे आहे. या व्यक्ती समाविष्ट करण्यापूर्वी त्यांचेकडून लिखित माहितीपत्रक व लिखित संमतीपत्रकावर उपरोक्त अभ्यासामध्ये कोणत्याही दडपणाशिवाय भाग घेत असल्याची ग्वाही घेऊनच त्यांचा या संशोधनामध्ये समावेश करता येऊ शकेल. तसेच या संशोधन प्रकल्पातून केव्हाही बाहेर पडण्याची मुभा सहभागी रुग्णाला असेल.

**४) निरीक्षण व निष्कर्ष.** - अशाप्रकारे एका विशिष्ट प्रमाणबद्ध पद्धतीने रुग्णावर औषधांचा वापर केल्यानंतर त्या औषधाचे रुग्णावर होत असलेल्या परीणामांचे निरीक्षण करून ते सांख्यिकीय परीक्षांच्या आधारे तपासून घेऊन त्यानंतर निष्कर्ष काढणे अत्यंत जरीचे असते. सर्वसाधारणपणे पदव्युत्तर विद्यार्थ्यांचा एम.डी./एम.एस./पीएच.डी. प्रकल्पांमध्ये क्लिनिकल विषयांवर आधारीत संशोधन या पद्धतीने पूर्ण केले जाते. या व्यतिरीक्त काही फार्मा कंपन्यांच्या किंवा इतर मोठ्या प्रमाणात होत असलेल्या संशोधन प्रकल्पांच्या ट्रायल्स या अनेक ठिकाणी घेतल्या जातात व त्याचे निष्कर्ष एकत्रित करून ते औषध बाजारात आणले जाते.

आयुर्वेदाच्या बाबतीत संशोधनाचा विचार करायचा झाल्यास ● अप्रकाशित संहिता / मॅन्यूस्क्रिप्ट्स / निघण्टु यांचा सखोल व विस्तृत अभ्यास ● शास्त्रांमध्ये उल्लेखलेली परंतु अद्याप चिकित्सेमध्ये वापरात नसलेली अशी औषधे, मूलद्रव्ये यांचा प्राण्यांवर / रुग्णांवर अभ्यास ● एखादे ग्रंथामध्ये वर्णन नसलेले परंतु सध्याच्या काळात उपलब्ध असलेले अशा अनुक्त द्रव्यांचा अभ्यास ● शल्य, शालाक्य, स्त्रीरोग प्रसुति या विषयांमधील शस्त्रकर्मासंबंधीत एखाद्या नविन तंत्रज्ञानाचा वापर ● पंचकर्मांशी संबंधित एखादे नविन यंत्र-तंत्र यांचा उपयोग इ. काही उदाहरणादाखल संशोधनाशी संबंधित विषयांचा विचार अनेक वेगवेगळ्या दृष्टीकोनातून करता येऊ शकेल.

भारत सरकारच्या आयुष विभागानेही आपल्या पारंपारीक औषधांवर संशोधनाला चालना देण्यासाठी गुजरात येथील जामनगर येथे जागतिक आरोग्य संघटनेच्या साहाय्याने पारंपारीक औषध जागतिक केंद्राची उभारणी केलेली आहे. या द्वारे विविध देशांच्या आरोग्य प्रणालीमध्ये सुसूत्रता अणणे व चांगल्या व शाश्वत प्रभावशाली औषधांच्या गुणवत्ता व सुरक्षिततेचे नियमन करण्यासाठी मदत होणार आहे. चला तर मग आपणही सर्व या संशोधनासाठीच्या नियमांचे पालन करूया आणि आधुनिक शास्त्रांच्या कसोट्यांच्या आधारे आयुर्वेदीय चिकित्सा पद्धतीचे महत्त्व जगाला पटवून देऊया.







## Published Research From Ayurved : A Bridging Tool

डॉ. सौ. विनया दीक्षित, उपसंपादक

Ayurvedic field exhibits various dimensions whenever the 'Research' term is concerned. Necessity is mother of invention, so various motives enhance research project in ayurvedic fraternity like P.G, Ph.D degree, government rules of promotion and selection for jobs personal satisfaction through social benefits and as a part and parcel of development for the betterment of mankind.

Research prioritization shows different levels:- departmental, institutional, state, national and international. Present scenario in India is related to ancient methods as well as modern research methodology. The research culture reflects mainly application aspect in different fields of ayurved like drayuguna, aushadhinirman, nidanpanchak, chikitsa, panchakarma, streerog and balrog also specialties like shalya, shalakya etc.

The last decade was successfully marked by ICMR research landmark like projects on ksharsutra, picroliv for jaundice, jamun for diabetes etc. the overall spectrum of contempory research activities in Ayurved include literary and conceptual study, clinical and therapeutical research and drug developmental research including drug standardization.

AYUSH ministry of Indian Govt. New Delhi CCRAS & DST all other Govt. bodies; Health Science Universities and National Institute Like BHU, RGUHS, MUHS, IGPTR, NIA and AIIA are promoting and funding undergraduate, postgraduate as well as professional research work. The pharma industries, healthcare centres and all the

academic institutes are conducting various research projects as the part of curriculum.

The publication of all these research projects as original research paper and presentation in various conferences mark a great milestone of communication of results of all these projects.

The outcomes of scientific and logical efforts which are proven statistically must be conveyed to the learned society for further implementation and betterment of science.

Research should be able to impact the fields of academics, pharmacies, and practices in a profound way the collaborative chain and dialogue need to be established with consistency and reforming supervision. The present indexed journals and digital media have their own role; still the doubts remains that are all the research outcomes from Ayurvediyans communicated in time and well organized manner to all the Indians? The propagation of published data up to end users is to be set up in a proper way. Central system of data storage, analysis and published research is the need of hour.

Research in ayurved must be applied effectively in designing of curriculum upgradation of education, enrichment of science, standard health services, national health programmes and planning, progressive industries, sustainable market value and cultivation of herbal forests.

So friends start reporting and recording everyday every data matters a lot for development of Ayurveda.



रोटरी पुरस्काराने सन्मानित  
आरोग्यदीप २०१७ व २०१८



आरोग्यदीप २०१९  
छंदश्री आंतरराष्ट्रीय दिवाळी अंक स्पर्धा  
द्वितीय पारितोषिक विजेता.

सुखी दीर्घायुष्याचा कानमंत्र देणारा...

\* आरोग्यदीप दिवाळी अंक २०२३ \*

दसऱ्याच्या शुभमुहूर्तावर दि. २४ ऑक्टोबर २०२३ रोजी

प्रकाशित होणार आहे... आपले लेख आजच पाठवा...

जाहिरातीसाठी व अधिक माहितीसाठी त्वरीत संपर्क साधा...

प्रा. डॉ. अपूर्वा संगोराम (९८२२०९०३०५) प्रा. डॉ. विनया दीक्षित (९४२२५९६८४५)

स्वागत!



आयुर्वेद रसशाळा, पुणे यांची गुणकारी व उपयुक्त उत्पादने...



## सेप्टिडर्म

रक्त दुष्टी, त्वचा विकार,  
खाज सुटणे  
यामध्ये उपयुक्त,  
रक्तशुद्धी करणारे.



## व्हॅसोसीन सिरप

कास, कफ यामध्ये  
उपयुक्त.  
कफ विलयनकारक



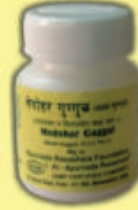
## वरुणादि क्वाथ

मूत्रशर्करा, मूत्रदाह,  
मूत्रअश्मरी, वस्तीशोथ,  
पौरुष ग्रंथी शोथ  
यामध्ये उपयुक्त.



## मेदोहर गुग्गुलु

मेदोरोगांवर उपयुक्त,  
आमवातावर उपयुक्त,  
मेदामुळे वाढलेले वजन  
कमी करण्यासाठी  
इतर औषधांबरोबर उपयुक्त.



शास्त्रोक्त व पेटेंट आयुर्वेदिक औषधे तयार करणारी संस्था.

## आयुर्वेद रसशाळा, पुणे

GMP Certified Company

फॉर

## आयुर्वेद रसशाळा फाऊंडेशन, पुणे

२५, कर्वे रोड, पुणे - ४११ ००४. ☎ : (०२०) २५४४०७९६, २५४४०८९३

E-mail : admin@ayurvedarasashala.com Visit us at : www.ayurvedarasashala.com Toll free No. 1800 1209727



Registered

Postal Registration No. : PCW/093/2021-2023

License to Post Without Prepayment of Postage. (WPP 101)

Posting at PSO, Pune GPO - 411001

Posted & Published on 10 / 07 / 2023

RNI Registration No. MAH MAR - M / 1968 / 14635

This magazine is printed at Unique Offset, 50/7/A, Dhayari-Narhe Road, Narhe Gaon, Tal. Haveli, Pune-41 by Dinesh Dhadphale & Published at 583/2, Rasta Peth, Pune - 11, by Dr. D.P.Puranik on behalf of Rashtriya Shikshan Mandal, 25, Karve Road, Pune - 4. Editor : Dr. D. P. Puranik

आयुर्वेद रसशाळा, पुणे यांची गुणकारी व उपयुक्त उत्पादने...

### बाळंत काढा नं.१



प्रसूतीनंतर गर्भाशय मूळ स्थितीत येण्यासाठी, पोट दुखणे, अंग गरम होणे, प्रसूतीच्यावेळी झालेल्या जखमांमध्ये जंतू प्रादुर्भाव न होऊन घू न होण्यासाठी. प्रसूतीनंतर पहिल्या १० दिवसांपर्यंत. गर्भाशय शुद्धीसाठी. यामुळे प्रसूतीनंतरचे विविध त्रास ठळतात.

### बाळंत काढा नं.२



प्रसूतीनंतर (बाळंतपणानंतर) १० दिवसांनंतर १ महिना होईपर्यंत उपयुक्त. प्रसूत स्त्रीची भूक वाढवते. पचन सुधारते, स्तन्यशोधक, स्तन्यजननामुळे बालकाचे पोषण होते.



### बाळंत काढा नं.३



प्रसूतीनंतर (बाळंतपणानंतर) १ महिन्यानंतर पुढील २ महिने. शरीरास मूळ स्थितीत आणते. जननसंस्थेला बळकटी देते. ताकद वाढविते.

### बाळगुटी वटी

लहान मुलांमध्ये स्वास्थ्यकारक. दात येताना होणारा त्रास कमी करण्यासाठी उपयोगी.



रसशाळा

शास्त्रोक्त व पेटेंट आयुर्वेदिक औषधे तयार करणारी संस्था.

आयुर्वेद रसशाळा, पुणे

GMP Certified Company

फॉर

आयुर्वेद रसशाळा फाऊंडेशन, पुणे

२५, कर्वे रोड, पुणे - ४११ ००४. ☎ : (०२०) २५४४०७९६, २५४४०८९३

E-mail : admin@ayurvedarasashala.com Visit us at : www.ayurvedarasashala.com Toll free No. 1800 1209727

July 2023

36

Ayurvediya Masik