

ISSN - 0378 - 6463



किंमत २५ रुपये

आयुर्विद्या

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

Ayurvedidya



Ayurvedidya Masik



॥ श्री धन्वंतरये नमः ॥

राष्ट्रीय शिक्षण मंडळ, संचालित

आयुर्विद्या

मासिक

शंखं चक्रं जलौकां दधतमृतघटं चारुदोर्भिश्चतुर्भिः ।
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ISSN - 0378 - 6463

Rashtriya Shikshan Mandal's

AYURVIDYA

Magazine



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ISSUE NO. - 4

SEPTEMBER - 2021

PRICE Rs. 25/- Only.

राष्ट्रीय शिक्षण मंडळ संचालित चेतन दत्ताजी गायकवाड इन्स्टिट्यूट ऑफ मॅनेजमेंट स्टडीजच्या
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"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.

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September 2021



(ISSN-0378-6463) Ayurvediya Masik

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To
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"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/-

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(ISSN-0378-6463) Ayurvedya Masik



संपादकीय

पर्यावरण - कशासाठी, कोणासाठी?

डॉ. दिलीप पुराणिक

अलीकडे जगातील अनेक देशात आणि भारतातही गेल्या अनेक वर्षात न आलेल्या महापुरांएवढे प्रचंड मोठे पूर आले आणि फार मोठी वादळे आली. त्यामुळे अभूतपूर्व प्राण हानी, वित्त हानी झाली आणि सर्व प्रकारे उध्वस्त होवून होत्याचे नव्हते झाले. विशेषतः चीन, ब्रिटन ह्या देशात आलेले महापूर अभूतपूर्व असे होते आणि त्यामध्ये झालेली मनुष्य आणि वित्त हानी फारच भयंकर अशी होती. भारतात, विशेषतः महाराष्ट्रातील कोकण, आणि पश्चिम महाराष्ट्रात झालेल्या पुरांमुळे गावेच्या गावे उध्वस्त झाली, मनुष्यहानी तर असंख्य अशीच आणि थरकाप उडविणारी होती. साधारण ह्याच काळात ब्राझील, कॅलिफोर्निया, ऑस्ट्रेलिया ह्या ठिकाणी प्रचंड असा वणवा पेटला आणि त्यामध्ये मोठ्या प्रमाणावर जंगले, वृक्ष संपत्ती बेचिराख झाली. ह्याचबरोबर वणव्यांमध्ये पशुपक्षीही मारले गेले आणि एकच हाहाकार माजला.

अलीकडे अवेळी येणारे महापूर काय किंवा कांही भागात पडलेला दुष्काळ काय ह्या सर्वांना कारणीभूत ठरलेली मुख्य कारणे म्हणजे जागतिक तापमान वाढ आणि पर्यायाने पर्यावरण हानी. पर्यावरण हानी ही जशी मानव निर्मित आहे तशी ती काही अंशी निसर्गदत्तही आहे. अर्थात प्रामुख्याने पर्यावरणाचा समतोल बिघडविण्यास मानवच कारणीभूत आहे. मोठ्या प्रमाणावर वाढलेली कारखानदारी, वाहतूक उद्योग, कृषी उद्योग, ह्यामुळे सर्व प्रकारचे म्हणजेच हवा, पाणी ह्यांचे प्रदूषण होतेच ह्या बरोबरच जागतिक स्तरावर प्रचंड प्रमाणात वाढलेली लोकसंख्या, जळणासाठी वापर होत असलेला कोळसा, प्राणीजन्य पदार्थ, माळरानावरील ओल्या वनस्पती ह्यामुळे प्रचंड प्रमाणात धूर निर्माण होतो आणि हवेला प्रदूषित करून मोठ्या प्रमाणावर हवेतील तापमानात वाढ होते आणि पर्यायाने पर्यावरणाची हानी होवून समतोल ठासळतो.

जागतिक स्तरावरील तापमान वाढीची समस्या आता ऊग्र झाली आहे. त्यालाही प्रामुख्याने असलेली कारणे ही मानव निर्मित आहेत. इंधन म्हणून वापरात असलेला कोळसा, लाकडे, ओल्या वनस्पती ह्यामुळे प्रचंड प्रमाणावर धूर व उष्णता निर्माण होते. कोळसा, लाकडे, ह्यासाठी प्रचंड प्रमाणावर जंगलतोड होते ज्याचे पर्यवसान तापमान वाढीत होते. अमेरिकेसारख्या देशातील मोठ्या प्रमाणावरील ऑटोमोबाईल इंडस्ट्री आणि त्यासाठी लागणाऱ्या पेट्रोल, डिझेलसारख्या इंधनांचे उत्पादन, शेतीसाठी लागणाऱ्या

वेगवेगळ्या खतांची निर्मिती करणारे कारखाने ह्यामुळे प्रदूषणाबरोबरच हवेतील तापमानात वाढ होते. ज्वलनामुळे मोठ्या प्रमाणावर उत्सर्जीत होणाऱ्या कार्बन डाय ऑक्साईडमुळे हवा गरम होवून तापमानात वाढ होते. नायट्रोजन असलेल्या निरनिराळ्या खतांमुळे निर्माण होणाऱ्या नायट्रस ऑक्साईडमुळे हवा प्रदूषित होते.

हवेतील प्रदूषणामुळे तसेच पर्यावरण हानीमुळे वारंवार व अवेळी महापूर येणे, परंतु ह्याचबरोबर दुःष्काळ तीव्रपणे भासणे, मोठमोठी वादळे येणे, (Hurricane), बर्फाचे पर्वत व नद्या वितळणे आणि त्यामुळे सागरी जलाची पातळी वाढणे परंतु पिण्याच्या पाण्याची दुर्भिक्षता, जमीनी खान्या होवून पिक पिकण्यास अयोग्य होणे अशा गोष्टी संभवतात.

जागतिक स्तरावरील तापमान वाढ आणि त्याचबरोबर झालेली पर्यावरण हानी ह्यामुळे संकटांना तोंड देण्यासाठी अनेक उपाय योजले जात आहेत. त्यामध्ये प्रामुख्याने कोळसा, लाकडे, इंधन म्हणून तेलांचा वापर थांबविणे, जंगलतोडीवर बंदी, ह्यांचा अवलंब करण्यात येत आहे. तसेच प्रदूषण न करणाऱ्या पर्यायी मार्गांचा अवलंब करणे ह्यावर भर देण्यात येत आहे. त्यामध्ये Solar energy, wind power, Hydrolic power ह्यांचा वापर केल्यास प्रदूषण मोठ्या प्रमाणावर कमी होते. हवेतील प्रदूषण कमी करण्यासाठी "स्वच्छता अभियान", घरातील इंधनासाठी लाकूड, कोळसा न वापरता गॅसचा वापर करणे ह्या गोष्टींचे शिस्ताने पालन करणे आवश्यक आहे.

पर्यावरणाची होणारी हानी आणि असमतोल रोखण्याच्या उद्देशाने जागतिक पातळीवर चळवळ उभारण्यात आली असून दरवर्षी ५ जून हा "जागतिक पर्यावरण दिवस" म्हणून United Nations Organization ने जाहीर केला आहे. World Environment Day (WED), 'Eco Day', च्या निमित्ताने जगातील १९५ देश ५ जून ह्या दिवशी विशेष विषय (Theme) जाहीर करून अनेक उपक्रम राबवितात, कार्यक्रम करतात. 2021 साठी विशेष विषय होता "Ecosystem Restoration". संघटीतपणे अनेक उपक्रम राबवूनही, प्रयत्न करूनही अपेक्षित यश येत नसल्याने पर्यावरण क्षेत्रातील शास्त्रज्ञ चिंतीत आहेत. पर्यावरण हानीचे दुःष्परीणाम प्रत्येकालाच भोगायला लागणार असल्याने निदान स्वतःसाठी आणि समाजासाठी पर्यावरण चळवळीत स्वतःला झोकून देणे आवश्यक आहे.



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September 2021



(ISSN-0378-6463) Ayurvediya Masik



Review Of Bhutasamkhya System Of Numeric Denotations With Reference To Prataplankeshwara Rasa

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Introduction : There are several systems of Mathematics for expressing the number, out of which some were very much popular in ancient times. Indian Mathematics had some of such systems as

- **Bhutasamkhya system** - Denoting a number by the words having numeric values.
- **Ka Ta Pa Yadi system** - The consonants in the Devnagari alphabets are used to represent the numbers.
- **Aryabha Tiya system** - The consonants in the Devnagari alphabets are used to represent the numbers.

Denoting the numbers by an alphabet or word is the key factor in these systems.

Materials And Methods : Indian system of medicines such as Rasashastra used these systems especially Bhutasamkhya system at various places. Let us see what exactly Bhutasamkhya system works. Bhuta in Sanskrit means any object living or non-living existed in the universe. The concepts, ideas, and objects from all aspects of Indian cultural experience mythological, literary, religious, etc. were used for the numeric representation. E.g.

Word	Meaning	Number
Bana	Arrow (Arrows of deity Madana)	5
Vyoma/ Antariksha/ Kha	The sky	0
Dharadhar	Mountain	7
Indu/ Chandra	Moon	1
Pruthvi/ Dhara	Earth	1

Vibudha/ Devata/Dev	Deity/Gods	33
Dashana/ Danta	Teeth	32
Vasu	Class of Gods	8
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Ahi	Snake	8
Anala/ Hutashana/ Agni	Fire	3
Guna	Triguna	3
Bahu	Arms	2
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A classical example of Bhutasamkhya system is seen in the literature of Madhava while describing the value of pi as

विबुधनेत्रगजाहिहृताशनत्रिगुणवेदाभवारणबाहवः

नवनिखर्वमितेवृतिविस्तरे परिधिमानमिदं जगदुर्बुधः॥

It means the sphere having a diameter of 9 x 10¹¹ has a perimeter 2872433388233.

We can decode the stanza using Bhutasamkhya system as

Vibudha (deity) = 33, Netra (eyes) = 2,
Gaja (elephants) = 8, Ahi (Snakes) = 8,
Hutashana (Agni) = 3, Tri = 3,

Guna (Triguna) = 3, Veda = 4,
Bha (Nakshatra) = 27, Varana (Elephants) = 8,
Bahava (Arms) = 2, combining and reversing
these numbers to form 2872433388233.

Bhutasamkhyasystem in Rasashastra texts :
Rasashastra texts have beautifully used
Bhutasamkhya system of numbering at various
places.

- For denotation of the quantity of raw material taken in a medicine.
- For denotation of dose of medicines

A classical example of this in Rasashastra text is Prataplankeshwarasawhich is entirely phrased in Bhutasamkhya system.

एकेन्दुचन्द्रानलवार्धिकलैकभागं क्रमशो विमिश्रम्।
सूताभ्रगन्धोषणलोहशङ्खवन्त्योत्पलाभस्मविषं च पिष्टम्॥
रसचण्डांशू

The contents in Prataplankeshwar rasa stanza has been written in a specific manner which we can decode as

Soota (Shuddha Parada)	Ek	1 part
Abhrakabhasma	Indu	1 part
Shuddha Gandhak	Chandra	1 part
Ushana (Maricha)	Anala	3 parts
Lohabhasma	Vardhi	4 parts
Shankhabhasma	Danti	8 parts
Vanyopalabhasma	Kala	16 parts
Visha (Shuddha Vatsanabha)	Ek	1 part

Having some knowledge of these Indian systems of numeric denotations certainly help us decoding many things in Rasashastra literatures.

Some other examples of Bhutasamkhya system from Rasashastra texts are found in the context of Matra(dose) of certain Bhasmas as

• Gauripashana Bhasma -

खनेत्रन्दुमिताद् भागाद् रक्तेरारभ्य यत्नतः।

खवह्निभागप्रमितं शङ्खमूषं नियोजयेत्॥ र.त. ११/१४५

ख = 0, नेत्र = 2, इन्दु = 1,

it means 120th part of raktika

ख = 0, वह्नि = 3,

it means 30th part of raktika.

So the dose for Gauripashana is defined as
1/120 1/30 Raktika.

• Vajra Bhasma - रक्तिकाया नेत्रगुणभागतस्तु कलांशकम्।

मृतं हीरं प्रयुज्जीत बलकालाद्यपेक्षया॥..र.त.

नेत्र = 2, गुण = 3,

it means 32nd part of raktika

Kala = 16,

it means 16th part of raktika

So the dose for VajraBhasma is defined as
1/32 1/16 Raktika.

• Vaikranta Bhasma - तत्वांशतो रक्तिकाया रुद्रांशप्रमितं मृतम्। वैक्रान्तकं प्रयुज्जीत बलकालाद्यपेक्षया॥..र.त.

तत्त्व = 24, रुद्र = 11,

So the dose for Vaikranta is 1/24 1/11 Raktika

• Shuddha Shilajatu - द्विगुज्जतः समारभ्य वसुगुज्जमितं परम्। शिलामयं प्रयुज्जीत बलकालाद्यपेक्षया॥..र.त.

द्वि = 2, वसु = 8,

So the dose for Shilajatu is 2 8 Raktika.

These and many more examples are there in Rasashastra texts where Bhutasamkhya system is used. Exploring these ancient systems of numeric denotation will help Ayurveda fraternity to decode the hidden meaning of texts ensuring the Yatharthagyana.

Discussion : • The ancient Indian systems of numeric denotation seem very much important to decode the Indian classical literature.

• Rasashastra texts has maintained some secrecy at certain places, these systems help to decode the meaning of that texts.

• Bhutasamkhya system helps to understand the exact meaning of the phrase used to explain Prataplankeshwara rasa.

Conclusion : • The ancient tools for understanding the texts proves very important these times.

• Exploration of these methods is the need of time to understand the great knowledge our forefathers kept for us.

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Ischemic Heart Disease - An Ayurvedic View

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Introduction - First we see what is IHD? IHD is defined as acute or chronic form of cardiac disability arising from imbalance between the myocardial supply and demand for oxygenated blood.

Since narrowing or obstruction of the coronary arterial system is most common cause of myocardial anoxia. Men develop IHD earlier than women and death rate are also slightly higher for men than for women until the menopause³.

Objective - To review information of ischemic heart disease according to Ayurvedic perspective.

Material and Method - Charak Samhita, Pathology books through review was done in various texts, samhitas, websites etc.

Causes - The commonest cause of IHD is atherosclerotic coronary artery disease. Non-atherosclerotic causes of myocardial ischemia include coronary spasm, coronary artery embolism, coronary arteritis, severe anaemia, hyperthyroidism, aortic valve disease, hypertrophic cardiomyopathy, cocaine abuse, coronary aneurysm and metabolic syndrome⁴ long standing diabetes, blood pressure.

Other causes are excess intake carbohydrate, polyunsaturated fatty acid rich in food, smoking, alcohol etc are generate the free radical in the body due to this body get in oxidative stress which give endothelial dysfunction and result in atherosclerosis.

According to Ayurveda heart and its ten

arteries are moolsthan (main source) of Rasavaha strotas⁵ and acharya Charak said Rasavaha strotas become wicked due to high intake of Guru, shita, Snigdha aahar which vitiated the Kapha dosha and mainly 'chintyanam cha ati chintanat'⁶ (take the excess tension, stress, worry) which increases the heart rate so due to impaired Rasa Dhatu the normal function of the Heart get hampered. Madhav nidan says ati ushna, guru, kashay, tikta aahar, ati shram (doing hard work beyond our capacity), adharniya vega dharan (holding the natural motion), Abhighat⁷ (trauma at chest region) due to this Vata dosha is vitiated are main causes of heart disease.

Discussion - considering the above causes according to modern science Atherosclerosis is main cause of IHD. So first we see what is mean by Atherosclerosis according to modern science.

Atherosclerosis is a specific form of arteriosclerosis affecting primarily the intima of large and medium sites of muscular arteries and is characterized by fibrofatty plaque or atheromas. The term Atherosclerosis is derived from athero referring to the soft lipid rich material in the centre of atheroma and sclerosis referring to connective tissue in the plaque⁸.

Now we see according to Ayurveda, Atherosclerosis suggest as Dhamani Praticaya which is a Nanatmaj roga of Kapha

dosha. Athero means soft lipid rich material. The properties of lipid is snigdha, shita, guru, manda, slashna guna yukta and this properties are similar to Kapha dosha so this Kapha dosha is vitiated due to excess intake of Guru, shita, snidhha guna yukta aahar like excess intake of carbohydrate in diet. Therefore this vitiated Kapha dosha is carried out through Vata dosha and place it in the wall of arteries⁹. Another property of Kapha dosha is to create the Blockage in the vessel which obstruct the blood flow in coronary artery. So imbalance is created between demand and supply of oxygenated blood to myocardium because of this chest pain (Urahashool) arises which is called as Angina. Angina is the main symptom of IHD. First this angina is in stable form then it get unstable and this unstable angina get convert into Myocardial infarction so if we neglect this symptom or don't treat properly the severity is increases. According to Ayurveda whenever there is a symptom of Shool there is vitiated Vata dosha. This Vata dosha is vitiated in two types first is Margavarodhaj (due to Blockage) and second Dhatukshayajanya¹⁰ (wasting of body tissue) so in the IHD there is Margavarodhaj type of pathology happened so angina is nothing but Margavarodhaj type of vitiated Vata dosha. Therefore in this patient our goal is to remove this Kapha dosha which is in the lipid form coated in the inner layer of artery.

In Ayurveda there is two type of treatment Santarpan (nourishes the body tissue) and Apararpan (deconstruct the body tissue).IHD is Santarpanjanya vyadhi (disease) so in this disease we give Apararpan treatment to the patient.

Treatment principal - 1) Katu and Tikta rasa prayog - for lekhan karma which destruct the Kapha dosha like Varunadi kashaya, Guggultiktak kashaya, Punarnavadi kashaya
2) Stroto shodhan - clear the pathway in the system like vasant kalpa Laghu malaini vasant, Suvarn malini vasat rasa which contain marich and kharpar, corrosive action on kapha dosha
3) Hridaya oushadha - cardio tonic medicine like Arjunarishta, Nagarjunabhra rasa,

Hridayarnava rasa which toning to heart muscle so that cardiac output increases.

4) Vata anuloman - to relieve Vata dosha like gandhava hastadi tel or Gandharva Haritaki churna.

5) Anti lipidic drug - like Lashuna, pimpali, dalchini, Navakguggul.

6) Panchakarma Treatment - Snehana, Swedana, Virechana, Basti, Hridbasti, Hridaydhara, Shirodhara, Nasya etc.

Pathyam - 1) Daily normal exercise and yoga which do not create the extra load to the heart

2) Trikatu, garlic, kaidarya (kadhipatta), tambula, kulathha, amla dravya, kokum, palandu, hingu in the diet.

3) Vegetarian and low calorie diet should be preferable.

4) Anti oxidant rich diet like Amla, orange, lemon, turmeric, Grape, Pomegranate, flax seed, fenugreek seed, cherry .

Apathyam - 1) nonveg diet, fatty food, spicy food item, fried food, milk product etc.

2) bakery product. **3)** alcohol, smoking.

4) avoid sedentary life.

5) take the excess Stress, Tension , worry.

Conclusion - After discussing above chapter we concluded that because of low intake of antioxidant drug and diet and due to sedentary life style and addiction, the free radical are generated in high concentration in the body and they create endothelial dysfunction in the vessels. So prevent the death rate from the IHD we need to change our sedentary life style. The Ischemic Heart Disease is Santarpan janya Vyadhi according to Ayurveda so not only we treat the disease but also life style modification like exercise, yoga, pranayama, diet regulation mention in Ayurveda is also important parameter to treat the disease.

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



Concept Of Formation Of Mutra According To Ayurveda - Review Article

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Introduction - Tridoshas, Sapta Dhaatu, Trimalas are the basic unit of body.⁽¹⁾ For the Hitaayu and Sukhayu there must be equilibrium in these basic units. Purish, Mutra and Sweda are considered as main excretory product of body and called as Mala⁽²⁾ due to their principle property of Malinikarana.⁽³⁾ Malas are formed as a waste product of digestion and metabolism. Hence Malas are categorised into Annamalas and Dhaatu malas.

Purisha, Mutra and Sweda the Trimalas are formed at the end of Pachana (Digestion) as the Kitta bhaag of Pachana. That means after Pachana of food, the Prasaad bhaag is called as Ahar Rasa and Mala bhaag is called Kitta. Purisha and Mutra are Annamala as said by Charakcharya.⁽⁴⁾ Dhatumala are formed by Dhatupaka that is during formation of Dhatus by Dhatwagni. Altogether they are eight in number as mentioned by Acharya Charaka.⁽⁵⁾ As Jatharagni acts on food and divide it into Sara and Kitta portion. Sara bhaag is used for the formation of Dhatu and Kitta bhaag nourishes the Purish and Mutra. Ghana part of Kittabhaga is Purish. Liquid part goes to Mutravaha srotas where it is stored in Basti and then excreted as Muttra under the control of Apan Vaayu.

Aim And Objective - To review concept of

Mutranirmitti according to Ayurveda Samhitas and physiology of formation of urine.

Material Methods - For this conceptual study, detailed literary study was performed. The contents and references related to Mutra were analysed from Brihatrayee, Laghutrayee and used for the review.

Physiology of formation of urine in Ayurveda :
There is difference of opinion in Moola sthanam of Mutravahasrotas in Charak and Sushruta Samhita.

Table 1 : Mutravaha Srotas Moolsthana

Charaksamhita ⁽⁶⁾	Sushrutsamhita ⁽⁷⁾
Basti	Basti
Vankshana	Medhra

Acharya Sharangdhara in Purvakhandha also describes formation of urine is as a part of digestion of food. Saarhin drava bhaag of Food goes towards Basti which termed as Mutra. Acharya Sushruthas described formation of urine in the description of Pitta dosha. Where it is mentioned that after digestion of food Doshas, Ahara Rasa, Purisha and Mutra are formed.⁽⁸⁾ This formation occurs in Pittadharakala and process of micturition is controlled by Apan Vaayu. Process of Mutra Utpaatti begins in Pakwashaysa. The Poshak Mutra separated from Kitta is absorbed from Pakwashaya⁽⁹⁾ and brought to Bastias water form river is continuously drained into ocean

that is continuously through Mutravaha Nadi Mutra is drained into Basti. These Mutravaahi naadi are spread in the cavity around Pakwashaya and Amashaya, which constantly drain Mutra to Basti.⁽¹⁰⁾ When Basti gets filled with urine, due to action of Apana vaayu, urine is excreted.

Discussion - Mutra is comprised mainly of Jal and Agni mahabhuta.⁽¹¹⁾ Ayurved describes two main types of Mala, Ahar mala and Dhatu mala. Ahar mala mainly includes Purisha, Mutra and Sweda. The Dravarup (liquid) mala bhaag of Aahar ras gets the recognition as Mutra when it reaches the Basti. By considering these two aspects (i.e. site of formation and organ responsible for excretion) only Basti and Medhra are considered as Moolsthana. Basti is the site of formation and origin of Mutra. So we can say that fully formed Mutra gets collected in the Basti. The Urine carrying channels (Mutravaahi Naadi) originating from pakwashaya always fill with urine in the same way as the river fill the sea. Their openings are in thousands and because of their extremely minute nature are not seen that bladder gets filled up with urine by percolation having been carried there, by channels from Amashaya during waking as well as sleep. As a new pitcher sunk into water up to its mouth fills up from the sides, similarly bladder gets filled up the urine.⁽¹²⁾ Hence periodically it is being eliminated out of the body from the urinary bladder through urethra. Hence Medhra is considered as Moolsthaan of Mutravaha sroats since it does the vahana of Mutra which is being formed in Basti.

Conclusion - In Ayurveda functional description of urine formation is considered which starts from Pakwashaya. If one has to treat the disease related to mutra according to Ayurveda one should think of the drugs acting on pakwashaya. It is also mysterious to know that Basti upakrama (one of the panchakarma) in Ayurveda acts mainly on pakwashaya. So Basti treatment is advised and found to be

useful in many diseases where Mutranirmiti is affected in patients of Prameha.

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अभिनंदन !

डॉ. विजय विश्वनाथ डोईफोडे ह्यांना नॅशनल टिचर्स असोसिएशनचा जीवन गौरव पुरस्कार

नॅशनल आयुर्वेद टिचर्स असोसिएशनतर्फे आयुर्वेद शिक्षण, प्रचार, प्रसार ह्यामध्ये विशेष उल्लेखनीय कार्य करणाऱ्या व्यक्तिस "नॅशनल टिचर अवॉर्ड" देवून गौरविण्यात येते.

पुणे विद्यापीठातील आयुर्वेद फॅकल्टीचे माजी अधिष्ठाता व प्राध्यापक व आयुर्वेद विभाग प्रमुख डॉ. विजय डोईफोडे ह्यांनी आयुर्वेदातील प्रचार,



प्रसार, शैक्षणिक क्षेत्रात बजाविलेल्या उत्कृष्ट कार्याबद्दल त्यांना २०२१ साठी सदर नॅशनल टिचर असोसिएशनतर्फे "जीवन गौरव पुरस्कार" जाहीर झाला.

दि. १६ ऑगस्ट २०२१ रोजी आयोजित "National Conference on update in Ayurved" प्रसंगी सदर पुरस्काराचा स्विकार डॉ. डोईफोडे ह्यांनी सन्मानपूर्वक केला.

राष्ट्रीय शिक्षण मंडळ व आयुर्विद्या मासिक समितीच्या वतीने डॉ. डोईफोडे ह्यांचे हार्दिक अभिनंदन व शुभेच्छा.



A Conceptual Study Of Amavata Chikitsa

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Introduction - Amavata is a disease in which vitiation of vata and accumulation of Ama takes place in joints. When there is improper digestion, there is a sluggish material produced which is known as Ama. Ama is caused by poor eating habits such as excessive consumption of processed foods, lack of exercise, poor digestive system, eating high foods and poor metabolism. Amavata is also known as Rheumatoid Arthritis an autoimmune disease that causes inflammation in the joints¹. Ama is an undigested product, which is not homogeneous for the body. The worldwide prevalence of RA is estimated between 0.3% and 1% and is commonly seen in women in developed countries². Whenever that Ama gets localized in the body tissue or joints, it can lead to the production of pain, stiffness, swelling, tenderness etc. The features of Amavata are much identical to RA, an inflammatory and symmetrical polyarthritis. The symptoms start in the digestive system and gradually reach the joints and muscles. Most commonly affected joints include the ankles, knees, elbows, fingers, toes, head and neck, and hips etc. Basti is the treatment of choice for vata ailments. Ayurvedic classics confine the use of dry sudation (rukshasweda) in Amavata.

Aim - To explore the concept of Amavata from Ayurvedic literature.

Objective - To compile the concept of amavata and it's chikitsa from various Ayurvedic literature.

Materials And Method - Madhav nidana, Yogaratnakara, Charak samhita and it's commentary, Ashtang Hridhaya. An attempt has been made to compile the information of Amavata from various Ayurvedic literature.

Definition of Amavata³ - According to

Madhavanidana, when vitiated Vata and Ama simultaneously enters the Koshta, Trika, and Sandhi leading to stiffness of the body and Trikasandhi vedana. This dreadful disease is known as Amavata.

Nidana of Amavata³

- Viruddhahara (indulgence of incompatible food).
- Viruddha cheshta (indulgence of incompatible habits).
- Mandagni (hypo function of the digestive faculty of the body).
- Snigdhabhuktavato vyayama (doing exercise after taking fatty foods).
- Nischalata (lack of physical activity).
- Guru ahara.
- Consuming Kandashaka etc.

Samprapti of Amavata - The person who has suffered from Mandagni, if indulged in incompatible foods habits, lack of physical activity, or doing exercise after taking fatty foods are prone to develop amarasa in their body. This ama associated itself with vata moves quickly to the different seats of shleshma in the body (mainly joints), filling them and the dhamanies with picchila (waxy material). So by this way the ama associated with pitta and kapha assuming different colors and blocks the strotas and passages with this picchila material. In this way, the stasis of the vitiated doshas and dushya along with ama in the shleshmashayas taken as sthanasamsraya stage of samprapti. After this, the process of dosha-dushyasammurchhan taken place and ultimately complete the pathogenesis of amavata. The clinical manifestations such as weakness and heaviness of the heart, affection of the joint of the body such as trikasandhi, etc produced at this stage.

Lakshana of Amavata^{3,4}

1) Pratyatma Roopa (Cardinal Symptoms):

- a) Sandhishoola (Pain in joints)
- b) Sandhishotha (Swelling in joints)
- c) Stabdhata (Stiffness)
- d) Sparshashatva (Tenderness)
- e) Sashabdasandhi (Crepitation)

2) Samanya Roopa (General Signs and Symptoms):

- a) Angamarda (Body ache)
- b) Aruchi (Anorexia)
- c) Trishna (Thirst)
- d) Alasya (Laziness)
- e) Gaurava (Heaviness)
- f) Jvara (Pyrexia)
- g) Apaka (Indigestion)
- h) Angasunyata (Swelling in the body parts)

Treatment Principles of Amavata^{4,5}

लङ्घनं स्वेदनं तिक्तदीपनानि कटुनि च।

रूक्षः स्वेदो विधातव्यो बालुकपोटलैस्तथा।

विरेचनं स्नेहपानं बस्तयश्चाममारुते।

उपनाहश्च कर्तव्यास्तेऽपि स्नेहविवर्जिताः॥ (Yogaradnakar)

Acharya Chakrapani described Langhana, Svedana, drugs having tikta-katu rasa and Dipana properties, Virechana, Snehapana, Anuvasana Karma, and Ksharabast for the treatment of Amavata. Yogaratnakara mentioned rukshasveda, valukapottali and upanaha without sneha has been mentioned for the management of Amavata. Chakradatta, Yogaratnakara and Bhavaprakasha have been mentioned a lot of recipes in the form of kwatha, Churna, Taila, Ghrita, Guggula Lepana, Vati etc.

Langhan^{6,7} - Langhan is the first measure that has been advised for the amavata. Acharya Vagbhata in ashtang hridaya has considered langhan similar to apatarpana and has described under the heading of shodhana and shamana.

Types of langhan -

In shamana vagbhata described 7 Types.

- 1) Pachan 2) Dipan 3) Kshudhanigraha
- 4) Trushnanigraha 5) Vyayama 6) Aatapsevan
- 7) Marutsevan

Charakacharya Explained 10 Types

- 1) Vamana 2) Virechana 3) Nasya
- 4) Niruhabasti 5) Pipasa 6) Marutsevana
- 7) Aatapsevana 8) Pachana 9) Upavasa
- 10) Vyayama

Aamavata is aamashayotha vyadhi and rasajavikara langhana is the first line of treatment. In such conditions due to mandagni, the pathology of amavata originates from amashaya resulting in the formation of ama. So langhana will further stop the production of ama. In niramaavastha langhana may increase vata dhosha, so langhana should stop immediately after achieving Niramavastha.

Swedana^{4,8} - In amavata chikitsa rooksha sweda is advised in management in the form of valukapottali. It has properties like amapachana, kaphaghna shoshan etc. According to Charaka, it is useful in stambha gaurava and shoola. Rooksha upanaha is also advised in amavata chikitsa. Ushna jalpaana is a kind of internal swedana is indicated in Amavata chikitsa which are Dipana, Pachana, Jwaraghna and Strotoshodhana. Swedana helps in liquifying doshas and their transportation from shakha to koshta and from there they can be eliminated by shodhana chikitsa.

Tiktakatu and Deepanadravyas⁹ - Tikta dravyas are ama and pitta pachak and strotomukha vishodhanam. Katudravya are chedak, margavivrak and kaphashamak. Tikta and katu rasa is laghu and usna in properties, which are very useful for ama pachana and deepana. So through these properties digestion of ama, restoration of agni, removal of excessive kledakakapha, and bringing of pakvadosha to the koshta from shakha takes place.

Virechana¹⁰ - After the process like langhana, swedana, tikta katu rasa and deepana dravya sevana, doshas go into niramaavastha and further required elimination from the body by shodhana. Virechana therapy is considered in amavata for the following reasons

• In amavata the production of ama is the resultant of avarana of pitta (pachak pitta) by kapha and it hampered the digestive capacity of the body.

• In Amavata symptoms like Vibandha, Kukshishoola, Anaha etc. are produced due to pratilomagati of vata and these symptoms are best conquered by virechana, while vamana is likely to aggravate these features.

Basti¹¹ - Among the three doshas vata is the chief factor in the pathogenesis of amavata and Basti is the best therapeutic measure for the treatment of vata. In Amavata both anuvasan, as well as niruha basti, have been applied. Anuvasana basti corrects the dryness of the body caused by amahara chikitsa, reduces vatadosha, maintains the function of agni and gives nourishment to the body. Niruhabasti eliminates doshas brought into the koshtha by the langhana and allied therapeutics. In addition to these generalized effects, Basti also produces local beneficial effects by removing Anaha, Antrakujana, Vibandha etc. Saindhavadi Taila has been mentioned for Anuvasana basti.

Snehapana^{12,13} - Snehapana is indicated in the later stage of the disease. After giving the above-mentioned therapies the patient needs to shaman snehapana. The therapeutic measures applied so far as langhana, svedana, tikta-katu rasa and dipana drugs are likely to produce rukshata in the body which may aggravate the vata dosha and further aggravate the disease. This is prevented by snehapana. Loss of strength of the patient is the resultant of the shodhana therapeutic measures employed and by the nature of the disease itself. This is also controlled by the administration of sneha, as it is described to be the most powerful regimen for strengthening the body. Shamana sneha is considered to be excellent for stimulating the digestive capacity of the body, which is the primary requirement in the management of the Amavata. Snehapana has also been prescribed in the case of

asthimajjagataavata, as the involvements of this dhatus are quite evident in Amavata.

Pathya -

a) **Anna varga** - Puranashali, raktashali, shastikashali, yava, chanaka, kulatha

b) **Jalavarga** - Shrutasheetajala, panchkola shrut jala, shunthi siddha jala

c) **Madhya varga** - Puranasidhu (old wine)

d) **Mutravarga** - Gomutra

e) **Kanda varga** - shunthi, lasuna, ardraka

f) **Ksheervarga** - Takra

g) **Shakavarga** - patola, karvellaka, varthaka, nimbapatra, shigru

h) **Mamsavarga** - Jangalamamsa

Apathya -

1) Aharadi rupa Apathya

a) Dadhi b) Matsya c) Guda d) Ksheera

e) Masha f) Upadika g) Pishtakam

h) Guru Aahara i) Abhishyandhi Ahara

j) Viruddha Ahara

k) Dushta Neeram (Contaminated water)

2) Vihararupa Apathya -

a) Poorvavata - Getting exposed to wind coming from east

b) Vegarodham c) Ratrijagarana

Discussion And Conclusion - As Amavata is one of the common debilitating diseases by virtue of its chronicity implication ama and vata have the properties on opposite pole of each other, any measure adopted will principally oppose one another. So a very careful approach can only benefit the patient. Hence Special emphasis should be put on the correct application of chikitsa sutra described in our classics for a holistic approach with diet, lifestyle intervention, and continuous use of drugs to have good control of the disease and to achieve improvement in quality of life.

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11) Siddhi sthana Adhyaya 1/40



Review Of Role Of Vayasthapan Mahakashay As Rejuvenation Therapy

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Introduction : Natural tendency of human being is to achieve happiness, stability through healthy life physically as well as psychologically. By eliminating bad habits one can approach towards happiness and ultimately good health. As Ayurveda is 'A science of life.' It includes all aspects for healthy living being. In Ayurved prevention of a disease is equally important as cure a disease. Prevention aspect includes rasayana, dinacharya (daily routine), ritucharya (routine according to seasonal variation) and achar rasayan (code of conduct). Rasayan therapy promote the strength and immunity of the body. In today's day to day life we are facing health related issues widely. It includes life style disorders, nutritional disorders, rapid ageing, psychological disorders. In all such conditions to attain good quality life rasayan therapy can play good role as it includes all the measures of healthcare, immunity enhancement and antiageing¹.

Amrita (Guduchi), Abhaya (Haritaki), Dhatri (Aamalaki), Mukta (Rasna), Shweta (Rasna bhed), Jeevanti, Atirasa (Shatavari), Mandukparni, Sthira and Punarnava these drugs are mentioned in Vayasthapan Mahakashay². Vayasthapan means varsha shat aayu sthapanam which means drugs which are useful to maintain youthfulness. Young age is described best among all ages. Drugs which are used as antiageing can also be used in rejuvenation therapy.

Primary Objective : To review the role of vayasthapan mahakashay as rejuvenation therapy.

Materials And Methods : Literature regarding Rasayan and drugs mentioned in vayasthapan mahakashay are reviewed from Charak Samhita, Nighantu and Research articles.

Rasayana : Rasayan therapy is one of the salient features of Ayurveda. It is the one constituent amongst the Ashtang Ayurveda. The main objective of the Rasayan Therapy is

to promote the strength and immunity of the body and to attain the excellent quality of Rasa which is the first Dhatu formed in the process of digestion.

Acharya Charak has mainly described 3 types of Rasayana Chikitsa. In the Kutipravesika (indoor regimen) method, Patient has to stay in a very specialized manner in the specifically made kuti. Vatatapika rasayan (outdoor regimen) in which person can use it while doing his/her normal duties and staying at his or her home. Achara rasayan (code of conduct)- described in detail in Rasayan chapter by Acharya Charak. Aim is to follow a particular code of conduct in routine life, which keeps oneself to attain good mental and spiritual health. By following achara rasayan, person can be kept away from anxiety, stress, and thereby from all diseases that are generated due to undue stress, anxiety, fear, anger, depression, etc.^{3,4,5}

Rasayan promotes good quality of life through improved nutritional effect, boosting digestion, metabolism. Benefits of Rasayan therapy are it provides longevity of life, enhances intellectual capacity as well as memory, mental as well as physical health, youthfulness, improves skin health, pleasant voice, Strengthens body and sense organs. It boosts production of Rasa Dhatu and ultimately further Dhatus to attain good health⁶.

Vayasthapan Mahakashay : Acharya Charak in sutrashtan mentioned vayasthapan mahakashay in chapter number four. Which includes Amrita (Guduchi), Abhaya (Haritaki), Dhatri (Aamalaki), Mukta (Rasna), Shweta (Rasna bhed), Jeevanti, Atirasa (Shatavari), Mandukparni, Sthira and Punarnava².

Vayasthapan means varsha shat aayu sthapanam which means drugs which are useful to maintain youthfulness. Also these are the drugs which delay ageing process by enhancing Dhatus.^{7,8,9,10} (See Table 1)

1) Amruta : *Tinospora cordifolia* is well known for its immunomodulatory response. It has been reported for its anti-oxidant and free radical scavenging properties, anti toxic activities.¹¹

2) Abhaya : It is one of the most versatile plants having a wide spectrum medicinal properties like Anti-oxidant, Immunomodulatory activity, Wound healing activity, radio protective activity, etc.¹²

3) Dhatri : *Embllica officinalis* has various medicinal activities like immunomodulatory, memory enhancing, anti-oxidant activity.¹³

4) Rasna

5) Rasna bhed

anti-oxidant, anti-inflammatory, anti-arthritic effect, anticancer effect, etc activities are known for this drug.¹⁴

6) Jeevanti : *Leptadenia reticulata* was reported to be used for several medicinal purposes like anti-oxidant, antibacterial, etc.¹⁵

7) Shatavari : immunomodulatory, immunoadjuvant, adaptogenic, anti-oxidant, memory enhancing, anti stress, etc. activities are known for *Asparagus racemosus*.¹⁶

8) Mandukparni : *Centella asiatica* is well known for its medicinal properties like Immunomodulatory, neuroprotective, anti-oxidant, wound healing, anti depressant, anxiolytic activity, memory enhancing, etc.¹⁷

9) Shaliparni : *Desmodium gangeticum* has Immunomodulatory, Anti-oxidant, anti inflammatory, cardioprotective, etc. medicinal properties.¹⁸

10) Punarnava : *Boerhavia diffusa* having a wide range of medicinal uses. eg Anti-oxidant, antiproliferative, antitumor, anti-convulsant, antistress, adaptogenic, immunomodulatory, etc.¹⁹

Discussion And Conclusion : To maintain the health of mankind mentally and physically is the main aim of Ayurveda. Rasayan therapy promotes strength and immunity to live healthy life. Drugs mentioned in Vayasthapan

(Table 1)				
Sr. No.	Name	Family	Rasapanchak	Karma
1)	Amruta Tinospora cordifolia (Willd)Miers)	Menispermaceae	Rasa: Tikta, Kashay Vipaka : Madhur Veerya : Ushna Guna : Guru, Snigdha Prabhava : Tridoshaghna	Rasayan Balya Grahi, Deepan
2)	Abhaya Terminalia chebula Retz	Combretaceae	Rasa : Lavan varjita pancharas Vipaka : Madhur Veerya : Ushna Prabhava : Tridoshahar Guna : Laghu, Ruksha	Rasayan Deepan Chakshushya Bruhan, Anuloman Medhya
3)	Dhatri Embellica officinalis Gaertn	Euphorbiaceae	Rasa : Lavan varjita pancharas Vipaka : Madhur Veerya : Sheet Prabhava : Guna : Guru, Ruksha	Rasayan Vrushya Balya Chakshushya Medhya, Keshya
4)	Rasna Pluchea lanceolata C.B.Clarke	Compositae	Rasa : Tikta Vipaka : Katu Veerya : Ushna Prabhava : Vishaghna Guna : Guru	Rasayan, Vrushya Shothahar Vedanasthapan
5)	Shweta - Rasnabhed Lepidagathis trinerdis	Acanthaceae	Rasa : Tikta Vipaka : Katu Veerya : Ushna Prabhava : Vishaghna Guna : Guru	Rasayan, Vrushya Shothahar Vedanasthapan
6)	Jeevanti Leptadenia reticulata W.& A.	Asclepiadaceae	Rasa : Madhur Vipaka : Madhur Veerya : Shita Prabhava : Guna : Laghu, Snigdha	Balya, Rasayan Chakshushya Grahi
7)	Shatavari Asparagus racemosus Willd	Liliaceae	Rasa : Madhur, Tikta Vipaka : Madhur Veerya : Sheet Prabhava : Guna : Guru, Snigdha	Balya, Rasayan Medhya, Shukral Stanyajanan
8)	Mandukparni Centella asiatica (Linn.)Urban	Umbelliferae	Rasa : Tikta, Kashay Vipaka : Madhur Veerya : Sheet Prabhava : Medhya Guna : Laghu	Medhya, Balya Rasayan
9)	Shaliparni Desmodium genticum DC	Papilionaceae	Rasa : Madhur, Tikta Vipaka: Madhur Veerya: ushna Prabhava : - Guna: Guru, Snigdha	Rasayan Brihan Vishaghna
10)	Punarnava Boerhavia diffusa Linn.	Nyctaginaceae	Rasa : Madhur, Tikta, Kashay Vipaka: Madhur Veerya: Ushna Prabhava:- Guna: Laghu, Ruksha	Rasayana, Vrushya Shothahar Mutrajanan Vishaghna

mahakashay are known for their immunomodulatory, antioxidant, etc. properties. They can be used as rasayan therapy as they are mentioned in vayasthapan mahakashay itself, i.e., to maintain youthfulness and prevent ageing. these drugs can be used singly or combined to prevent a disease or afterwards to improve health conditions.

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Critical Study Of Manuscript Vaidyaksaar Sangrah (MSS)

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Introduction : "Manus= Hand", "Script= Any written document"

Thousands of years ago the information of knowledge was written on leaves or bark of some plants (i.e., palm leaves, Birch bark), stones, metal surface, wooden sheets they can be called as "Manuscript" because they were hand written.

When we look back in the history of Ayurveda, knowledge was exchange in the form of "Guru Shishya" tradition which was initially oral tradition, oral tradition of knowledge in ancient time gradually come in form of manuscripts. It has significant, scientific, historical and aesthetic value. Manuscripts are originally hand written documents dating at least seventy-five years back. Manuscripts are found in hundreds of different languages and scripts. Often, one

language is written in number of different scripts. For example, Sanskrit in Oriya script, Devanagari script and other scripts.

The ancient manuscripts have a link between the past and present, and it is still available to us in the manuscript form.

Vaidyaksaar sangrah (MSS) is one of the unpublished MSS. It was written by "Harshakirti Suri". It is in Sanskrit with Hindi/Marwadi commentary.

Vaidyaksaar sangrah (MSS) contain compilation of various formulations (i.e., Churna's).

As in the description of MSS, it forms the 2nd chapter (Churnadhikara) of Yogachintamani.

Keywords : MS Vaidyaksaar sangrah

Objective : 1) To study Vaidyaksaar sangrah MSS (Churnadhikar). 2) To compare MSS

formulations (Churna's) with Yogachintamani.

Material and Methods :

Material : 1) MSS Vaidyaksar sangrah (Churnadhikar). 2) Yogachintamani.

Methodology : 1) Unpublished MS Vaidyaksar sangrah was collected from Govt. MSS Lib, Bhandarkar Oriental Research Institute, Pune. 2) All formulations (Churna's) described in MSS were compared with Yogachintamani 2nd Adhyay.

Observation : 1) About the MSS:

1) MSS found and collected from Govt. MSS. Lib, Bhandarkar Oriental Research Institute, Pune. Vol. 16, No.- 256. 2) No. :- 547/1892-95. 3) Size :- 13 in by 6 4/5 in. 4) Extent :- 12 leaves, 15 lines to a page, 45 letters a line.

5) Description :- • Country paper

- Devanagari characters • Hand writing good
- Topic headings, topic endings and Colophons are tinged with red pigment.
- Text is interspersed with Hindi version.
- The MSS forms the 2nd (churnadhikara) of Yogachintamani. • Paper is old, musty with worn out. • The name Vaidyaksar sangrah given in the last colophon is a misnomer. Its name is Vaidyaksaroddhar by me.

6) Age :- Appears to be old.

7) Author :- Harshakirti Suri.

2) Comparison of MSS with Yogachintamani

	Vaidyaksar Sangrah	Yogachintamani
Total Churna	51	53
Similar Churna	50	50
Different Churna	1 (Vyoshadi Churna)	3 (Pippalyadi Churna, Kilakadi Churna, Shatyoga Churna)

Total number of formulations in MSS were 51. Total number of formulations in Yogachintamani were 53.

Similar churna's in both MSS and Yogachintamani were 50. And they are as follows:-

Kumkumadi Churna	Trikutadi Churna
Lavangadi Churna	Shatyoga Churna
Talishadi Churna	Kayfaladi Churna
Gaganayas Churna	Vip Churna
Sitopaladi Churna	Narayan Churna
Shrikhandadi Churna	Trilavanadi Churna
Eladi Churna	Ksharamrut Churna
Eladi Churna	Amlavetas Churna
Trijatadi Churna	Laghugangadhar Churna
Panchanimba Churna	Bruhatgangadhar Churna
Sudarshan Churna	Kapithastak Churna
Shodashag Churna	Yavanyadi Churna
Aristhadi Churna	Dadimasthatak Churna
Shrungyadi Churna	Vachadi Churna
Lavanbhaskar Churna	Eladi Churna
Vajjakshar Churna	Lavangadi Churna
Vidlanadi Churna	Eladi Churna
Sardradi Churna	Jatapatradi Churna
Hingwadi Churna	Dantamasi Churna
Hingupanchak Churna	Bhrungrajadi Churna
Hingutrevi Churna	Sarswatadi Churna
Tuvaradi Churna	Trifaladi Churna
Sansha Churna	Amalakadi Churna
Sunthradi Churna	Bruhatlavangadi Churna
Ajamodadi Churna	Chaturjatadi Churna

Different formulations in

1) MSS : Vyoshadi Churna is mention in MSS and not in Yogachintamani

2) Yogachintamani :

- a) Pippalyadi Churna
- b) Kilakadi Churna
- c) Shatyoga Churna

These formulations are mentioned in Yogachintamani and not in MSS.

Discussion :

Name of the Author of MSS is "Harshakirti Suri". They were resident of "Nagpuri". The period of MSS is not explained.

Yogachintamani was written by Author "Harshakirti Suri". Yogachintamani divided in Seven Adhyayas namely 1st Pakadhikar; 2nd Churnadhikar; 3rd Gutikadhikar; 4th Kwathadhikar; 5th Ghrutadhikar; 6th Tailadhikar; 7th Mishradhikar (Rasaprakaran, lepa, malaham).

Highlights from MSS Vaidyaksar sangrah : Author of MSS mention some specifications like Rogadhikara, Anupana, Matra, Kala, Kalpa Kalpana, Pathabheda etc.

A) Rogadhikara : In MSS author stated some specific Rogadhikara of some formulation. Those are as follows -

- 1) Sangrahani : Kumkumadi Churna.
- 2) Agni vikara : Talisadi Churna.
- 3) Kasa vikara : Talisadi Churna, Gaganayas Churna, Shrikhandadi Churna.
- 4) Shwas vikara : Gaganayas Churna, Shrikhandadi Churna, Shrungyadi Churna.
- 5) Aam vikara : Eladi Churna.
- 6) Kushta vikara : Panchanimba Churna.
- 7) Jwar vikara : Shudarshan Churna, Shodashag Churna, Aristhadi Churna.
- 8) Udar vikara : Lavanbhaskar Churna, Vipha Churna.
- 9) Atisar vikara : Laghugangadhar Churna.
- 10) Prameha vikara : Eladi Churna, Lavangadi Churna.
- 11) Chardi vikara : Eladi Churna.
- 12) Ajirna vikara : Vidalavanadi Churna.
- 13) Udar Kurumi vikara : Vachadi Churna.
- 14) Aruchi vikara : Vyosadi Churna
- 15) Dantapida vikara : Jatpatradi Churna
- 16) Buddhi vruddhi : Sarswatadi Churna
- 17) Kayakalpa : Bhrungarajadi Churna.

B) Anupana : In MSS author stated some specific Anupana of some formulations. Those are as follows -

- 1) Ushnodak : Shrungyadi Churna, Panchanimba Churna, Hingutrevi Churna, Tuvardi Churna, Sansha Churna, Sunthradi Churna, Ajamodadi Churna, Vipha Churna, Narayan Churna, Vyosadi Churna,

Ksharamrut Churna, Vachadi Churna.

2) Madhu : Vajjakshar Churna, Kayafaladi Churna, Eladi Churna, Sarswatadi Churna, Bruhatgangadhar Churna.

3) Sarpi : Panchanimba Churna, Sardradi Churna, Hingwasthadi Churna, Sarswatadi Churna.

4) Madhu-Sarpi : Sitopaladi Churna

5) Sharkara : Kumkumadi Churna, Lavangadi Churna, Eladi Churna, Bhrungarajadi Churna.

6) Yava kwath : Tuvardi Churna, Narayan Churna.

7) Khadir twak siddha jala : Panchanimba Churna.

8) Eranda Tail : Vipha Churna.

9) Tandulodak : Bruhatgangadhar Churna, Eladi Churna.

10) Gomathit takra : Laghugangadhar Churna, Narayan Churna

11) Gomastu : Vyosadi Churna, Narayan Churna

12) Madya/ Sura/ Aasav/ Dadhi : Narayan Churna

13) Kulatha Kwatha : Narayan Churna

C) Kala : In MSS author stated some specific Kala of some formulations. Those are as follows -

1) Prabhat Kala : Kumkumadi Churna, Bruhatlavangadi Churna, Gaganayas Churna, Panchanimba Churna, Aristhadi Churna.

2) Sandhya Kala : Bruhatlavangadi Churna.

3) Nisha Kala : Kumkumadi Churna.

4) Suryagrahan Kala : Jyotishmati tail

5) Bhojan purva : Hingwasthadi Churna

6) Annadou : Sardradi Churna

7) Bhojanante : Kumkumadi Churna

D) Matra : In MSS author stated some specific Kala of some formulations. Those are as follows -

1) Karsha Matra : Kumkumadi Churna, Bruhatlavangadi Churna, Gaganayas Churna, Panchanimba Churna, Jyotishmati Tail.

2) Ardha karsha Matra : Lavangadi Churna, Vajjakshar Churna.

3) Bidalpada matra : Shrikhandadi Churna.

E) Pathabheda : In MSS author stated some Pathabheda of some formulations those are as follows -

1) Two pathabheda stated in : Lavangadi Churna, Talishadi Churna, Vachadi Churna, Eladi Churna, Jatpatradi Churna,.

2) Five Pathabheda stated in : Eladi Churna, Sarswatadi Churna.

F) Kalpa Kalpana : In MSS author stated some other Kalpana (preparations) of some formulations those are as follows -

1) Gutika Kalpana : Eladi Churna, Kayfaladi Churna.

2) Tail Kalpana : Jyotashmati tail.

Conclusion -

It concludes that in MSS there are total 51 formulations (Churna) are described out of

which 50 formulations are shows similarities with formulations which are stated in Yogachimntamani. One formulation i.e., Vyosadi Churnais not stated in Yogachintamani.

Formulations described in MSS with specific kind of Rogadhikara, Anupana, Matra, Kala, Kalpa Kalpana, Pathabheda. So it is useful to enhance the effect of treatment.

Reference -

1) Descriptive catalogue of Govt. collection of Manuscripts deposited at Bhandarkar Oriental Research Institute, Pune vol.16, no. 256

2) MSS Vaidyaksar sangrah, page no. 1A to 11B.

3) Khemraj S., 'Yogachintamani, Mathrurimanjusha - bhashateeka sahit', Shri Vyankateshwar steam press Mumbai, Print 1839, page no.55 to 79.



Mental Health And Yoga

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Prize winner of Essay Competition, (Yoga Related Online Competitions - 2021)

मन करा रे प्रसन्न ।
सर्व सिद्धींचे कारण ॥
संत तुकाराम महाराज

“Conquer your mind and you will conquer everything.”, said Tukaram, a 17th century Sant and famous Marathi poet. A healthy mind leads to progress and prosperity in life. Health of the mind is as important as the body. That's why WHO included the word 'mental' in their definition of health. But long ago our ancient physician and surgeon Acharya Sushruta had included the term “mana” while describing health.

समदोषः समाग्निश्च समधातुमलक्रियः।
प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥

Su.Su.15/41

Health is a state of balanced dosha

(humours), agni (digestive fire) in equilibrium, seven dhatu, mala in a balanced state as well as a fresh and awakened soul, mind and all sense in a proper state is called a complete healthy person. But nowadays there is an increase in psychosomatic disorders. In India according to the National Institute of Mental Health (NIMH), the prevalence of schizophrenia, a severe mental disorder, is prevalent among 1.1 per cent of the total population while the overall lifetime prevalence rate of mental disorder is 10-12 per cent. In the present era of COVID-19 pandemic, the psychological impact to date is elevated rates of depression, anxiety, insomnia, dementia, anger, stress, loneliness, self-harm or suicidal behaviour up to 18.1%. This is a serious issue that we should look into.

Yoga, an ancient cultural heritage of India, understands health and well-being as a dynamic continuum of human nature and not a mere 'state' to be attained and maintained. Yoga is not merely doing asanas in the studio but is the ashtanga yoga (eight-way of lifestyle). Yoga conceptualises the human being as a multi-layered, conscious being, possessing three bodies or sharira (sthula-gross, sukshma -subtle and kaarana -causal) and having a five-layered existence (pancha kosha) consisting of our anatomical, physiological, psychological, intellectual and universal existential layers. Yoga as a way of conscious living that enables the individual to attain and maintain a dynamic sukha sthanam that may be defined as a dynamic sense of physical, mental and spiritual well-being. The Bhagavad Gita defines Yoga as samatvam meaning thereby that yoga is a harmonious and balanced state of equanimity or equipoise at all levels. This is a perfect state of dynamic wellbeing wherein physical homeostasis, emotional balance and mental equanimity manifest in harmony.

This qualitative aspect of health is something that Yoga and traditional Indian systems of medicine have considered important for thousands of years. We can even gain unexcelled happiness, mental comfort, joy and satisfaction by practising contentment, santoshat anuttamah sukha labhah– Yoga Darshan II: 42).

Qualities of a mentally healthy person : As per above, Acharya Sushruta has described the characteristics of a healthy person.

Some of the prerequisite qualities of a mentally healthy person (stitha prajna) are enumerated in the Bhagavad Gita as follows: Beyond passion, fear and anger (veeta raga bhaya krodhah–BG II.56), devoid of possessiveness and egoism (nirmamo nirahamkarah- BG -II.7), firm in understanding and bewildered (sthira buddhir asammudhah

–BG – V.20), engaged in doing good to all creatures (sarva bhutahiteratah– BG V.25), friendly and compassionate to all (maitrah karuna eva ca– BG XII.13); and pure hearted and skilful without expectation (anapekshah sucir daksah– BG XII.16).

The central theme of Yoga is the golden mean (yukta), finding the middle path, a constant search for moderation and a harmonious homoeostatic balance. Proper practice and living of the yogic principles produce an inner balance that gives stability and calm even in the midst of chaos. This ancient science shows its adherents a clear path to the “eye of the storm”.

Role of Yoga for mental health and wellbeing :

Role to maintain psycho-physical harmony : Asana-s (static postures), kriya-s (systematic and rational movements), mudra-s (seals of neuromuscular energy) and bandha-s (locks for neuromuscular energy) gently stretch and strengthen the musculoskeletal system which improves mobility and flexibility of the different joints and groups of muscles. They also improve systemic functions such as respiration, circulation, metabolism, digestion and elimination. A general sense of health and well-being is also promoted by these aspects of Yoga that help release feel good hormones like endorphins and enkephalins.

Role to balance emotional volatility : Swadhyaya (introspective self-analysis), pranayama (breathing techniques for control of vital energy), pratyahara (sensory withdrawal), dharana (intense concentration), dhyana (meditation oneness) and bhajana (devotional music) stabilize emotional turmoil and relieve stress and mental fatigue. They bring about an excellent sense of emotional balance that is vital for good health.

Development of appropriate psychological attitudes : Yoga encourages us to step back and take a meta-cognitive, objective view of our habitual patterns of behaviour and

thoughts. This enables us to cope better with situations that normally put our bodies and minds under strain. Patanjali emphasizes the abhyasa (relentless positive self-effort) and vairagya (dispassionate attitude) along with ishwara pranidhana (acceptance and humility of the universal plan). He provides an antidote to the stress pandemic by suggesting a change in our inner perspective through pratipaksha bhavanam (the adoption of the contrary attitudes in the face of negativities). He advises us to develop clarity of mind (chitta prasadanam) through adoption of four conscious attitudes: namely maitri (friendliness towards those who are at peace with themselves), karuna (compassion for the suffering), mudita (cheerfulness towards the virtuous) and upekshanam (indifference and avoidance of the evil).

Relaxation, contemplation and meditation :

There are a great many Jnana Yoga and Raja Yoga techniques of relaxation and visualization that are useful. Other practices such as trataka (concentrated gaze), pranayama, pratyahara, dharana as well as dhyana may also be utilized. Relaxation is a

central element in Yoga as it is the body's way of recharging its cells and helps to ease physical, emotional and mental tensions. We can facilitate our healing when we are relaxed. We often unintentionally retard our inherent healing mechanisms when we are tense and uptight. The Choice is ours to make!

Yoga is the original mind-body medicine and is one of the greatest treasures of the unique Indian cultural heritage. As both an art and science it has a lot to offer humankind in terms of an understanding of both the human mind as well as all aspects of our multilayered existence. Yogic lifestyle, Yogic diet, Yogic attitudes and various Yogic practices help man to strengthen himself and develop positive health thus enabling him to withstand stress better. This Yogic "health insurance" is achieved by normalizing the perception of stress, optimizing the reaction to it and by releasing it effectively through various practices. Yoga is truly a wholesome and integral science of life that deals with multidimensional aspects of health in both the individual and society.



Review Article On Use Of Charakokta Shukrajanana Mahakashaya In Male Infertility

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Introduction - According to Ayurveda the Sharira (human body) is made of seven dhatus i.e. rasa (fluid), rakta (blood), mamsa (muscles), meda (fat), asthi (bones), majja (marrow) and shukra (semen). Rakta gets formed from rasa first then next the mamsa, from mamsamedas get formed, from medasasthi gets formed next the majja and from majja, Shukra get formed. Shukradhatu is the 7th and the last dhatu made in the body. Hence, we can say Shukradhatu is Sara

(essence) of all the dhatus; it is well spreaded all through the body. The Shukradhatu according to modern concepts can be understood as the sexual power, the ejaculation, the erectile strength, the quality of sperms the semen or we can say overall reproductive strength of the person. The action of Shukradhatu in the human body is regeneration of species. Any vitiation in the Shukradhatu affects this action. Thus, hampering the progeny. Nowadays, due to

lifestyle as well occupational hazards Shukradhatu gets affected. Acharya Charaka has described “Shukrajanana mahakashaya” in Sutrasthana forth Adhyaya. It is compilation of 10 drugs which helps in generation of Shukradhatu and also helps in maintaining the product Shukradhatu stage in the body. Many factors are involved in the generation of Shukradhatu. Acharya Charaka has been summarized 500 kashayas in 50 mahakashayas. Under the 50 mahakashaya, all classes of mahakashaya are mentioned that cures various disease or help contribute to positive health. Acharya Chakrapani has analysed it more. While doing this grouping of 10 drugs, the name which has been given to that particular Mahakashayagana also denotes its characteristics, e.g. The Mahakashaya which has Shukrajanana property is termed as ‘Shukrajananamahakashaya’. Likewise there is a prescription of a group dravyas named “Shukrajananamahakashaya” There is a group

of 10 drugs which are quoted under the Shukrajanana Dashemani or Shukrajanana mahakashaya by Acharya Charaka and Vrudha Vagbhata. Sensing the need for their identification, in the present study their Pharmacognostical details are revealed.

Objective Of The Study

- 1) To study the terms Shukra, Shukrajanana from ayurvedic literature.
- 2) To review the Ayurvedic Shukrajanana Mahakashaya mentioned in Charakasamhita.

Materials And Methods -

- 1) All texts available in the modern and Ayurvedic literature were reviewed.
- 2) Database available after net surfing, modern text and various research articles were also reviewed.
- 3) Available information on medicinal uses and chemical constituents/properties of plants were compiled from relevant sources.

Review Of Literature -

Table 1 : Drugs mentioned in Shukrajanana Mahakashaya

Sr. No	Drug name	Rasa	Vipak	Veerya	Guna	Doshaghanta	Action	Therapeutic use
1	Jeevak	Madhura	Madhura	Sheeta	Picchil, snigdha	Vata, pita	Spermopiotic	Seminal weakness
2	Rishabhaka	Madhura	Madhura	Sheeta	—	Vata	Spermopiotic	Increase sperm count
3	Kakoli	Madhura	Madhura	Sheeta	Guru, snigdha	Vata, pita	Spermopiotic, sexual stimulant	Burning sensation
4	Ksheerkakoli	Madhura	Madhura	Sheeta	Guru	Vata, pita	Spermopiotic	Seminal weakness, General disability
5	Madgaparni	Madhura	Madhura	Sheeta	Laghu, ruksha	Tridosha shamaka	Spermatogenic	Oligospermia
6	Mashparni	Madhura, Tikta	Madhura	Sheeta	Laghu, snigdha	Vata, pitta	Sprmaogenic	Oligospermia
7	Meda	Madhura	Madhura	Sheeta	Guru	Vata, pita	Spermopiotic	Oligospermia
8	Jatila	Tikta, Kashay, Madhura	Katu	Sheeta	Laghu, snigdhu	Tridosha shamak	Laxative	Infertility
9	Vrudharuha	Madhur, Tikta	Madhur	sheeta	Guru, Snigdha Mrudu	Vata, Pitta Shamak	Spermatogenic	Increase Sperm Count
10	Kuling	Tikta, Katu Kashaya	Katu	Ushna	Laghu Ruksha Teekshna	Kapha Vata Shamak	Spermaopiotic	Seminal wealness

treatment of KsheenaShukra i.e. in Azoospermia and Oligospermia cases.

● शुक्रगुण =

१) स्पटिकाभद्रवस्निग्धमधूरंमधुगंधीवशुक्रम।...सु.शा. २

२) स्निग्धंघनं पिच्छिलं चमधुरं अविदाही च।

रेतः शुद्धं विजानीयात्।... च.वि. ३०

Shukra (semen) describes as Spatikabha (clear transparent like a crystal), drava (liquid), snigdha (unctuous), madhura (sweet in taste) and madhugandhi (having the smell of honey), some Acharya describe as resembling oil of sesame and kshudra (honey). Shukra is saumya (cold in potency), shita (white), snigdha (unctuous) bestows strength and nourishment to the body, it is the seed for the embryo, essence of the body and foremost seat of life.

Defination Of Mahakashaya

महाकषया इति दशसंख्याच्छिन्नस्यैककार्यकरणतः संज्ञायदवक्ष्यति दशमनिजीवनीयानीत्यादिना। च.सू. ४/६ (चक्रजटिका)

It is the collection of ten medicinal plants which are indicated for one vyadhi together महान्तश्च ते कषयाः महाकषयाः । अ.सं.सू. १५/१ (इंदुटिका)

The dravyas which are considered as the best for the treatment of a particular vyadhi are collectively known as 'Mahakashaya'.

Defination Of Shukrajanana

शुक्रजनन = यस्मात् शुक्रस्य वृद्धिः स्यात् शुक्रलहीतदुच्यते।

यथा अक्षं गंधामुशलीशर्करा च शतावरी । शा.सं.पू.खं. ४/१५

Shukrajanana Mahakashaya -

जीवकऋषभककाकोलीक्षीरकाकोलीमुद्गपर्णीमेदावृद्धीरुहाजटिला

कुलिंगा इति दशमनिशुक्रजननानि भवन्ति। च.सू. ४/१९

Jeevak, Rishabhak, Kakoli, Ksheerkakoli, Mudgaparni, Mashparni, Meda, Vriddharuha, Jatila and Kulinga.

(See Table 1 : Drugs mentioned in Shukrajanana Mahakashaya)

Conclusion - All these Dravyas not only increase Shukra Dhatu but also during the formation of Shukra Dhatu, they maintain all previous Dhatu, thus also possess Jeevaniya (Enlivening, anti-ageing) property. None of the drugs of above Dravyas have been identified correctly so far (Except Mudgaparni and Meda). Spurious drugs are being sold in their name by traders. From above explanation we have taken majority of Acharya's opinions with recent researchers opinion for their botanical identity. More research should be carried on this basis. This paper also suggests that any classical formulation ought to be made after thorough study and analysis of classical text and proper interpretation should be made. Then drugs written should be botanically identified and formulation prepared in accordance with method written in classics.

References - 1) charak samhita sutrastan shadvirechan shatashriti adhya shlok no 11.

2) Shurut samhita shariratan shukrashonit shudhi sharir.



टिळक आयुर्वेद महाविद्यालयातील शालाक्यतंत्र विषयाच्या प्राध्यापक व विभाग प्रमुख डॉ. संगीता साळवी ह्यांनी आयुर्वेदाच्या शैक्षणिक क्षेत्रात शालाक्य विषयात केलेल्या भरीव कार्याची दरवर्षी घेवून आयुर्वेद टिचर्स असोसिएशनने त्यांना २०२१ चे "नॅशनल टिचर्स अवॉर्ड" जाहीर केले. सदर पुरस्कार त्यांनी दि. १६/८/२०२१ रोजी राष्ट्रीय परीषदेनिमित्त झालेल्या समारंभात सन्मानपूर्वक स्विकारला.

राष्ट्रीय शिक्षण मंडळ, टिळक आयुर्वेद महाविद्यालय व आयुर्विद्या मासिकाच्या वतीने डॉ. संगीता साळवी ह्यांचे हार्दिक अभिनंदन व शुभेच्छा.

प्रा. डॉ. संगीता संतोष साळवी
"नॅशनल टिचर्स अवॉर्ड" च्या मानकरी

अभिनंदन !



डॉ. संगीता साळवी अवॉर्ड घेताना.

imparted the training.

- 1) Dr. N. V. Borse 2) Dr. Padmanabh Keskar
3) Dr. Sanjay Bhagali 4) Dr. Abhay Inamdar

Following Topics were covered in the workshop-Basic life support, Airway Management and emergency medical case scenario and its management and ECG monitoring.

In this Workshop about 102 Participants actively participated. From other Institutes also participants showed immense response for registration. (Bharati Ayurved college, SSAM Hadpasar, Ashtang Ayurved college)

Programme Coordinator Dr. Rashmi Bhise Introduced all the faculties to the participants;

Chief faculty Dr. Padmanabh Keskar began the workshop. There was only one station where Basic life support with Airway management & emergency with medical case scenario which was conducted by Dr. Padmanabh Keskar and Dr. N. V. Borse along with Dr. Abhay Inamdar. Second session was conducted by Dr. Sanjay Bhagali.

At the end of workshop a small Valedictory Function was arranged. Patron of A.I.M.S. and Director of C.P.G.S.& R.A. Dr. D. P. Puranik congratulated the organizing Team and all the participants to make the workshop a great success. Vote of thanks was proposed by Dr. Rashmi Bhise.



Prof Dr. Minakshi Ashok Randive Passes Ph. D (Ayu.)

Congratulations!

The Thesis title - To observe Effects of Anuloma-Viloma Pranayama on Lung Functions with the Help of spirometric Readings "Submitted by Prof. Dr. Minakshi Randive for the degree of " Doctor of Philosophy" in M.U.H.S. has been accepted by University and has declared her Eligible for The Award of degree of Ph.D. Dr. Randive completed her Thesis work under the guidance of Dr. Nandini D. Dhargalkar.



Rashtriya Shikshan Mandal, Centre for Post Graduate studies and Research in Ayurved of Tilak Ayurved Mahavidyalaya and Ayurvediya Masik Samiti Congratulates Dr. Minakshi Ashok Randive for this triumphant success.

Dr. Asmita Uday Jadhav gets First Ph. D. (Ayu.)

The Thesis title - "A comprehensive study of Satap (Ruta Graveolens linn) and its Efficacy in Kashtartav (Primary Dysmenorrhea), submitted by Prof. Asmita Uday Jadhav for the degree of " Doctor of philosophy in MUHS. has been accepted by University and has declared her Eligible for the Award of degree of Ph. D. (Ayu.). Dr. Jadhav completed her Thesis work under the Guidance of Dr. Apoorva M. Sangoram at Research Institute of Health Sciences.



Rashtriya Shikshan Mandal, RIHSM, and Ayurvediya Masik Samiti and Tilak Ayurved Mahavidyalaya congratulate Dr. Asmita U. Jadhav for this Triumphant Success.

श्री. प्रसाद गोरखनाथ वाघमोडे यास "सर्वोत्कृष्ट स्वयंसेवक" पुरस्कार

अभिनंदन !

टिळक आयुर्वेद महाविद्यालयातील विद्यार्थी श्री. प्रसाद गोरखनाथ वाघमोडे यास राष्ट्रीय सेवा योजनेचा सन २०२०-२१ साठी राज्यस्तरीय "सर्वोत्कृष्ट स्वयंसेवक" पुरस्कार प्राप्त झाला आहे. पुरस्काराचे स्वरूप स्मृतिचिन्ह व रोख रक्कम रु. २०००/- असे आहे. श्री. प्रसाद वाघमोडे यांनी महाराष्ट्र आरोग्य विज्ञान विद्यापीठाचे वैद्यकीय प्रतिनिधीत्व केले होते. सन २०१८-१९ मध्ये श्री. आकाश देशमुख या विद्यार्थ्यास हा पुरस्कार प्राप्त झाला. तर मागील वर्षी सन २०१९-२० मध्ये कु. पूजा पंढरपुरे या विद्यार्थिनीस हा मानाचा पुरस्कार प्राप्त झाला होता. सलग ३ वर्षे "उत्कृष्ट स्वयंसेवक" हा राज्यस्तरीय पुरस्कार विद्यार्थ्यास मिळणारे टिळक आयुर्वेद महाविद्यालय एकमेव आहे. डॉ. ऐश्वर्या मंदार रानडे ह्यांचे मार्गदर्शन श्री. प्रसाद वाघमोडे ह्यांना लाभले होते.



टिळक आयुर्वेद महाविद्यालय व आयुर्विद्या मासिक समिती ह्यांचेतर्फे श्री. प्रकाश वाघमोडे ह्यांचे हार्दिक अभिनंदन व शुभेच्छा.

टिळक आयुर्वेद महाविद्यालय, पुणे
राष्ट्रीय सेवा योजना व द्रव्यगुण विभाग आयोजित
वृक्षारोपण २०२१

डॉ. मधुरा कुलकर्णी,

कार्यक्रम अधिकारी, राष्ट्रीय सेवा योजना

टिळक आयुर्वेद महाविद्यालयाच्या राष्ट्रीय सेवा योजना व द्रव्यगुण विभागातर्फे वृक्षारोपणाचा कार्यक्रम दि. ३ ऑगस्ट २०२१ रोजी महाविद्यालयाच्या वनौषधि उद्यान व वसतिगृह प्रांगणात आयोजित करण्यात आला होता. या कार्यक्रमासाठी महाविद्यालयाचे प्राचार्य डॉ. सदानंद देशपांडे, डॉ. मिहीर हजरनवीस (उपप्राचार्य), डॉ. इंदिरा उजागरे (उपप्राचार्य), डॉ. अपूर्वा संगोराम (विभागप्रमुख, द्रव्यगुण विभाग), डॉ. मधुरा कुलकर्णी (कार्यक्रम अधिकारी, NSS) डॉ. जयदीप गांगल (सह-कार्यक्रम अधिकारी, NSS), डॉ. अस्मिता जाधव (सह-कार्यक्रम अधिकारी, NSS), डॉ. बोरसे (क्रिडा अधिकारी) तसेच महाविद्यालयातील सर्व अध्यापक, राष्ट्रीय सेवा योजनेचे स्वयंसेवक व विद्यार्थी उपस्थित होते.

याप्रसंगी महाविद्यालयाचे प्राचार्य डॉ. सदानंद देशपांडे यांच्या हस्ते सीता अशोक या दुर्मिळऔषधी वृक्षाची लागवड करण्यात आली. डॉ. सदानंद देशपांडे यांनी वृक्षसंवर्धन व त्यांचे संगोपन याविषयी बहुमूल्य मार्गदर्शन केले. यावेळी अन्य औषधी व फुलझाडांची लागवड डॉ. मिहीर हजरनवीस, डॉ.



वृक्षारोपण प्रसंगी रोपांचे वाटप करताना, डावीकडून-
डॉ. अपूर्वा संगोराम, डॉ. सदानंद देशपांडे, डॉ. सरोज पाटील.

इंदिरा उजागरे, डॉ. अपूर्वा संगोराम, डॉ. मधुरा कुलकर्णी व महाविद्यालयातील सर्व उपस्थित अध्यापकांनी NSS स्वयंसेवकांच्या मदतीने केली. राष्ट्रीय सेवा योजनेच्या स्वयंसेवकांनी तयार केलेली तुळस, गुडूची, सारिवा अशा औषधी वनास्पतींची ३६ रोपे उपस्थित अध्यापकांना वाटण्यात आली.

कार्यक्रम यशस्वी करण्यासाठी महाविद्यालयाचे प्राचार्य डॉ. सदानंद देशपांडे तसेच द्रव्यगुण विभाग प्रमुख डॉ. अपूर्वा संगोराम यांचे मोलाचे मार्गदर्शन लाभले. कार्यक्रमासाठी खड्डे खणणे, रोपे तयार करणे इ. कामांसाठी महाविद्यालयाचे माळी श्री. गटलु बागुल व श्री. सुधाकर मोरे यांनी मदत केली.



सीता अशोक या दुर्मिळ वृक्षाची लागवड करताना
प्राचार्य, डॉ. सदानंद देशपांडे.



वृक्षारोपण २०२१ प्रसंगी उपस्थित महाविद्यालयाचे अध्यापक, राष्ट्रीय सेवा योजनेचे विद्यार्थी व माळी.

आयुर्वेद रसशाळा - ८६ वा वर्धापन दिन - (१ ऑगस्ट २०२१)

डॉ. सुहास कुलकर्णी, जनरल मॅनेजर

राष्ट्रीय शिक्षण मंडळाची घटक संस्था असलेल्या आयुर्वेद रसशाळेचा ८६ वा वर्धापन दिन २ ऑगस्ट २०२१ रोजी साजरा करण्यात आला. आयुर्वेद रसशाळा सभागृहामध्ये पार पडलेल्या कार्यक्रमास ज्ञानप्रबोधिनी संस्थेचे संचालक **मा. डॉ. गिरीश बापट** प्रमुख पाहुणे म्हणून उपस्थित होते. राष्ट्रीय शिक्षण मंडळाचे अध्यक्ष **डॉ. दिलीप पुराणिक** हे कार्यक्रमाचे अध्यक्ष होते. आयुर्वेद रसशाळेचे अध्यक्ष **डॉ. र. ना. गांगल**, आयुर्वेद रसशाळा फाउंडेशनचे चेअरमन **डॉ. वि. वि. डोईफोडे**, राष्ट्रीय शिक्षण मंडळाचे सचिव **मा. डॉ. राजेंद्र हुपरीकर** उपस्थित होते व राष्ट्रीय शिक्षण मंडळाच्या नियामक मंडळाचे मान्यवर सदस्य उपस्थित होते.

मोजक्या व्यक्तींच्या उपस्थितीमध्ये झालेल्या कार्यक्रमात कोविड १९ च्या सर्व नियमांचे पालन करण्यात आले.

कार्यक्रमाची सुरवात धन्यंतरी स्तवन व पूजनाने करण्यात आली. डॉ. र. ना. गांगल यांनी उपस्थितांचे स्वागत केले व प्रस्तावना स्वरूपात आयुर्वेद रसशाळेच्या आजपर्यंतच्या प्रवासाचा आढावा घेतला.

आयुर्वेद रसशाळेच्या कामकाजाच्या दिवसांमध्ये सर्वाधिक

उपस्थिती असणाऱ्या श्री. सुनील भालेराव, श्री. प्रदीप आल्हाट, सौ. उमा खांबे, सौ. सिंधु दिघे या कामगारांचा तसेच कर्मचाऱ्यांमध्ये श्री. निलेश कुलकर्णी यांचा सत्कार मा. डॉ. गिरीश बापट यांचे हस्ते करण्यात आला. त्यानंतर मा. डॉ. गिरीश बापट यांनी मनोगत व्यक्त केले. प्रत्येक कामगार व कर्मचारी याने कर्मयोगी बनून कामावर निष्ठा ठेऊन काम केल्यास संस्थेची भरभराट होते त्याप्रमाणे आयुर्वेद रसशाळेची भरभराट होवो ही आशा त्यांनी व्यक्त केली.

आयुर्वेद रसशाळेच्या कामगार व कर्मचाऱ्यांमधील श्री. परशुराम नरे, श्री. राहुल कुडापणे, सौ. सुनंदा खुडे, सौ. ज्योती कोठावळे या कामगारांचा गुणवंत कामगार म्हणून व कर्मचाऱ्यांमध्ये सौ. वैशाली कोडीतकर यांचा गुणवंत कर्मचारी म्हणून सत्कार डॉ. दि. प्र. पुराणिक यांचे हस्ते करण्यात आला.

आयुर्वेद रसशाळेच्या सर्व विभागांमध्ये सर्वात उत्तम विभाग म्हणून स्टोअर विभागाची निवड करण्यात आली. या विभागास डॉ. दि. प्र. पुराणिक यांचे हस्ते पुरस्काराने गौरवण्यात आले. पुरस्काराचा स्वीकार स्टोअर विभागातील डेप्युटी मॅनेजर श्री. मिलिंद आवटे यांनी केला.



प्रमुख अतिथी - डॉ. गिरीश बापट मार्गदर्शन करताना चित्रात उजवीकडून- डॉ. डोईफोडे, डॉ. हुपरीकर, डॉ. पुराणिक, डॉ. गांगल

प्रमुख अतिथी,
डॉ. गिरीश बापट
यांच्या सत्कार प्रसंगी -
चित्रात उजवीकडून -
डॉ. डोईफोडे, डॉ. हुपरीकर,
डॉ. गिरीश बापट, डॉ. गांगल,
डॉ. पुराणिक.





डॉ. पुराणिक यांच्या हस्ते गुणवंत कामगार पारितोषिक स्विकारताना श्रीमती ज्योती कोठावळे



समारंभाचे अध्यक्ष, डॉ. पुराणिक यांच्या सत्कार प्रसंगी - चित्रात उजवीकडून - डॉ. गिरीश बापट, डॉ. पुराणिक, डॉ. गांगल.



डॉ. पुराणिक यांच्या हस्ते उत्तम विभाग पारितोषिक स्विकारताना श्री. मिलींद आवटे

त्यानंतर डॉ. दि. प्र. पुराणिक यांनी मनोगत व्यक्त केले. आयुर्वेद रसशाळेच्या भविष्यातील वाटचालीस तसेच नूतनीकरणास त्यांनी शुभेच्छा दिल्या.

आयुर्वेद रसशाळा समितीचे सदस्य डॉ. शेखर घनवट यांनी उपस्थितांचे आभार मानले.

कार्यक्रमाचे सूत्रसंचालन आयुर्वेद रसशाळा समितीच्या सदस्य डॉ. अपूर्वा संगोराम यांनी केले.



आयुर्वेद रसशाळा

अहवाल

National Webinar On Ayurvedic Management Of Post COVID 19

डॉ. सुहास कुलकर्णी, जनरल मॅनेजर

राष्ट्रीय शिक्षण मंडळाची घटक संस्था असलेल्या आयुर्वेद रसशाळेच्या ८६ व्या वर्धापन दिना निमित्त ८ ऑगस्ट २०२१ रोजी **Ayurvedic Management of Post COVID 19** या विषयावर **National Webinar** आयोजित करण्यात आला होता. COVID 19 च्या प्रादुर्भावामुळे Online पद्धतीच्या Webinar मध्ये एकूण १०१ व्यक्तींनी सहभाग घेतला होता.

राष्ट्रीय शिक्षण मंडळाचे अध्यक्ष डॉ. दिलीप पुराणिक हे कार्यक्रमाचे अध्यक्ष होते. आयुर्वेद रसशाळेचे अध्यक्ष डॉ. र. ना. गांगल, आयुर्वेद रसशाळा फाउंडेशनचे चेअरमन डॉ. वि. वि. डोईफोडे, राष्ट्रीय शिक्षण मंडळाचे सचिव डॉ. राजेंद्र हुपरीकर, आयुर्वेद रसशाळा समितीचे सदस्य डॉ. मंदार रानडे उपस्थित होते. तसेच MCIM चे अध्यक्ष डॉ. आशुतोष गुप्ता हे Online उपस्थित होते. प्रमुख पाहुणे व व्याख्याते म्हणून राष्ट्रीय आयुर्वेद विद्यापीठाचे गुरु मा. वैद्य विनय वेलणकर हे Online उपस्थित होते.

कार्यक्रमाचे सूत्रसंचालन डॉ. मंदार रानडे यांनी केले. डॉ. वि. वि. डोईफोडे यांनी प्रास्ताविक करताना आयुर्वेद रसशाळेबद्दल तसेच आयुर्वेद रसशाळेकडून तयार होणाऱ्या औषधांबद्दल माहिती दिली. त्यानंतर डॉ. आशुतोष गुप्ता यांनी आपले मनोगत व्यक्त केले.

वैद्य विनय वेलणकर यांनी COVID 19 च्या प्रादुर्भावबद्दल तसेच आयुर्वेदाच्या दृष्टीकोनातून या व्याधीचा कार्यकारणभाव स्पष्ट केला. त्यांनी स्वतः तपासलेल्या अनेक रुग्णांचे अनुभव व त्यांच्या चिकित्सेसाठी वापरलेली औषधे यांचे सविस्तर विवेचन वैद्य वेलणकर यांनी केले. औषधांच्या जोडीलाच योग, प्राणायाम अशा



डॉ. पुराणिक



वैद्य वेलणकर

इतरही चिकित्सा पद्धतींबद्दल त्यांनी मत व्यक्त केले. व्याधी चिकित्सा वर्णन करण्याबरोबरच COVID 19 पश्चात रुग्णांच्या काळजीबाबतही सविस्तर विवेचन केले. आयुर्वेदाच्या औषधांचे महत्व तसेच या प्रकारच्या व्याधींमधे असलेली आयुर्वेदाच्या औषधांची मर्यादा याबद्दल माहिती दिली. यानंतर त्यांनी उपस्थितांच्या काही प्रश्नांना उत्तरे दिली.

यानंतर डॉ. दिलीप पुराणिक यांनी मनोगत व्यक्त केले. वैद्य वेलणकर यांच्या व्याख्यानाबद्दल त्यांनी स्पष्ट मत व्यक्त केले. वैद्य वेलणकर यांनी या व्याधीचे आयुर्वेदाच्या दृष्टीने केलेल्या विश्लेषणाबद्दल तसेच आयुर्वेदाच्या मर्यादा स्पष्ट केल्याबद्दल समाधान व्यक्त केले. वैद्य वेलणकर यांच्या मार्गदर्शनपर व्याख्याने इतर वैद्यांना या व्याधीची चिकित्सा करताना फायदा होईल अशी आशा त्यांनी व्यक्त केली.

यानंतर डॉ. गांगल यांनी सर्वांचे आभार मानले. विशेषतः वैद्य वेलणकर, डॉ. पुराणिक, डॉ. मंदार रानडे यांचा उल्लेख त्यांनी आभार मानताना केला.



वैद्य श्वेता सेवनकर, एम. डी (आयु)

वैद्य इंदिरा उजागरे, एम. डी (आयु)

अणु तेल



जीवंती

(Leptadenia reticulata)
मधुर-मधुर-शीत
लघु-स्निग्ध
त्रिदोषशमन चक्षुष्य बल्य



वेलची (एला)

(Elettaria cardamomum)
कटु-मधुर-कटु-शीत
लघु रुक्ष कफवातहर
शिरोविरेचक छर्दि-कासहर



अगरु

(Aqualaria agollacha)
कटु तिक्त-कटु उष्ण लघु
तीक्ष्ण अक्षीरोगहर कर्णरोगहर
श्वासघ्न वातानुलोमन



निल कमळ

(Nelumbo nucifera)
मधुर कषाय तिक्त-मधुर-
शीत लघु-स्निग्ध-पिच्छिल
कफपित्तघ्न मेध्य



तमालपत्र (त्वक)

(Cinnamomum zeylanicum)
कटु तिक्त मधुर-कटु-उष्ण
लघु रुक्ष तीक्ष्ण ग्राहि
वातपित्तहर बल्य वर्ण्य कासहर



बला

(Sida Cordifolia)
मधुर-मधुर-शीत लघु
स्निग्ध पिच्छिल वातपित्तहर
बल्य रसायन रक्तपित्तघ्न



उपळसरी (सारीवा)

(Hemidesmus indicus)
मधुर तिक्त मधुर शीत
स्निग्ध गुरु कासघ्न त्रिदोष
शमन श्वासहर दाहप्रशमन

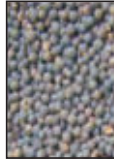


(ग्रंथ पाठ - अष्टांग हृदय संहिता)



श्वेत कमळ

(Nymphaea lotus)
कषाय मधुर तिक्त-मधुर-
शीत लघु-स्निग्ध-पिच्छिल
रक्तपित्तहर तृष्णाहर वर्ण्य



वावडींग (विडंग)

(Embelia ribes)
कटु कषाय-कटु-उष्ण लघु
रुक्ष तीक्ष्ण शिरोविरेचक
अर्धावभेदकनाशक रसायन



दारुहळद साल

(दारुहरिद्रा) (Berberis aristata)
तिक्त कषाय-कटु-उष्ण लघु
रुक्ष नेत्र, कर्ण रोगहर
दीपन पाचन



वाळा (उशीर)

(Vetiveria zizanioides)
तिक्त मधुर-कटु-शीत लघु
रुक्ष पित्तहर पाचन तृष्णानिग्रहण
वर्ण्य छर्दिनिग्रहण दाहप्रशमन



देवदार (देवदारु)

(Cedrus deodar)
तिक्त कटु कषाय-कटु
उष्ण कफ वात हर
कासहर



नागरमोथा (मुस्ता)

(Cyperus rodundus)
तिक्त कटु-कटु-शीत
लघु रुक्ष कफपित्तहर दीपन
पाचन तृष्णाहर ग्राही लेखन



रेणुका बीज

(Vitex agnus)
कटुतिक्त-कटु अनुष्ण
लघु पित्तल, मेध्य



कमळ केशर

(पद्मकेशर)
रक्तस्तंभक वर्ण्य



बेल साल (बिल्व)

(Agle marmelos)
कषाय तिक्त-कटु-उष्ण
लघु रुक्ष वात कफहर ग्राहि



जेष्ठमध (यष्टीमधु)

(Glycyrrhiza glabra)
मधुर-मधुर-शीत गुरु स्निग्ध
त्रिदोषघ्न चक्षुष्य रसायन
केश्य बलवर्णकृत स्वर्च्य मेध्य



दालचीनी (त्वक)

(Cinnamomum zeylanicum)
कटु-तिक्त कषाय-कटु-उष्ण
लघु रुक्ष तीक्ष्ण वात पित्तघ्न
बल्य वर्ण्य कासहर



सालवन (शालीपर्णी)

(Desmodium gangeticum)
मधुर तिक्त-मधुर-उष्ण
गुरु-स्निग्ध त्रिदोषहर बल्य
रसायन वातव्याधिनाशक



पिटवर्ण (पृष्णीपर्णी)
(Uraria picta)
मधुर तिक्त-मधुर-उष्ण
लघु-स्निग्ध त्रिदोषघ्न
दाह तृष्णाहर



डोरली (ब्रुहती)
(Solanum indicum)
कटु तिक्त-कटु-उष्ण
लघु रुक्ष कफवातघ्न
आमदोषहर श्वासहर



कंटकारी (रिंगणी)
(Solanum xanthocarpum)
कटु तिक्त-कटु-उष्ण
लघु रुक्ष तीक्ष्ण
कफवातहर हिक्कानिग्रहण



शतावरी
(Asparagus racemosus)
मधुर तिक्त-मधुर-शीत
गुरु-स्निग्ध वातपित्त
शामक रसायन बल्य नेत्र्य



रक्तचंदन
तिक्त मधुर-कटु-शीत
लघु रुक्ष कफपित्तहर
तृष्णानिग्रहण
वर्ण्य दाहप्रशमन



आकाश जल
(शुद्ध जल) शुद्ध लघु,
क्लम पिपासा श्रम
तंद्रा नाशक



तिळ तेल
मधुर तिक्त व्यवायी
विकासी, विशद, तीक्ष्ण,
वातपित्तहर पित्तकर बल्य
मेध्य त्वच्य केश्य



बकरी दुध (अजा दुग्ध)
कषाय मधुर मधुर-शीत-
लघु ग्राहि श्वासरोगनाशक
वातकर रक्तपित्त नाशक
कासहर

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अणु तेल उर्ध्वजन्तुगत (गळ्याच्या वरील भाग) विकारांवर उपयोगी असे नस्य औषधी आहे.
विविध औषधींचा काढा तिळ तेलामध्ये सिद्ध करून औषध तयार केले जाते.

रस	कटू
वीर्य	उष्ण वीर्य
विपाक	कटु विपाक
दोष	वातानुलोमन, पित्तवर्धन व कफ नाशनाचे विशेष कार्य
धातु	रस, मांस, मेद, अस्थि या धातुंवर विशेष कार्य
स्रोतस	प्राणवह, रसवह, मांसवह, मेदोवह व अस्थिवह स्रोतसांवर विशेष कार्य
पांचभौतिकत्व	पृथ्वि, आप या तत्वांचे क्षरण करून, वातानुलोमन करून, आकाश गुणाचे वर्धन केले जाते

शरीर यंत्रणा - गळ्याच्या वरील अवयवांवर विशेष कार्य.

अवस्था - साम व निराम दोन्ही अवस्थांवर कार्यकारी.

विशेष गुण - केश्य, नेत्र्य, लेखन, शोधन, सुक्ष्म.

निषेध - ७ वर्षांच्या आतील बालकांना व ८० वर्षांच्या वरील

मात्रा - २-४ थेंब नस्य **वीर्यकालावधी** - १ वर्ष.

व्यक्तिंना नस्य करू नये.

उपयोग- त्रिदोषनाशक व इंद्रियबलवर्धक आहे. या तेलाच्या नस्याने डोके, कान, नाक यांची शक्ति क्षीण होत नाही. सर्व इंद्रिये बलवान व निर्मळ होतात. उर्ध्वजन्तुगत (गळ्याच्या वरील भाग) विकारांच्या आक्रमणापासून शरीराचे रक्षण होते. मान जखडणे, शिरःशूल, अर्दित, हनुग्रह, पीनस, अर्धशिशू, डोके थरथरणे हे विकार दूर होतात. डोके, दाढी, मिश्यांचे केस भुरकट पांढरे होत नाहीत. केस गळणे थांबते. तसेच म्हातारपण आले तरीसुद्धा अंगाला सुरकुत्या पडणे वा केस पिकणे हि लक्षणे येत नाहीत.

डोके व कपाळ यांच्या शिरा, कंडरा व सिरा अधिक दृढ होतात. मुख प्रसन्न व पुष्ट होते. स्वर मधुर, गंभीर व तेजयुक्त होतो. नाकाचे हाड वाढणे किंवा मांस वाढणे, नाकाचा मार्ग वाकडा होणे, खूप सर्दी होणे, नाकातून घाण वास येणे किंवा अजिबात वास न येणे, भरपूर शिंका येणे वा सतत नाक वाहणे किंवा नाक बंद होवून चोंदणे व श्वासास अडथळा होणे या नाकाच्या तक्रारी मध्ये उपयुक्त.

सर्दीमुळे डोके जड होणे, डोके दुखणे, अर्धशिशू, कपाळ जड होणे, झापड येणे, उत्साह नसणे, दृष्टी अकारण क्षीण होणे, केस अकाली पांढरे होणे, गळणे. अपस्माराचे झटक येणे, स्मरणशक्ती कमी, उन्माद तक्रारीकरीता तसेच विविध मानसविकारांवर अणुतेलाचा नस्याकरिता म्हणून उत्तम उपयोग होतो.



कार्यकारी संपादकीय

प्रौढत्वी निज शैशवास जपणे...

– डॉ. अपूर्वा संगोराम

२१ ऑगस्ट हा दिवस आंतरराष्ट्रीय ज्येष्ठ नागरिक दिन म्हणून साजरा केला जातो.

ज्येष्ठ नागरिक हा समाजाचा महत्त्वाचा घटक आहे. त्यामुळेच त्यांच्या समस्या समजून घेणे, त्यांच्या प्रकृतिस्वास्थ्यासंबंधी विचार करणे, समाजातील त्यांची भूमिका समजावून घेणे या दृष्टिकोनातून हा दिवस जगभरात साजरा केला जातो.

आपल्या वयाचे तीन टप्पे विचारात घेतले तर बाल्यावस्था, तारुण्यावस्था आणि वृद्धावस्था अशा तीन टप्प्यांचा विचार करता येईल. शारीरिक आरोग्याच्या दृष्टीने विचार केला असता शरीराची शारीरिक दृष्ट्या काम करण्याची क्षमता कमी होणे, पंचज्ञानेंद्रियांचे विकार बळावणे जसे की डोळ्याला कमी दिसू लागणे, श्रवणक्षमता आणि निर्णयक्षमता कमी होणे, विस्मरण होणे यासारख्या बाबी ज्येष्ठ नागरिकांच्या बाबतीत प्राधान्याने दिसून येतात.

सध्याच्या काळात वाढलेली आर्थिक संपन्नता वैज्ञानिक संशोधन आणि उपलब्ध असणारी उपचार पद्धती यामुळे एकूणच वयोमर्यादा वाढलेली आहे, त्यामुळेच समाजातील ज्येष्ठ नागरिकांचे प्रमाण वाढलेले दिसून येते.

आपल्याकडे बहुतेक वेळा निवृत्तीचे वय साधारणतः ५८ वर्षे ते ६५ वर्षे या कालावधीचे आहे. बहुसंख्य वेळा निवृत्त झाल्यानंतरच्या आयुष्याचे नियोजन केलेले नसल्यामुळे बऱ्याच वेळी ज्येष्ठ नागरिकांच्या समस्यांमध्ये वाढ झालेली दिसून येते.

अचानकपणे हातामध्ये प्रचंड रिकामा वेळ आलेला असतो त्यामुळे त्या वेळाचे काय करायचे या विचारांनी त्यांची झोप उडते. घरातील इतर कुटुंबीय, मुले, सुना, नातवंडे इ. त्यांच्या कामांमध्ये व्यस्त असतात. बरोबरीचा जोडीदारही काही वेळा शारीरिक समस्यांनी ग्रस्त असतो अथवा काही वेळा आधी परलोकी निघून गेलेला असतो. त्यामुळे या एकटेपणाच्या विचारांनीच बऱ्याच वेळा शारीरिक, मानसिक समस्या जास्त भेडसावू लागतात, त्यामुळेच काही वेळी नको असलेले आजारीही मागे लागू शकतात.

या सर्वांवर उपाय म्हणजे ज्येष्ठ नागरिकांनी आधीपासून आपल्या उत्तर आयुष्याचे नियोजन केले पाहिजे. आपले छंद जोपासायला हवेत. आपल्याला कोणत्या गोष्टी आवडतात याकडे लक्ष दिले पाहिजे. आपल्या शारीरिक क्षमतेला अनुसरून छोट्या मोठ्या कामांमध्ये स्वतःला व्यग्र ठेवले पाहिजे. आपण ज्या कामांमध्ये नोकरी किंवा व्यवसाय करताना आयुष्याची

अनेक वर्षे वेचली, त्या कामातून निवृत्त झाल्यानंतर शक्य असल्यास मार्गदर्शकाच्या रुपामध्ये तरुण पिढीला मार्गदर्शन केले पाहिजे. आपल्या अनुभवाचा उपयोग करून त्यातील खाचखळगे पुढील पिढीला सांगितले पाहिजेत जेणेकरून पुढील पिढी व्यवसाय वृद्धी करताना त्याचा वापर करू शकेल.

बऱ्याचवेळी ज्येष्ठ नागरिकांचा सल्ला पुढील पिढीने मानला नाही किंवा त्यांचा आदर केला नाही तर अशा वेळी ज्येष्ठ नागरिकांना उपेक्षित वाटू शकते. अशा वेळी ते मनाने खचून जाऊ शकतात, त्यामुळे त्यांच्या शारीरिक व मानसिक स्वास्थ्यावरही परिणाम होऊ शकतो. त्यामुळे निवृत्तीनंतर, ज्येष्ठ नागरिक म्हणून आयुष्याचा नवा टप्पा सुरू करणे गरजेचे आहे. मुख्यतः सकारात्मक दृष्टिकोन बाळगणे, आपल्या वयाच्या लोकांमध्ये मिसळून एकत्रितरीत्या भरीव काम करणे, आपल्या कुटुंबाला मदत करणे, आपले स्वतःचे शारीरिक व मानसिक स्वास्थ्य चांगले राहील याकडे लक्ष देणे, आपल्यासारख्या वयाच्या एकटे असलेल्या सहकाऱ्यांना आधार देणे, त्यांची सोबत करणे, समाजोपयोगी संस्थांच्या कार्यांमध्ये सहभागी होऊन समाजासाठी भरीव योगदान देणे यासारख्या अनेक गोष्टीतून ज्येष्ठ नागरिक समाजाचा महत्त्वाचा आधार ठरू शकतात.

राष्ट्रीय पातळीवरही ज्येष्ठ नागरिकांच्या समस्या विचारात घेऊन त्यांची आरोग्यशैली उत्तम राखण्यासाठी पायाभूत सुविधांची उभारणी करणे, त्यांच्यासाठी वेगळ्या प्रकारचे व्यवसाय किंवा नोकऱ्यांची निर्मिती करणे, त्यांच्या आनंदी आयुष्यासाठी वेगवेगळ्या प्रकारची मोफत छंद केंद्र उभारणी यासारख्या गोष्टी अस्तित्वात आल्यास प्रौढत्व हे सुद्धा अतिशय सुंदर आणि सकारात्मक होईल.



Ayurvediya International 2021

Vol. II Released.

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उपसंपादकीय

चुकीला माफी कशी ?

– डॉ. सौ. विनया दीक्षित

न्यू नॉर्मल आणि सैलावलेले निर्बंध अशा परिस्थितीत अख्खा महाराष्ट्र 'जगणे' अनुभवतोय. तब्बल दीड वर्षांहून अधिक काळ कठोर शिक्षेसारखा नजरकैदेत काढल्यावर प्रत्येक जण नव्या मोकळ्या रस्त्यावर भरभरून हजेरी लावत आहे. सणासुदीच्या पार्श्वभूमीवर स्वातंत्र्य व खरेदीचा आनंद लुटणे हे चित्र सर्वदूर दिसत आहे.

या सर्वगोष्टीत मुख्य आरोग्यरक्षणाचा बिंदू झाकोळला तर जात नाही ना अशी शंका येत आहे. पुन्हा एकदा सर्वत्र बेसुमार गर्दी, सोशल डिस्टन्सींग नुसतेच कागदावर. प्रत्यक्षात कुठल्याही बातम्या पाहा, चौकाचौकात प्रचंड नागरिक गर्दीत आहेत. पुन्हा एकदा स्वच्छ रस्त्यांवर खाल्लेल्या पदार्थांच्या पिश्या, कागदी प्लास्टीक ताटल्या, बाटल्या फेकलेल्या दिसू लागल्या आहेत. गल्लोगल्ली Street food चे नाके बहरतच आहेत. त्यातील अन्नपदार्थ बनवणे व खायला देणे या पद्धती पाच मिनिटे जरी पाहिल्या तरी आरोग्याची ऐशी तैशी स्थिती सहजच कळते.

रस्त्यांवर शिकणे व थुंकणे ह्या क्रिया पुन्हा जन्मसिद्ध अधिकार समजून करणारे महाभाग ठिकठिकाणी भटकत आहेत. रस्त्यांच्या कडेला मल-मूत्र विसर्जनाचे सडे बसमधून जाताना सहज दृष्टीला दिसत आहेत. हे सार्वजनिक आरोग्याचे सर्वात विदारक चित्र पुण्यासारख्या मेट्रो शहरातही, जिथे सर्वात सुजाण – सुशिक्षित नागरिक वस्तीला असतात तेथे दिसणे हे 'न्यू' नॉर्मलचे लक्षण नाहीच नाही.

महामारीच्या तोंडी कुटुंबेच्या कुटुंबे गारद झालेल्यांना विचारा; अथवा आद्य राष्ट्रीय कर्तव्य म्हणून नुकतेच लग्न झालेले तरुण, डॉक्टर स्त्री-पुरुष कोविड वॉर्डमध्ये सैनिकांसारखे अहोरात्र भूक तहान विसरून अक्षरशः घरच्यांचा शेवटचा निरोप घेतल्यासारखे घरातून निघून, कुटुंबापासून महिनाभर लांब राहून प्राणपणाने अक्षरशः झुंजले.

शारीरीक व मानसिक दडपणाच्या प्रचंड शीळेखाली न गुदमरता दटून एकेक जीव वाचवण्यासाठी धडपडले. या प्रयत्नात कित्येक डॉक्टर्स, नर्स, रुग्णसेवक स्वतः कोविड बाधित झाले व अनेक जण अवघ्या चाळीशीतही हे जगच सोडून गेले. अशा डॉक्टरांच्या कुटुंबियांना, मित्र वर्गाला भेटा म्हणजे प्रत्येकाला आजूबाजूचा जीवावर उठणारा शत्रू जो अत्यंत सूक्ष्म आहे डोळ्यांना दिसतही नाही तो किती खतरनाक आहे हे उमजेल.

इथे फक्त कोविडचे नवे प्रकारच नाही तर हवेतून व दूषित वस्तूतून पसरणारे सगळेच संसर्गजन्य जीवघेणे आजार सध्या प्रचंड प्रमाणात घोघावत आहेत हे प्रकर्षाने लक्षात घ्यायला हवे.

आरोग्यखाते हतबल होऊन फक्त निर्बंध सैल करते परंतु आपण आपल्या जीवनाची दोरीच सोडायच्या मागे तर नाही ना याचा गंभीरपणे कानोसा घ्यावा. सार्वजनिक ठिकाणी केलेले आरोग्यहानीकर प्रत्येक गैरवर्तन स्वतः बरोबर इतर १० निष्पाप नागरिकांचाही जीव धोक्यात घालते.

तुम्ही दोन लशींचे डोस घेतले म्हणजे अमरत्वाचा पट्टा नाही बांधला. तसेच तुमची मुले, इतर सामान्य नागरिक, अशक्त वृद्ध व्यक्ती, गर्भिणी स्त्रियां यांची जबाबदारी कोणी घ्यायची? सामाजिक आरोग्याचे भान विसरून स्वातंत्र्याच्या आनंदात उधळणे हे कदापि योग्य नाहीच. कोणा कोणाला रोखायचे व कसे ?

अशा आरोग्याशी खेळ करणाऱ्यांवर सक्त कारवाई करून त्यांना कोविड किंवा संसर्गजन्य रुग्णालयात सीमेवरच्या सैन्याला रसद पुरविण्याच्या कामी किंवा कमीतकमी एक दिवस थांबण्यास पाठवावे म्हणजे हॉस्पिटलमधील गांभिर्य लक्षात येईल. जीवावर उदार वर्तणूक समाजास उपकृत करणारी असावी घातक नव्हे हा धडा मिळेल.



रोटरी पुरस्काराने सन्मानित
आरोग्यदीप २०१७ व २०१८



आरोग्यदीप २०१९
छंदशी आंतरराष्ट्रीय दिवाळी अंक स्पर्धा
द्वितीय पारितोषिक विजेता.

आवाहन!!

*** आरोग्यदीप दिवाळी अंक २०२१ ***

दि. १५ ऑक्टोबर २०२१ रोजी

दसऱ्याच्या शुभमुहूर्तावर प्रकाशित होणार आहे.

● जाहिरातदारांनी कृपया त्वरीत संपर्क साधावा. ●

प्रा. डॉ. अपूर्वा संगोराम (९८२२०९०३०५)

प्रा. डॉ. विनया दीक्षित (९४२२५१६८४५)

