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GURUKUL'S C.M.E



*A Quarterly Magazine For
Medicine Reorientation*

**KNOWLEDGE
BUILDS
CONFIDENCE**

मन्दूकपर्णी

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Editor's Desk

Dear Physician,

Views of expert is always a new experience for the writer as well as esteemed readers of magazine Gurukuls C.M.E ; age old **Marma Chikitsa** an ever new in it's evolving therapeutic utility ; functional advantage of achieving moksha by means of **Ayurved & Yog** essence of traditional medicine; exceptional healthy benefit of **Takra** as diet and drug since ages ; plus besides minuses of present day advertised food intake; sharing of **Anubhav** in routine clinical practice as Pit Shamak among varying addicts; reorientation of herbal medicine **Brahmi** for various ailments are few of the write ups.

In addition of above articles like emergency management of **Colectomy**; at present need of hour acute body **organ donation** for countless disorders as well as an alarming viewpoint of mentally **burnout** situation among youngs specially working in multinational firms are three highly informative topics.

Thanks.

With Regards

Dr. Dinesh Vasishth
Ph.D (Internal Medicine, Ayurveda), M.B.A

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Important

- * Views & Expressions In The Articles Are Entirely Of Authors.
- * For Next Publication, You Are Requested To Send Articles On **Research, Clinical Study Or Expertise**

With Your Photograph, Before **20th September, 2025**

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Chintan!

"Global Warming & Ayurved"

Dear Physician, Global Warming is an evolving unhealthy condition where rise in atmospheric temperature slowly and steadily over the surface of earth comprised of earth itself, air, water, sun and ether i.e 5 natural resources called as **Panchmahabhuta**. Due to unwanted gases CO₂, Methane, Nitrous Oxide released from pollution, transportation, commercial manufacturing units, wrong agricultural practices, unwanted deforestation, excessive use of electrical & electronic appliances etc are a few of them. This enhances rise of warm temperature resulting in melting of glaciers altering pattern of seasons (**6 Ritus**), rise of sea levels, floods, famines, soumanis etc causing various disorders of Viral, Bacterial, Protozoal, Immunological, Endocrinological & Harmonal etc. in origin.

Let's think over having Chintan! how age old Ayurved can control, contain or cure the menace of present day Global Warming.

1. Promotion of **Vegetarinism** as organic & natural, fresh food not frozen one, greenery of plants in and around our homes as well as foresation at large. This may control most of natural resources from degeneration and devastation.
2. Encourage walking, cycling, clubbing in same vehicle, use of electrical transportation to check environmental pollution.
3. Saving of energy by solar means at homes, hospitals, schools, factories etc .
4. Steps to initiate water conservation ,purification by herbal means simultaneously no use of plastic (polythene) bags preferring for paper, jute, cloth bags etc.
5. Lay emphasis on preventive medicine (**Swasth Vrit**) principles to thwart favourable as well as precipitating causes of Life Style Diseases.
6. Practise **Yog & Pranayaam** to enhance Immunity.
7. Educate public by use of ayurvedic medicines (**Kashth Aushdhis**) during early stages of discomforts, disorders or diseases as home remedies.
8. Encourage seasonal green vegetables e.g **adrak, haldi, awla, pudina, dhania, onion, green chillis, lahsun** etc. not dry packed masalas.
9. Make practices of **Panchkarma** mandatory to detoxify body of **Tridoshaj** ill effects in routine clinical ayurvedic treatment.
10. Use of fumigation therapy (**Dhoomikaran**) with **Guggulu, Long, Kapoor, Lohbaan, Nosadar, Haldi, Neem Patra, Kali Mirch, Palash** etc. to contain air pollution as well as enhance positive vibes besides the essence.
11. Use of **Rasayans** (Anti Oxidents) in daily life e.g **Awla, Asgandh, Amrita, Arjun, Atiras** besides seasonal green vegetables and fruits to control aging.
12. Concluding we the Ayurvedists / Physicians in our own daily life should practise, preach as well as portray of healthy persons on basis of **3 Uppstambhs** (**Ahar, Brahmcharya, Nidra**) like our earliar **Vaidyas** even in remote, rural and raw areas where they lived with all grace besides great honour even after death.

Atithi Vartalaap



Dr. Rajni Sushma

Prof. & Head, PG Dept. of Kayachikitsa
A & U Tibbia College & Hospital
Karol Bagh, Delhi-110005

Being editor, Gurukul's C.M.E. I welcome you as guest of honour for the prestigious column 'ATITHI VARTALAAP' (Guest Interaction).

Q.1 Respected Prof, since your graduation in 1975 i.e 50 years in Ayurved with varying roles , how do you feel today!

Ans. I feel fantastic with all fervour even on the final day at faculty.

Q.2 What remained your subject of teaching and how it helped students?

Ans. Most sought after subject was Kayachikitsa (Internal Medicine) which is always bane of Ashtang Ayurved at every level.

Q.3 When you accomplished your PhD, please share the research thesis.

Ans. In the year 1998 I finished my PhD on subject "Role Of Pramaan Vaad w.r.t Bhaishaj Pariksha" a rare topic with greater clinical significance related with therapeutic dosage estimation.

Q.4 As guide supervising to M.D (Ay) how many trained under your stewardship, Kindly share.

Ans. Around 50 scholars benefited under me.

Q.5 What difference you observed tutoring under graduates or post graduates!

Ans. Frankly speaking guiding PG scholars is

more cherishing as students are better of maturity level, being less in numbers, more cooperative, more painstaking, practically, more serious in patient examination either in O.P.Ds or I.P.Ds precisely working as team members.

Q. 6. Although you did M.B.A (Hospital Management) may I ask how it helped few B.A.M.S passouts to go for this study !

Ans Besides majority only few prefer because their inclination towards hospital administrative career is a rare kind of their own choice dreaming & running big centres like hospitals.

Q.7. Prof. kindly throw light on career fields among P G achievers!

Ans. Majority my PG scholars opted for teaching in various Ayurvedic Colleges, some as physicians in govt or private practice while few started working in research establishments of govt or private nature.

Q.8 Now a days Yog is well accepted worldwide how it is integrated with ayurved ?

Ans. Honestly speaking Ayurved with Yog are natural, holistic healers with less of medication, less duration of treatment besides early recovery & giving satisfying results.

- Q.9 Since your early teaching till retirement, what has changed during this long period!
- Ans.9 When I started teaching; it was more from text books as well as traditional knowledge imparted by gurus while today it is supplemented with experimental tools of laboratory investigation to validate for research practices.
- Q.10 What remained your favorite topics of teaching?
- Ans. Although all were favorite but more interesting & cherishing were 'Ahar Vihar' Rog Rogi' Pariksha, 'Nadi Pariksha'.
- Q.11 Please comment on importance of Ahar Vihar as suggested in Ayurvedic Texts for present day disorders.
- Ans. 'Ahar' is the cause of many diseases if taken in more of quantity, less in quality, non seasonal, incompatible food etc as ancient Ayurved, only medical system of world emphasises exclusively on theory of food intake as well as walking, exercises etc.
- Q.12. Kindly share the importance of Panchkarma Therapy.
- Ans. Highly therapeutic practice of detoxification from Tridoshas causing disorders of physical as well as mental in origin; is to be practised commonly by ayurvedic physicians to augment ayurvedic treatment.
- Q.13 Kindly explain "Rog Rogi" Pariksha.
- Ans. This particular kind of examination practised since thousand years back is at par of today's tools of laboratory investigations, besides observation of sign & symptoms.
- Q.14. Dr as we know Life Style Diseases are on the rise so how Ayurved with Yog can control or contain them !
- Ans. Yog therapy can regulate endocrine glands, hormones at mental (psychic) level while Ayurved act on Tridoshaj Theory so both contribute to each other for better and lasting results.
- Q.15 It's popular among your student scholars that age old super specialised therapy of "Nadi Priksha (Pulse Reading) is your preferred modus operandus of examination! Please explain.
- Ans. Truly I advocate that this method of exclusive examination is purely based on experience, acumen besides basic fundamentals of Tridoshaj principles although it takes enough time to master this art.
- Q.16. As you are the only ayurvedic expert at B. L. Kapoor Multispeciality hospital, Rajinder Nagar, New Delhi, what kind of patients visit the center?
- Ans. Majority patients are of chronic Life Style diseases. All means or modes of Ayurved are advised for their wellness with impressive results and satisfaction increasing the inclination of more public and patients.
- Q.17 Respected Vaidya ji, what is expert suggestion to budding ayurvedic physicians in this competitive world of medicine.
- Ans. Let them study hard, regularly Ayurved As well as Modern medicine mastering the art of advising the better options available besides best of suitable therapy management.
- Q.18. What is your sincere advice for improvisation & growth of 13 years old Quarterly Magazine Gurukuls C.M.E.
- Ans. Dear Dr. Dinesh Vasishth, I wish and pray Bhagwan Dhanwantri to bless you in the growth & expansion of this noble endeavor for awareness of disseminating medical knowledge of ayurveda & allopathic medicine.



Dr. Vandna Sharma
M.D. (Ayu.) Scholar (Kayachikitsa)
Prof. (Dr.) Rajni Sushma
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SHIRODHARA IN THE MANAGEMENT OF STRESS INDUCED INSOMNIA

A sleep, which is long and good enough for feeling rested and restored the next day, is known as **Normal Sleep**. Absolute duration of sleep is not a criterion for assessment. Normal sleep is typically 7-8 hrs long. Sleep is invariably an age dependent expression. **AcharyaCharaka describes Nidra (sleep) among the three supporters of the body for maintenance of long and healthy life span.** But technological advancements, industrialisation in 21st century have given rise to the situations producing emotional strain and stress leading to sleep disturbances. Prolonged wakefulness may result in irritability confusion and psychotic symptoms, fatigue , prostration and depression.

INSOMNIA

Insomnia has become a complex and common disorder these days. It can be defined as disturbances in sleep onset or maintenance. As per ICSD (International classification of sleep disorders) , insomnia is defined as **repeated difficulty with sleep initiation, sleep consolidation or maintenance, sleep duration, sleep quality (non restorative or poor quality sleep) and occurs despite adequate time & opportunity for sleep and results in some form of daytime impairment.** As per DSM IV (Diagnostic and statistical manual IV) insomnia is defined as Difficulty in initiating sleep or maintaining sleep or non-restorative sleep of greater than 1 month, with daytime fatigue or impaired daytime functioning causing significant distress or impairment in social, occupational or

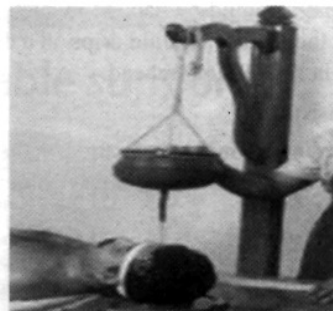
other areas of functioning.

NEED FOR AN ALTERNATIVE MANAGEMENT

Constant use of tranquilizers used for its treatment for a long time induce various side effects such as rebound insomnia, day time sleepiness and physical drug dependence and tolerance which further increases the therapeutic dose and complicates the condition. So, unconvincing management in allopathic system compels to evaluate the role of Complementary and Alternative medicine for this purpose. Shirodhara can be taken as safe & effective T/ t modality as it alleviates stress.

WHY SHIRODHARA ?

- Unique **relaxation therapy** of Ayurveda.
- One of the most powerful treatments to relieve **“Vata”**.
- **Revitalizes the body and mind as well as stimulates cognitive memories**



- Rejuvenating process as it improves vigour.
- Helps to relieve **insomnia, fatigue, tension, anger, chronic headaches, psychosomatic disorders.**
- Ubeba et al, Journal of Alternative and complementary medicine in Dec 2008 explains **shirodhara causing decrease of noradrenaline levels, having anxiolytic effect and altered state of consciousness inducing effect ; changes in EEG indicated restful alertness (frontal lobe, limbic system and medulla oblongata activated)**

DURATION OF T/t – 14- 21 days

DURATION OF PROCEDURE AT EVERY SITTING-30-45 mins

PROCEDURE OF SHIRODHARA

Purva Karma :

1. The procedure should be done in early morning after performing daily regimen.
2. The patients should respond their natural calls before lying on dhara table.
3. Patients lie down in recumbent posture (Shavasana Sthiti) on the dhara table.
4. The eyes and ears to be covered with cotton pad with eyes lightly bandaged so that the liquid may not enter the eyes of the patients.
5. Dharapatra hanging on the hanger has to be filled with the medicated oil/ milk/ decoction etc.
6. Dharapatra should be hanged in such a manner so that the medicated fluid drips at a distance of 4 angula above the forehead.

Pradhana Karma:

1. The medicated fluid to be poured on the forehead of the patient neither very fast nor at a very slow rate.
2. At the time of dripping of the fluid from the vessel, move it in the pendulum manner.

Pashchata Karma :

1. After completion of process , wipe the forehead of the patient with a clean dry cloth.
2. Advice rest for some time before going outside
3. Patient can take bath after an hour with lukewarm water.
4. Exposure to wind, sunlight and dust etc should be avoided.

REASONS FOR SHIRODHARA TO BE EFFECTIVE

Though the exact mechanism of shirodhara is not known but some of the probable explanations on which its mode of action be can be studied are as described below:

- **Shirodhara provides relaxation of body and mana by reducing vata and pitta dosha and increases the kapha dosha at sharir level and reduces rajas dosha and increases the tamas dosha at manasika level.**
- **Pressure Effect–** due to the prolonged pressure of the medicated fluid on the forehead there is **interruption of impulse conduction through tactile and thermoreceptors leading to the tranquillity of mind and thereby induces natural sleep.**
- Shirodhara is a process in which a person takes out time from his/her stressful schedule and lies down for a particular duration. This also provides relief in sustained muscle contraction & stiffness. **This reduces stress and induces sleep by physical & mental relaxation.**
- Shirodhara may also **stimulate yogic chakra mainly aagya and sahasradhara chakras situated in the head.** These chakras when stimulated influences sleep rhythm and behavioural pattern.
- The medicated fluids used have **dosha shamaka and vedana sthapak** properties which helps in balancing the vitiated vata pitta doshas in this disease.



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Prof. Dr. V. V. Doiphode
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Marma Chikitsa

Accupressure are very famous modalites of treatment. Chinese way of treating is accepted & practiced all over the world. Possible understanding of the accupuncture & accupressure can be summersied in the following manner. Chinise and Korean philosophers are of the view, that man is a micro-cosmic imnage of the universe.

In accupressure therapy and as per phylosophy of accupuncture, there are fourteen physiological functional systems interelated with energy pathways or meridians in the human body. Every meridian is bound by a vital force called ki or chi, which circulates as a rhythm. Any disturbance in the flow of this energy pathway vitiates the natural functions in the body. Our body has the power to heal itself of many ailments and given half a chance, it will do so. Accupuncture, pressure is one such science which encourages the body to heal itself in the natural and physiological way. It is better to coax the body to strengthen it diffrences and cure itself rather than trying to beat it in to normaly by administrating strong drugs. Accupressure / puncture can be used to tap the body's own miraculous healing power.

Accupressure is based on principle of "Yin" or negative and "Yang" or positive. This is the energy that flowes through the body and is responsible for the normal functioning of the body and all the organs. There are certain path ways for the flow of this energy, these pathways are known as meridians. Any imbalance in the flow of energy reflects on the body as some disease or pathology. Treatment on these points re-establishes the balance and the body cures itself. At some points these meridians come close to the skin and are accessible for treatment.

Yin an Yang generally known as negative & positive to the energy responsible for the function of every phenomenon in the universe. It is supposed that Yin is feminine and Yang is masculine. One can not exist wiithout the other. They are not antagonstic but are complementary to each other both are necessary for life.

<u>Yin</u>	<u>Yang</u>
Heart	Small intestine
Lung	Large intestine

Liver	Gall bladder
Spleen	Stomach
Kidney	Urinary bladder
Pericardium	Tripple warmer.

These are number of other theories, how accupuncture / pressure act.

The five function theory - like Yin & Yang the five function theory is applied to all phenomena of the universe.

The five function have a very complex inter relationship. The synergism and antagonism among these five elements insures that no one element becomes excessively strong or weak. Each of these elements has the responsibility of creating one element and controlling another.

• **Cycle of creation :-** when wood burns it creates fire; when the fire burns out it leaves ashes which go to form earth. from the earth; one gets metal, when metal melts it creates a liquid like water and water in its turn helps trees to grow and create wood. Thus each creates another and hence is the mother of the elements it creates and the son of the element which creates it.

• **Cycle of antagonism :-** when trees, that is wood grows, it breaks up the earth. Earth stems the flow of water, water puts out fire, fire melts metal and metals cuts, wood to complete the cycle. Thus each element controll another element and it is in turn controlled by another.

• **Counter irritation theory :-** The protective mechnism of our body is so designated, that any irritant stimulus of the skin gets priority over deep sensations. If the skin over painful area is irritated, the skin sensations get preference and there is apperent reduction in the pain of the deep part.

• **Dermatome theory :-** A set of nerves which comes out from between two vertebrae supplies a certain region of skin, muscles, internal organs and bones. All these are said to belong to one dermatome, because they get their motor and sensory supply from one set of nerves. It is seen that any stimulus to any of these structures has an effect on all the others. This is how accupressure works.

Endorphin theory :- Endorphines are the substances which have a pain killing or analgesic effect. It was seen that with accupuncture / pressure the endorphn level in the c. s. f. increases.

Autonomic nervous system :- The Autonomic nervous system is a parallel nervous systems to the central and peripheral nervous system. It is supposed to controll the functions of all the internal organs, glands, vessels, It is responsible for the bio- feedback mechanism in the body and is involuntary. Accupuncture / pressure works on the body through this system. Energy flows in the body from Yin to Yang back again, this is the force which makes each organ function.

These pathways known as meridians do not follow any anatomical structures like blood vessels or nerves. It is now seen that these are the lines which show a high electrical conductance or low reistance. This conductance can be measured by the neurometers.

There are 12 main merdians Six Yin which are named after solid organs, Six Yang meridians named after the six hollow organs. The tripple warmer is a meridian without an organ it has functions similar to normal system. Each of these meridians is classified under the function of the five function theory. Thus everything is catagorised under Yin & Yang and the five elements.

Energy completes fifty cycle a day through the body. 25 in day & in 25 in night. The series of meridins is belived to be give from the lungs which takes the energy from the air or haven.

┌ Lungs → LI → St → Sp → H → SI → BL → K → P →
TW → GB → Li & back to lung

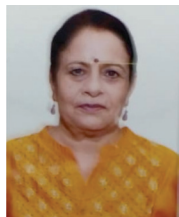
All six Yang meridinans meet in the head.

All six Yin meridians meet in the chest or near shoulder.

All six Yin meridians are in front.

All six Yang meridians are on the back.

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ANUBHAV

Dr. Renu

Director A.Y.U.S.H. (N.D.M.C)

B.A.M.S. (D.U.), N.D.D.Y,

P.G.D.H.A, M.H.P.D.C (Harward); I.H.M.P

Atlanta (U.S.A) M.D. (Ay.)

CLINICAL - EXPERIENCE

Introduction -Persons / Patients included suffering from alcoholism, withdrawal symptoms, chronic user / addiction of smoking, chewing of tobacco, pan masala, opium.

Common Symptoms- Hyperacidity, Acid-Peptic disorders, Flatulence, Nausea, Vomiting, General Muscular Weakness, Frequency urination, Drowsiness, Trembling, Disturbed sleep, Forgetfulness, Nervousness, Confusion, Depression, Loss Of Libido, Suicidal Attitude etc.

Ayurvedic Upchar (Management) - Two Herbs (Dravya)

1. Fresh (**Green**) Petha/ Kushmand /Pumpkin

2. Fresh (**Green**) Awla (**Indian gooseberry**).

DOSE. Swaras Fresh (Juice) of Petha 50 ml (10 Teaspoons) Mixed With Fresh (Juice) of Awla 20 ml (4 Teaspoons).

Time -Preferably **Early Morning Empty Stomach.**

DURATION-

Minimum For 1- 2 Months Till Better Results.

Note -Residue Left Over (Fibre) may be mixed/ added with Cooked Subzi /Daal / Rice / Roti / Soups / Dalia / Suji or as desired.

Both Herbs / Vegetables act as medicines by virtue of their characteristics.

Ayurvedic View -Petha as Sheetal, Pitt Shamak, Pushtikarak, Mutral (Basti/Pelvic organs), Mansik Rog nashak.

Awla - As Tridoshnashak, Dhatuvardhak, Rasayan (Restorative), Sharirik/ Mansik Rog nashak.

Conclusion- Herbs act as Vayavai (Synergistic). Are anti aging.

KINDLY SHARE ARTICLES FOR UPDATE &

'UPGRADE OF B.A.M.S/M.D (Ay.) FRATERNITY

HAPPY INDEPENDENCE DAY 2025

स्वतंत्रता दिवस 2025 की शुभकामनाएँ

Recent Developments



दो साल तक के बच्चों को बिल्कुल न दिखाएं स्क्रीन

- इंडियन पीडियाट्रिक एकेडमी की गाइडलाइन के मुताबिक, 2 वर्ष से कम उम्र के बच्चों को किसी भी प्रकार की स्क्रीन नहीं देखनी चाहिए
- 2 से पांच साल के बच्चों के लिए अधिकतम एक घंटे तक स्क्रीन टाइम हो सकता है।
- 5-10 वर्ष की उम्र के बच्चों के लिए दो घंटे से अधिक स्क्रीन टाइम नहीं होना चाहिए

स्क्रीन टाइम के दुष्प्रभाव

- भाषा और बोलने की क्षमता प्रभावित होना, ध्यान केंद्रित करने की क्षमता में कमी, नींद की गुणवत्ता खराब होना, मोटापा और अन्य स्वास्थ्य समस्याएं।

स्टडी में पाया गया : 60% बच्चे हर दिन 2-4 घंटे स्क्रीन पर बिता रहे हैं। 13% बच्चे वीकडेज में 8 घंटे से अधिक स्क्रीन टाइम देखते हैं। सामाजिक-आर्थिक पृष्ठभूमि या शिक्षा से ज्यादा इसका संबंध माता-पिता की आवर्तों और सोच से जुड़ा पाया गया।

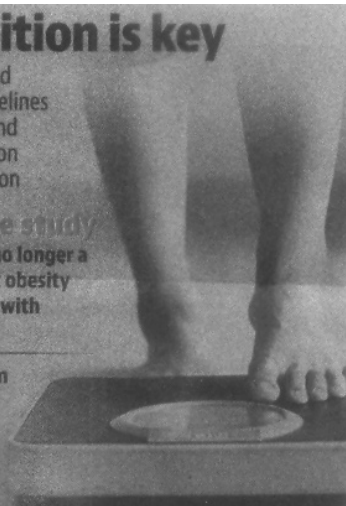
Why definition is key

A recent study suggested overhauling India's guidelines for obesity treatment and diagnosis, emphasising on abdominal fat distribution

Highlights of the study

The term overweight is no longer a part of the india-specific obesity guidelines, and replaced with obesity – grades I and II

Study revealed that Asian Indians experience more severe metabolic consequences from excess fat accumulation



Ayush shows India's holistic health power at Osaka Expo



The Ministry of Ayush's participation at the ongoing World Expo 2025 in Osaka, Japan, and received widespread appreciation for showcasing India's holistic

approach to health and well-being. Yoga has emerged as a major global attraction, drawing participants to daily sessions being held at the India Pavilion -Bharat.

DHAROHAR

HERBAL HERITAGE

MANDUKPARNI **HINDI**--BRAHMI ; **SANSKRIT** -MANDUKI ;

LATIN - CENTELLA -ASIATICA. **ENGLISH** - INDIAN PEN- YWORT

GENERAL DESCRIPTION - Plant is found near water ponds, rivers banks moisturizing areas even at **Height** of 2000 feet round the year creeping on ground; **Leaves** rounded kidney shaped half to 2.5 inches lining with 7 layers bitter in taste; **Flowers** small red in colour more in rainy season; **Fruits** - Small 1/8 -- 2/2, 1/8 --1/2 inches more in summer with seeds flat in shape while; **Root** - minor with hairs or fibers .

Chemical composition - An alkaline extract Hydrocotyline is found, in fresh green Leaves besides asiticoside, vellarine, sterol, tannin, ascorbic acid & 6 extracts.

Ayurvedic Gunn (Fetures)

Gunn - Laghu : **Rass** - TikT . **Vipaak** - Madhur: **Veerya** - Sheet, **Prabhav**- Madhya

(Nervine Tonic) Clinical Therapeutics.

1. Brahmi is Kaph & Pitt Shamak
2. Locally -Applied on skin for many of Kusht Rogas (Leprotic Lesions), Vran (Wound / Ulcer).
3. It's Medhya (Nervine Tonic), Apasmaar (Epilepsy), Unmaad (Alzimir / Depression/ Dementia) etc. disorders.
4. In conditions of Swarbhed (Voice Hoarsness) , Kass (Vou, Kass (Cough / Bronchitis) , Swas (B Asthma)
5. It's Hridya (Cardiac Tonic), Shothaghna (Anti Inflammatory
6. In disorders of Premghan (Anti Diabetic)
7. It's Stanyajanan (Improves Lactation).
8. Improves Rakt Prasaran (Blood circulation in Skin)
9. Acts as Aampachak Amalpitnashak (Acid Peptic Diseases).
10. It is Balya (General Tonic), Vayasthapak (Anti aging). Dose - Swaras (Fresh Juice) 10-20 ml .
Parts Used - Panchang (Whole Plant), Compounds - Brahmi Panak, Sarswatarisht , Brahmi Oil



वैद्य. सुशांत सूद

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त्वचा रोगों पर भौगोलिक प्रभावों का अध्ययन

प्रस्तावना

शहरीकरण, वैश्वीकरण और आर्थिक विकास के कारण भारत में तेजी से बदलाव हो रहा है। हालांकि, यह लंबे समय से ज्ञात है कि कुछ रोग विशिष्ट भौगोलिक क्षेत्रों में अधिक आसानी से फैलते हैं। त्वचा रोगों की प्रकृति विभिन्न क्षेत्रों, जलवायु, आर्थिक स्थिति और व्यक्तिगत विशेषताओं जैसे उम्र और लिंग के आधार पर अलग-अलग होती है। शहरी वातावरण ने बेहतर स्वास्थ्य सुविधाओं के बावजूद कई स्वास्थ्य जोखिम पैदा किए हैं, जिनमें **एलर्जिक त्वचा रोग प्रमुख हैं**। त्वचा रोग न केवल व्यक्तिगत स्वास्थ्य को प्रभावित करते हैं, बल्कि उनका स्वरूप भौगोलिक, सामाजिक और पारिस्थितिकीय परिस्थितियों से भी गहराई से जुड़ा होता है। भारत जैसे विविध जलवायु, संस्कृति और जीवनशैली वाले देश में, यह आवश्यक है कि हम त्वचा विकारों को केवल जैविक प्रक्रियाओं के रूप में न देखें, बल्कि उनके प्रसार और प्रकटीकरण में भूमिका निभाने वाले भौगोलिक कारकों का भी विश्लेषण करें। आयुर्वेदिक शास्त्रों में **‘देश’ अर्थात् भौगोलिक वातावरण** को रोग निदान का एक अनिवार्य भाग माना गया है, जबकि आधुनिक चिकित्सा विज्ञान भी पर्यावरण, प्रदूषण,

जीवनशैली और जलवायु परिवर्तन को त्वचा रोगों के जोखिम कारक मानता है। यह अध्ययन इन दोनों दृष्टिकोणों को एक साथ समेटकर यह समझने का प्रयास करता है कि कैसे विभिन्न स्थलाकृतिक, मौसमी और सामाजिक-आर्थिक कारक त्वचा रोगों की अभिव्यक्ति को आकार देते हैं। यह अध्ययन भौगोलिक दृष्टिकोण से त्वचा रोगों की प्रसार प्रक्रिया को समझने की कोशिश करता है।

आयुर्वेदिक समीक्षा

आयुर्वेद रोग निदान में **‘देश’ (भौगोलिक स्थान) को दस प्रमुख निरीक्षण बिंदुओं में गिना गया है।**

‘कुष्ठ’ (त्वचा रोग) में ‘कोठा’ (फोड़ा, परिपक्वता) की प्रक्रिया को मुख्य माना गया है, जो अधिक नमी वाली परिस्थितियों में होती है।

‘आनूप देश’ यानी दलदली और आर्द्र क्षेत्रों को त्वचा रोगों के लिए अधिक संवेदनशील माना गया है।

‘क्लेद’ (नमी/गीलापन) और ‘शोणितदोष’ (रक्त का विकृति) इन रोगों के मूल कारण हैं।

समुद्र के किनारे के राज्यों जैसे केरल, ओडिशा, तमिलनाडु, असम आदि को ‘आनूप देश’ माना गया है जहाँ त्वचा रोग अधिक पाए जाते हैं।

आधुनिक समीक्षा (Modern Review - Ecology of Skin Diseases in India).

भारत विविध जातीय, धार्मिक और सामाजिक समूहों का देश है, जहाँ त्वचा रोगों की प्रकृति अलग-अलग है।

हिंदू पुरुषों में लिंग की स्कवैमस सेल कार्सिनोमा ज्यादा होती है क्योंकि वे मुसलमानों की तरह खतना नहीं कराते।

महिलाओं की बिंदी, सिंदूर, मेंहदी आदि से संपर्क-एलर्जी होती है।

गरीब और शहरी स्लम क्षेत्रों में रहने वाले लोगों में स्केबीज, फंगल संक्रमण, कुष्ठ रोग और यौन जनित रोग अधिक होते हैं।

जल, हवा और मिट्टी का प्रदूषण त्वचा रोगों के प्रसार में योगदान देता है।

भारत में त्वचा रोगों की प्रकृति (Pattern of Skin Diseases in India)

भारत में अस्पतालों में 50 प्रतिशत त्वचा रोग संक्रमणजन्य होते हैं जैसे स्केबीज, पायोडर्मा, वायरल और फंगल संक्रमण।

कुष्ठ रोग भारत में एक प्रमुख समस्या है, जो खासकर दक्षिण और पूर्वी भारत में अधिक है।

टी.बी., सिफिलिस और एड्स जैसे यौन जनित रोग गरीब और अशिक्षित वर्ग में अधिक हैं।

निजी क्लिनिकों की तुलना में सरकारी अस्पतालों में गरीबीजन्य रोग ज्यादा पाए जाते हैं।

भौगोलिक और मौसमी प्रभाव (Geography and Climate Effects)

भौगोलिक रूप से भारत को तीन क्षेत्र में बाँटा गया है—हिमालय, गंगा-मैदानी क्षेत्र और दक्षिणी पठार।

विभिन्न जलवायु क्षेत्रों में वर्षा और तापमान के आधार पर त्वचा रोगों की प्रवृत्ति अलग होती है। उष्णकटिबंधीय और मानसून में फंगल संक्रमण ज्यादा होते हैं सर्दी में चिलब्लेन और रेयनॉइड्स की समस्या आती है।

प्रमुख त्वचा रोगों पर भौगोलिक प्रभाव (Specific Diseases and Geography)

फंगल रोग: नम वातावरण में ज्यादा पनपते हैं। सरसों और नारियल के तेल से कुछ सुरक्षा मिलती है।

गंभीर संक्रमण: जैसे मायसेटोमा, स्पोरोत्रिकोसिस, क्रोमोसाइजिस, राइनोस्पोरीडायोसिस उन क्षेत्रों में ज्यादा होते हैं जहाँ मृत जीव पदार्थ और नमी हो।

फोटो संवेदनशीलता: भारत में सूर्य के कारण त्वचा पर एलर्जी, झाइयाँ और लिचन प्लेनस जैसे रोग होते हैं।

ड्रग-प्रतिक्रिया: भारत में दवाओं से होने वाली फोटो एलर्जी अक्सर लिचन जैसे लक्षणों में प्रकट होती है।

अन्य देशों में त्वचा रोगों की भौगोलिक समीक्षा (Global Geographic Review)

यूके: वायरल रोग ज्यादा, सेबोरिक डर्मेटाइटिस सामान्य।

अमेरिका: उच्च आर्थिक स्तर के बावजूद फंगल संक्रमण और त्वचा की ट्यूमर आम।

अफ्रीका: पायोडर्मा, कुष्ठ और परजीवी जनित रोग अत्यधिक।

फर ईस्ट: औद्योगीकरण और आद्रता के कारण संक्रमण बढ़ रहे हैं।

Recent Developments



दो साल तक के बच्चों को बिल्कुल न दिखाएं स्क्रीन

- इंडियन पीडियाट्रिक एकेडमी की गाइडलाइन के मुताबिक, 2 वर्ष से कम उम्र के बच्चों को किसी भी प्रकार की स्क्रीन नहीं देखनी चाहिए
- 2 से पांच साल के बच्चों के लिए अधिकतम एक घंटे तक स्क्रीन टाइम हो सकता है।
- 5-10 वर्ष की उम्र के बच्चों के लिए दो घंटे से अधिक स्क्रीन टाइम नहीं होना चाहिए

स्क्रीन टाइम के दुष्प्रभाव

- भाषा और बोलने की क्षमता प्रभावित होना, ध्यान केंद्रित करने की क्षमता में कमी, नींद की गुणवत्ता खराब होना, मोटापा और अन्य स्वास्थ्य समस्याएं।

स्टडी में पाया गया : 60% बच्चे हर दिन 2-4 घंटे स्क्रीन पर बिता रहे हैं। 13% बच्चे वीकडेज में 8 घंटे से अधिक स्क्रीन टाइम देखते हैं। सामाजिक-आर्थिक पृष्ठभूमि या शिक्षा से ज्यादा इसका संबंध माता-पिता की आदतों और सोच से जुड़ा पाया गया।

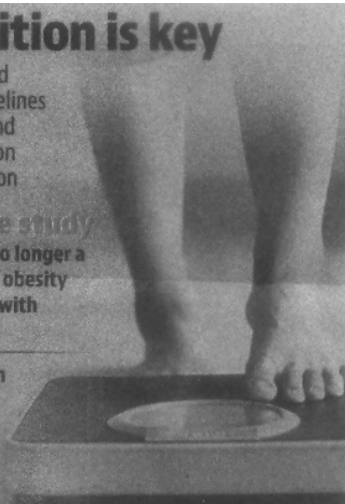
Why definition is key

A recent study suggested overhauling India's guidelines for obesity treatment and diagnosis, emphasising on abdominal fat distribution

Highlights of the study

The term **overweight** is no longer a part of the india-specific obesity guidelines, and replaced with **obesity – grades I and II**

Study revealed that Asian Indians experience more severe metabolic consequences from excess fat accumulation



Ayush shows India's holistic health power at Osaka Expo



The Ministry of Ayush's participation at the ongoing World Expo 2025 in Osaka, Japan, and received widespread appreciation for showcasing India's holistic

approach to health and well-being. Yoga has emerged as a major global attraction, drawing participants to daily sessions being held at the India Pavilion -Bharat.



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Role Of Ayurved & Yoga To Attain 'Moksha'

According to Sanatan-culture, ultimate aim of every human-birth is to attain Moksha (no rebirth). All our philosophical and scientific literature support this. Ayurved and Yoga are no way exception to this.

According to Sanatan concept, Moksha is the final step. During life-span, one has to attain first three steps, i. e. **Dharma, Artha and Kama**, properly, then only you are qualified to get the Moksha. All these four together are known as the **Purusharthas**, We will try to clear the idea about all those four Purusharthas, initially.

1) **Dharma** – When one is born, labelled by the religion (Dharma) of community, Dharma is bound by Vidhi and Nishedha. Every **Dharma** on this globe is bound by certain rules. **Vidhi** means cultural rules to be followed by every member of that Dharma. Nishedha means activities to be avoided by all members of that particular Dharma. In short, Dharma means a particular culture bound by '**dos and don'ts**'. During childhood, some cultural ceremonies are undertaken by parents and community. As the child gets matured, the Gurus of that particular Dharma guide it and it is expected for it to follow the same rules during its future life and to convey those in their progeny. If these rules are not obeyed the person get punishment by the community during life and suffers further punishment after death. With this fear in mind, everybody tries to follow rules laid down by the Dharma.

2) **Artha**- Artha means money and other belongings. One needs sufficient money to run family and day to day activities. But income source should be according to the rules laid down by the Dharma, to attain achievement of Artha Purushartha. Robbery, snatching, pick-pocketing, stealing, theft these all are unethical sources of gaining money.

Wealth gained by these sources cannot fulfil this Purushartha, according to the Sanatan concept. Till today, majority of the people believe that the ultimate aim of the human birth is getting a lot of money, by any possible means. Because it is seen that if you have more money, nobody can resist you from gaining a flourishing and luxurious life. There are many instances that if you have more money, you can manage the law even. All the scandals and scams have happened just because of the mis concept that once you are rich (by any means) there is nothing impossible for you. So, this is popular and so prevalent all over the world, especially among the younger generations. Of course, this is all under influence of the Western culture, which is **Bhoga-pradhan**. Word 'Artha' includes not only money but also the other sources available. To have own house, sufficient man-power, vehicles, pet animals, entertainment instruments, various apparatus and equipments like washing machine, cooker, mixer, dishwasher, air-conditioned premises, T.V., mobile supposed to save time and exertion. All are included under the Artha. Even virus free speedy net-work, in present era may also be included in Artha. During ancient times, '**Godhana**' (number of cow-progeny) or the '**Gajant Laxmi**' (number of elephants) were supposed to be parameters of wealth. From medical point of view, to have sufficient man-power to run here and there for the patient and to have sufficient money to afford the costlier medicine can also be included the Artha Purushartha. It is expected that the surplus part of the above-mentioned wealth should be donated among the society. It should be always remembered that to get more money should not be the aim of life, but it is an instrument to gain the ultimate goal (i.e., the Moksha) of human birth.

When 'an instrument' becomes 'the aim', many scandals take place, because 'the greed' has no bounds.

3) **Kama** – Usually, the word 'Kama' is misunderstood as specified to 'sex' only. While enjoying the life one wishes to get fulfillment of certain desires. Actually, the Kama means pleasing all the eleven Indriyas, i. e. '**the jyanendriyas**' (**sensory organs**) and 'the karmendriyas' (the organs useful for performing certain actions) along with presence of the '**Mana**' (**mind, the ubhayatmaka Indriya**), during life-time. In this way, pleasing the eyes with natural beauty, pictures/dramas/cinemas, carvings, paintings, seeing the idols of your favorite deity, to look the various pleasing activities of cute kids, of many birds and creatures, to see various colored flora, etc. is the Kama-purti of eyes (**Chakshurindriya**). Listening of good music, lectures, stories, listening to the sweet and pleasing chirping of birds, listening of sounds of blowing wind, listening the unclear but pleasant words of a kid is Kama-purti of ears (**Shravanendriya**). To smell nice flowers, freshly prepared recipes (smell of roasted roti, smiling of various recipes, deep frying of potato-p-vada or bhajjiya etc.), essence-sticks, scents etc. is **Kama-purti** of the nose (**Ghranendriya**). To taste delicious recipes, pleasant drinks (under the rules of eating) is Kama-purti of the tongue (**Rasanendriya**). Wearing pleasant feeling cloths, pleasant feel of light breeze of the wind, applying paste of sandal wood to skin during summer, to embrace or to kiss your loved ones, picking up cute little kids even with dirty cloths, sleeping in the laps of grandmother in childhood; all these actions are Kama-purti of your skin (**Sparshanendriya**). To sing favorite songs, chant various Mantras, deliver speeches, speaking humbly and softly to everybody, repeating bhajan/kirtan is Kama-purti of your voice-box (**Vagindriya**). Similarly, doing pleasant actions with your hands and feet is Kama-purti of **Panindriya and Padendriya**. To pass stools daily with ease is Kama-purti of Payu-indriya and to do sexual intercourse as mentioned in Shastras

is the Kama-purti of Upasthendriya. **Mana is the eleventh Indriya**. It is dual (both Jnanendriya and Karmendriya). Actions of Jnanendriyas are not complete without the presence of the Mana. Similarly, actions of Karmendriyas are not complete without presence of the Mana. This sort of Kama-purti of all eleven Indriyas is essential for the fulfillment of Kama Purushartha. If all these Indriyas are not satisfied (of course, according to the rules laid down by Dharma), you are not qualified to attain Moksha.

All the above three Purusharthas are to be achieved during the life-time, then only you are qualified to get the Moksha, of course, after death. The achievement of the Artha and the Kama Purusharthas is to be gained by observing the rules of the Dharma. So, the Dharma has been given priority at No. 1. For the Kama-purti you need sufficient money (The Artha). So, it has been given No. 2.

4) **The Moksha** – This is gained only after death. Every living being, when born, it is inevitable to get the Death.

” – Bhagavat Geeta, Chapter 2, shloka 27

According to Sanatan concept, each person possesses single **Jeevatma**. Paramatma (Ishwara) is the super-human power. Moksha means, amalgamation of the Jeevatma with the Paramatma. So, then the Jeevatma does not get re-birth.

As said above, to get the Moksha, one needs to complete first three steps, i. e. **Dharma, Artha** and the Kama during the life-span. It need not only sufficient life span, but a healthy life, also. That is why the Ayurved (mainly for physical health) and Yoga (mainly for mental health) are brought on this Globe. Sciences help the human to achieve Moksha.

Both these sciences believe – 'Prevention is better than cure'. While quoting the aims of Ayurved, Acharyas have given preference to maintenance of health than to treating after getting ill.

During the present days of mental stress and strain, mental health is also of prime importance. This part of the health can be managed with the help of Yoga.

While summing up, let us pray – **health for all**.



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"Takra" An Elixir, Aahar Kalpana & Aushadh

Introduction:

Ayurveda is a holistic science which gives detailed information about **Aahar Kalpana**. Aahar is very essential for good health and is considered as basis of Praana (life) too. Ayurveda emphasis on Agni (digestive fire) for healthy diet. Takra, one of the Aahar Kalpana mentioned in Ayurvedic Samhitas is **Aahar Dravya** as well as **Aushadh** too. Takra is considered as **Amrita** (nectar) on earth in Vaidyakeeya Subhashita Sahityam and Bhavprakash too. Takra commonly known as buttermilk is given prime importance in modern science too as it is highly nutritious, restores intestinal flora, act as good source of probiotics too thus, acting as a good digestive as well as nourishes entire body. As it is Pathya Aahar and good Agnideepak, so it keeps person healthy if consumed on regular basis because Agnimandya is root cause for many diseases. Besides that, diseases treated with Takra are believed to be cured forever. Acharya Charaka states that Takra is a good Strotoshodhak (cleanses minute channels of circulation). Beside that it also acts as a good deepan, pachana as well as a Rasayana. With addition of water (more or less), and amount of butter in it, Takra is broadly classified as Ghola, Mathita, Takra, Udasvith and Kaalasheya etc. By adjusting water content, butter and various sanskaras it can be used in wide range of diseases as it can be made **Guru, Laghu or Tridoshshamak** etc. It is indicated in **80 types** of Vataj disorders, **Kaphaj disorders, Grahani, Arsha, Atisara, Udar roga** etc. It is used with various herbal formulations as a Anupaan too e.g Punarnava mandur. This takra is

not only used as Aahar Kalpana, rather Takrarishta, Takradhara, Takra vasti is also done with the help of Takra.

Materials and methods:

Data for this research paper has been collected from Ayurvedic Samhitas as well as various journals and research papers.

Types of Takra:

Takra is broadly classified as Ghola, Mathita, Takra, Udasvith and Kaalasheya etc. By adjusting water content, butter and various sanskaras it can be used in wide range of diseases as it can be made Guru, Laghu or Tridoshshamak etc. As per different Acharyas, Takra has a different composition. Acharya Sushruta, Bhava Prakash, and Raj Nighantu emphasis on amount of water added in curd while churning. On the other hand, Acharya Charak mainly concentrates on amount of fat present in Takra.

Types of Takra as per Different Acharyas:

Samhita	Amount of water added
Sushrut Samhita ⁽⁵⁾	½ quantity of water is added in Curd (dadhi) and churned.
Raj Nighantu ⁽⁶⁾	½ rd quantity of water is added in Curd (dadhi) and churned.
Bhavaprakash Nighantu ⁽⁷⁾	¼ th quantity of water is added in Curd (dadhi) and churned.

S. No.	Types of takra	Water and fat content	Effect on Doshas
1.	Ghola	Curd churned with cream and without water	Pacifies Vata and Pitta dosha.
2.	Mathita	Curd churned without cream and water	Pacifies Kapha and Pitta
3.	Takra	Curd churned with ¼ th water	pacifies Vata and kapha
4.	Udasvit	Curd churned with ½ water	Increases kapha
5.	Chacchika	Curd churned without butter and addition of lot of water	Pacifies Pitta
6.	Ruksha Takra	When curd is churned without cream	Pacifies Kapha
7.	Ardhodhrut Sneh	Half of cream is removed while churning	Pacifies pitta
8.	Anudhrut sneh (fat is not removed)	When cream is not removed	Pacifies Vata

As per Kaiyadev Nighantu (8), Churning for preparation of Takra is recommended for 1 Prahara

Properties of Takra as per Bhavprakash Nighantu

Rasa – Kashaya, Amla and Madhura

Guna – Grahi, Laghu

Veerya – Ushna

Vipaka Madhura

Doshas Vata & Kapha shamak

Other types of Takra based on water content:

Takra in various Diseases:

It can be widely used in various diseases like Arsharog, Grahani and Udara Vikara (abdominal disorders), Mutragahraha, Aruchi. It is also widely used in Snehavyapat, Pandu, Garavisha. It is very well mentioned as Agryaoushadhi for Pravahika, Shotha and Arsha.

Conclusion:

Takra serves both purposes of Ayurveda Swasthasya Swasth Rakshanam as well as Aaturasya Vikara Prashamnam ch. It is excellent Aahar as well as Aushadh too. It is highly nutritious, restores intestinal flora, act as good source of probiotics too thus, acting as a good digestive as well as nourishes the entire body.

References:

1. Bramha Shankar Shastri, Bhavprakash Purvardha, Chaukhama Sanskrit Sansthan Varanasi, Takra Varg 16/7 p.n. 771
2. Vidadhar Shukla, Ravidatta tripathi, Agnivesha, Charaka Samhita with Vaidya etc.

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Indications For 'Colectomy' (Short & Crisp)

Colon Cancer

Most common reason for colectomy.

Removal of cancerous part of the colon, with lymph nodes

Inflammatory Bowel Disease (IBD)

Ulcerative Colitis or Crohn's Disease.

When symptoms can't be controlled with medication or there's risk of cancer.

Colon Polyps (Adenomatous or Dysplastic)

Large or numerous polyps that can't be removed endoscopically.

Especially if there's high-grade dysplasia or familial polyposis syndromes.

Diverticulitis

Recurrent, severe episodes.

Complications like perforation, abscess, fistula, or obstruction.

Bowel Obstruction

Due to tumours, volvulus (twisting), strictures, or adhesions not resolving conservatively.

Ischemic Colitis

If there's necrosis or perforation of colon due to poor blood supply.

Trauma

Severe blunt or penetrating abdominal injury damaging the colon.

Prophylactic Surgery

In genetic syndromes like **Familial Adenomatous Polyposis (FAP) or Lynch Syndrome** to prevent colon cancer.

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Simarjeet Kaur Aiji
Clinical Psychologist
Kalkaji, New Delhi-110019

Healing The Healers: Psychology Of Burnout Among Healthcare Professionals

World Health Organization defines burnout as a workplace phenomenon resulting from chronic, unmanaged occupational stress. It is not a disease in itself but is characterized by three hallmarks: emotional and physical exhaustion, detachment or cynicism toward one’s work, and a reduced sense of professional accomplishment. In simple terms, many clinicians describe it as “running on fumes”—empathy fades, tasks become mechanical, and meaningful patient care feels harder to deliver.

Signs and Symptoms

Burnout has become a global concern across health professions. The National Academy of Medicine (2019) reports that 35–54% of practicing physicians and nurses show symptoms, and the rates climb even higher (45–60%) among medical students and residents. Burnout develops gradually as job stress increases. Unlike regular stress, it is marked by persistent exhaustion, loss of motivation, and reduced ability to perform. Broadly, signs and symptoms related to burnout can be categorized as following-

- **Physical domain:** Persistent fatigue, frequent headaches, digestive problems, lowered immunity leading to recurring illness, and noticeable changes in sleep or eating habits.
- **Emotional domain:** Feelings of helplessness, increased cynicism, self-doubt, a sense of failure, loss of motivation, emotional detachment, and reduced overall satisfaction with life or work.

- **Behavioural domain:** Declining productivity, procrastination, social withdrawal, sudden irritability or outbursts, and turning to unhealthy coping mechanisms such as substance use.

Causes

Burnout at work often stems from organizational pressures and workplace challenges, such as:

- Heavy workloads & deadline pressure
- Unfair treatment or confusing roles
- Poor communication or lack of managerial support
- No recognition or reward
- Stressful or monotonous work

Outside the workplace, individual factors and lifestyle choices can also play a role, including:

- Lack of sleep and rest
- Few supportive or meaningful relationships
- Taking on too much without seeking help
- Traits like perfectionism, pessimism, or need for control
- Feeling life is out of control

Impacts

Burnout takes a toll not only on the health of professionals but also on the quality of patient care. It includes declining work quality, increased medical errors, patient safety concerns, reduced patient satisfaction, low provider engagement, and higher chances of early retirement. These effects at work frequently spill over into personal life, leading to unhappiness, anxiety, depression, suicidal

thoughts, isolation, substance abuse, and strained interpersonal relationships.

Managing burnout

Burnout can feel overwhelming, but making small, mindful changes in your daily routine can restore balance and strengthen your well-being. These include-

- **Explore options:** Talk to your boss, set realistic goals, or consider a better-fit job.
- **Seek support:** Share with co-workers, friends, or family; use employee assistance or community groups if available.
- **Reset priorities:** Take breaks, avoid overloading, and find meaning in daily tasks.
- **Relax:** Try yoga, meditation, deep breathing, or other calming activities.

• **Stay active:** Exercise regularly to ease stress and refresh your mind.

• **Nourish creativity:** Do something fun or inspiring outside work.

• **Rest well:** Healthy food and good sleep restores energy and protects health.

• **Be mindful:** Stay present and calm to handle stress better.

Conclusion

Burnout in healthcare is a serious concern, but with early recognition, supportive systems, and healthy coping strategies, it can be managed. Protecting the well-being of doctors and nurses ultimately ensures better care for patients and a stronger healthcare system.

भारत एक्सवल्सिव आयुर्वेद व AI के संगम से पहला प्रयोग जोधपुर में स्मार्ट डिवाइस के सामने खड़े होते ही बीमारी-इलाज दोनों पता चलेंगे

डॉ. विनोद के द्ये | जोधपुर

हॉलीवुड की साईंस फिक्शन मूवीज में देखा होगा कि व्यक्ति को पूरी बाँड़ी स्केन कर सेकंड्स में बीमारी पता लगा लेते हैं। इस फिक्शन को फेक्ट में बदलकर दिखाया है आईआईटी जोधपुर, आयुर्वेद विश्वविद्यालय व अन्य संस्थानों ने। आयुर्वेद के पुरातन ज्ञान व सिद्धांतों के साथ आधुनिक आर्टिफिशियल (एआई), डिजिटल हेल्थ और बायो साईंस को जोड़ा गया। इससे ऐसी अनुटी डिवाइस बनाई जा रही है, जिससे रोगी के मर्ज का पता लगेगा। इसके लिए महज एक स्मार्ट डिवाइस के सामने खड़ा होना होगा। यह डिवाइस बीमारी की जड़ का पता लगाएगी। इससे उपचार भी मिल सकता है।

आईआईटीजोधपुर, आयुर्वेद विश्वविद्यालय और स्वास्थ्य क्षेत्र के कई नामचीन संस्थानों के साझा नवाचारों से स्थापित विश्व के पहले आयुर्वेद सेंटर ऑफ एक्सवल्सिव में आयुर्वेद में एआई के समावेश से स्वास्थ्य क्षेत्र में स्मार्ट डिवाइस निर्मित किए जा रहे हैं। आयुर्वेद की स्थापना के बाद से अब तक नवाचारों से कई पेटेंट दायर किए जा रहे हैं।

आयुर्वेद, चिकित्सा और स्वास्थ्य संस्थान रच रहे इतिहास



स्मार्ट डिवाइस का डेमोंस्ट्रेशन करते स्टूडेंट।

आईआईटी जोधपुर के स्कूल ऑफ आर्टिफिशियल इंटेलिजेंस एंड डेटा साईंस (एआईडी) के तहत संचालित आयुर्वेद सेंटर का नेतृत्व प्रो. मिताली मुखर्जी और प्रो. अजय अग्रवाल कर रहे हैं। इनके साथ वैज्ञानिकों और इंजीनियरों की एक बहु-विषयक टीम कार्यरत है। जिसमें आयुर्वेद और डॉ. सर्वपल्ली राधाकृष्णन राजस्थान आयुर्वेद विश्वविद्यालय के साथ ही देशभर के शैक्षणिक, चिकित्सा और सार्वजनिक स्वास्थ्य संस्थान मिलकर नया इतिहास रच रहे हैं।



आयुर्वेद ने हाल ही में एनसीआईएसएम और सीसीआरएस के सहयोग से आयोजित राष्ट्रीय प्रशिक्षण कार्यक्रम में 90 से अधिक आयुर्वेद स्नातकोत्तर विद्वानों को एआई और डिजिटल टूल्स का प्रशिक्षण दिया। आयुर्वेदिक रीजिस्ट्रारों में छात्रों ने एआई आधारित आयुर्वेदिक समाधानों की नवीन अवधारणाएं प्रस्तुत की गईं। आयुर्वेद आयुर्वेद और तकनीक के संगम का प्रतीक है। यह आयुर्वेद को आधुनिक युग में प्रासंगिक और प्रभावी बनाकर स्वास्थ्य क्षेत्र के भविष्य को आकार दे रहा है। इस पहल से भारत को समृद्ध आयुर्वेद विरासत संरक्षित हो रही है।

-प्रो. अविनाश अग्रवाल, निदेशक, आईआईटी जोधपुर

Re Thoughts

1. Don't feel low when one doubts your caliber because people doubt purity of "Gold" not "Iron" - Dr Rajnish
2. Try to fly above the negativity. - Dr Deepak Jain
3. Today Means Think Positive, Offer Help, Deliver Good News, Always Be Kind, Y U Can Do It . - Dr Nanak Chand Sharma
4. If intentions are good others may help you - Dr Harish
5. Life may be short but enough for courtesy. -Prof.Ralph W Emson

जरा विचारें

1. दूसरों में बुराईयों दूढनं का शौक है तो शुरुआत खुद से कीजिये।
2. हो सकता है हर चीज में मिलावट मिले पर धोखा हमेशा शुद्ध ही मिलेगा।
3. कभी किसी से ज्यादा उम्मीद मत रखे क्योंकि जो अपने होते है वे बिना कहे समझ जाते है।
4. अपनो की हल्की सी परवाह रिश्तो को कभी मुरझाने नहीं देती है।
5. कभी भी हार मत मानें क्योंकि चमत्कार अक्सर आखिरी कोशिश में होता है।



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Gift Of Life: The Power Of Organ Donation

Organ donation is one of the most profound acts of generosity a person can offer. In the face of immense medical demand and a severe shortage of donors, it remains an altruistic way to extend life beyond our own existence. As of early 2025 more than 3,00,000 patients are waiting for organ transplants in India, with kidney being the most in-demand organ. Despite increasing awareness efforts by medical professionals, celebrities, and social influencers, India's organ donation rate per million population(0.86)remains abysmally low compared to several smaller European nations like Spain(46.9).

The demand for organs viz. kidneys, livers, hearts, lungs, and more, far outweighs availability, leaving countless patients languishing on waitlists, some never getting a second chance at life. This shortfall is not due to a lack of kindness among people, but rather a mix of hesitation, misconceptions, and deeply ingrained cultural and religious beliefs.

What is organ donation ?

Organ donation refers to the voluntary act of allowing the removal of a person's organs for transplantation, either from a living donor or a deceased donor, to treat illnesses or improve the health of another person. Transplantation involves the grafting of organs from a living or deceased person to a living recipient for therapeutic purposes, aiming to treat diseases.

What are different types of organ donations?

Living Organ Donation: This involves a person donating an organ or a part of an organ, such as a kidney, liver, lung, pancreas, or intestine, while still alive.

Deceased Organ Donation: This occurs after a person has died, typically after being declared brain-dead, and involves organ donations such as corneas(eyes), kidneys, heart, liver, lungs, pancreas, and intestines.

Who can be an organ donor?

Living donor: A living donor in India must be an adult and can be a close relative like a spouse, parent, sibling, child, grandparent, or grandchild, and in special cases, even a non-relative with proper approval.

Deceased donor: A person can become a deceased organ or tissue donor after brainstem death or circulatory death, with the consent of their next of kin or in accordance with the will of the deceased and certification by authorized medical personnel.

We can all pledge to be deceased donors and inform our loved ones, so our organs can be donated without delay in the event of an untimely death. One deceased donor can save eight lives.

What is brainstem death?

Brainstem death means that the brainstem, which controls vital functions like breathing, heartbeat, blood pressure, and reflexes such as swallowing and coughing, has completely and permanently stopped

working. A person with brainstem death cannot breathe or survive on their own without ventilatory support and is legally and medically considered dead. Such person can become a deceased organ donor. Some examples of brain stem death include head injuries due to severe road traffic accidents, massive strokes, drug overdose, death while undergoing treatment for a medical condition etc.

What end stage diseases can be treated by organ transplantation?

Kidney: End-stage renal disease (ESRD) from diabetes & hypertension etc.

Liver: Cirrhosis and Acute liver failure.

Heart: End-stage heart failure.

Lung: Chronic obstructive pulmonary disease (COPD).

Pancreas: Type 1 diabetes with severe complications.

Cornea: Blindness.

Bone Marrow/Stem Cells: Blood cancer.

What is the legal framework for organ donation in India?

The Transplantation of Human Organs and Tissues Act, 1994 regulates organ donation in India, ensuring ethical practices and preventing illegal organ trade. It permits organ donation from living relatives or deceased individuals (brainstem or circulatory death) with the consent of the next of kin. The Act also establishes Authorization Committees to oversee donations and prevent exploitation, while imposing penalties for illegal activities.

How can you register as an organ donor?

You can register as an organ donor through these platforms:

• **National Organ and Tissue Transplant Organization (NOTTO):** <https://notto.gov.in/>

• **Jeevandan (AP):** <https://jeevandan.ap.gov.in/nl/home.html>

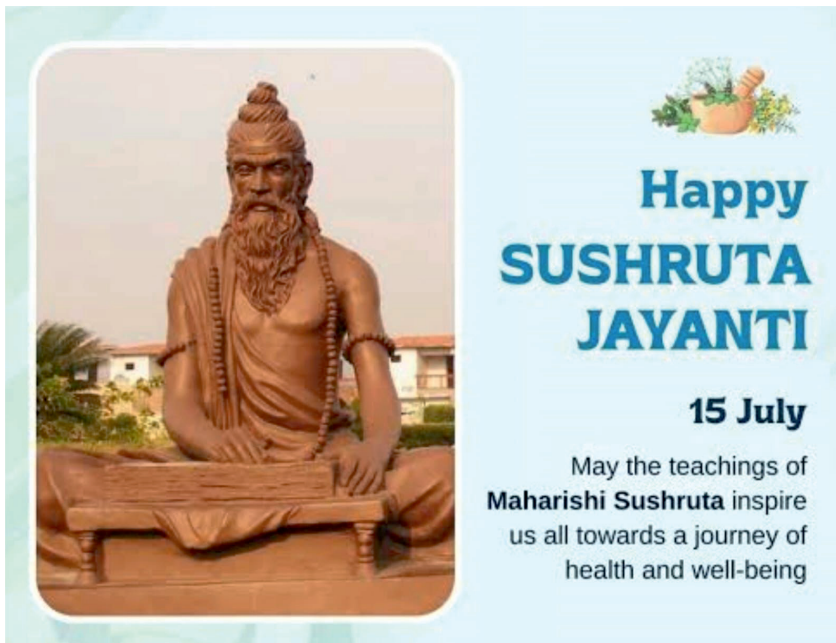
• **Jeevandan (Telangana):** <https://www.jeevandan.gov.in/>

Organ donation is not merely a medical procedure; it is a legacy of love, compassion, and humanity. It transcends religious, cultural, and national boundaries, uniting people in the fundamental belief that life should be cherished and preserved. By pledging to be an organ donor, one not only contributes to saving lives but also sets an example of altruism and moral courage for future generations.

The need of the hour is a shift in mindset. By integrating conversations about organ donation into our daily lives, schools, religious teachings, and public discourse, we can remove the barriers of fear and hesitation. Encouraging families to openly discuss their wishes regarding organ donation can lead to informed, compassionate decisions when the time comes. The act of donating one's organs is, ultimately, the highest form of giving, offering the gift of life to someone in desperate need.

To choose organ donation is to embrace an eternal truth: that our time on this earth is finite, but our impact can be infinite. And in that choice, we find true divinity.

Please contribute in sharing your research thesis of M.D., M.S., Ph.D Studies for clinical upliftment of ayurved & physicians rather keeping it shelved



July 16, 2025 On the occasion of Sushruta Jayanti, Prataprao Jadhav, Minister of State (Independent Charge), Ministry of Ayush inaugurated the Shalyacon 2025, the 3rd National Conference on Shalya Tantra at the All India Institute of Ayurveda (AIIA), New Delhi.

Organized by the Department of Shalya Tantra at AIIA in collaboration with the National Sushruta Association, this national seminar formed a part of the 25th Annual Conference of the NSA. The event brought together over 500 participants, including scholars, Ayurvedic experts and surgeons, researchers, academicians, and students from India and neighboring countries like Nepal and Sri Lanka.

Addressing the gathering Prataprao Jadhav emphasized the need for advancing research in Ayurveda in alignment with the vision of Prime Minister Narendra Modi. The Union Minister said that “the promotion of research must remain our foremost priority. Through rigorous scientific

inquiry, the efficacy of our traditional systems can be established globally. The Government of India has already authorized Ayurvedic practitioners to perform 39 surgical procedures and 19 additional operations, thereby strengthening the integrative approach to healthcare.” Additionally, the standardization of surgical protocols is essential to uphold the quality and safety of treatments, the minister added.

Padmashri Vaidya Rajesh Kotecha, Secretary, Ministry of Ayush, Satyajit Paul, Deputy Director General, Ministry of Ayush; Padmashri Prof. Manoranjan Sahu, President, National Sushruta Association; and Prof. P. Hemantha Kumar, Secretary, NSA, Prof. (Dr) Manjusha Rajagopala, Director (I/C) was also present on the occasion.

Vaidya Rajesh Kotecha, Secretary, Ministry of Ayush, highlighted India’s leadership in innovation through Ayurveda and technology. He recalled that a global technical meeting hosted by AIIA and WHO in September 2024 led to the release of a technical

brief on Artificial Intelligence in Traditional Medicine. Ayush is also advancing AI applications with tools like indigenous chatbots, a unified Ayush Master Application, and integration of over 22 digital platforms such as AHMIS, Ayush e-LMS, Ayush Research Portal, and Namaste Yoga App. India is also contributing to global AI governance through participation in the WHO-ITU FG-AI4H initiative.

The event in brief: During the event Live surgical demonstrations on 13th and 14th July, including 10 laparoscopic/endoscopic procedures and 16 anorectal surgeries successfully done. Apart from that Scientific sessions, poster presentations, and expert panel discussions on standardization and innovation in Shalya Tantra.

Prof. (Dr) Yogesh Badwe, Organizing Chairman, shared that AIIA now caters to over 2000

patients daily, with its Shalya Tantra department routinely conducting general, laparoscopic, breast, anorectal, and urological surgeries. These developments underline Ayurveda's relevance in delivering patient-centered integrative care. With the theme "**Innovation, Integration, and Inspiration,**" Shalyacon 2025 is set to accelerate research, collaboration, and knowledge-sharing in Ayurvedic surgical practice, reinforcing India's leadership in integrative healthcare.

National Sushruta Felicitations was done in the prestigious inaugural ceremony where eminent personalities related to Ayurveda were awarded. A Conference Souvenir book release was also done by the hands of the Chief Guests, also a PG summary was done. MB Bureau.



Guest Of Honour **PRATAPRAO JADHAV**, Minister of State (I/C.), Ministry of AYUSH; Bharat Sarkar

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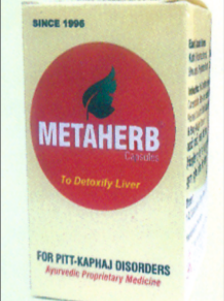
Gandhak Rasayan	250 mg
Raktsar (Acasia Catechu) (Water Ext.)	100 mg
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Patolaadi Kwath (Y. R.)

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Dose 1 Capsule 2 Times After Meals For 3 Months

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Adrak (Zingiber Officinale) (Water Ext.)	100mg
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