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GURUKUL'S C.M.E



*A Quarterly Magazine For
Medicine Reorientation*

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Editor's Desk

Dear physician,

For us it is always a pride to talk about 'Ayurved; the sole ancient Indian medical system & it would be more concerning to look into it's **journey**; session of guest talk regarding latest scientific progression towards **life style diseases**; so is one case study proving ayurved's legacy of therapeutic efficacy for safe management for **endometriosis**; a thorough understanding of **abhyang** (massage) for preventive & curative healthcare; elaboration of recent covid-19 pandemic with ancient texts description of **janpad dhwanis**; so is the daily practice of **anulom vilom** for enhancing immunity to fight diseases.

The traditional recipes for therapeutic advantages of **Til ladoos** during festivals religious or social; knowing more about **shatavari** a herb with multiple benefits and introduction of **marma therapy**, a super specialised technique for various neurological disorders are some of the write ups by experts.

Thanks.

With Regards

A stylized, handwritten signature in black ink, consisting of a large 'C' shape with a small 'V' at the top and a small 'u' at the bottom.

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

Co Editor
Dr. Shruti Bhardwaj

Contents



Chintan!		2
Atithi Vartalaap	Dr. Sathyanarayana B	3
Case Study : Management Of Scar Endometriosis	Dr. Rani Gupta	8
Managing Nicotine Addiction By Ayurveda	Dr. Sushant Sud, Dr. Khyati Sud	10
Understanding Of Abhyanga (Massage)	Dr. Santosh N. Belavadi	15
Tenets Of Epidemiology In Ayurveda	Dr. Ankur Kumar Tanwar	20
‘अनुलोम विलोम’ प्राणायाम के लाभ	योगाचार्य प्रीति ‘दीपक’ राज्या	23
Sesame Seeds (Til Ladoos)	Dr. Shri Kant Gaur	24
अतिरसा (हरबल हेरिटेज)		25
Guidelines Of Marma Therapy	Dr. Ravi Gogia	26

Co Editor

Dr. Shruti Bhardwaj

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***KINDLY SHARE ARTICLES FOR UPDATE &
UPGRADE OF B.A.M.S/M.D (Ay.) FRATERNITY***

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 Photographs & Brief Profile

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Chintan!

JOURNEY OF INDIAN MEDICINE

Dear Physician,

As we know journey is always an exciting event with various experiences & challenges.

Like wise had been the traverse of our ayurved. So lets think over to have Chintan for its ups & down.

1. *"Ayurved" known since time immemorial being the only medical system serving our nationals proves its age, eco & pocket friendly nature.*
2. *It's medicaments are time tested clinically trialled and popularly known as 'Sidha Yog'.*
3. *Besides ayurvedic medicines many a therapies like routine surgeries. eg., **Kshar-Sutra, Leech, Nadi & Asht vidh Pariksha** etc. had been supporting means.*
4. *Since independance our own medical system had been treated at the whims & fancies of ruling governments & burocracy.*
5. *As witnessed during recent past of **Covid-19** Pandemic Ayush (Ayurved) stood firm supporting modern allapathic system.*
6. *Hats off to experts of **I.C.M.R, Niti-Ayog** for endorsing A.Y.U.S.H.*
7. *Now is the time & need to **clinically validate** experiancial ayurved on modern evidence based scientific protocols of herbal plants as well as evolving diseases.*
8. ***N.C.I.M, C.C.R.A.S.** & at colleges faculty experts, scholars, students have to cooperate coordinate with each other for quality education and career.*
9. *Concluding, the rise and fall of Ayurved depends more on **B.A.M.S. & M.D. (Ay.)** practioners.*

FOR QUALITY HEALTH 'AYURVED' IS ESSENTIAL

Atithi ***Vartalaap***



Hon. Member
Editorial Board

Dr. Sathyanarayana B
Principal and Medical Superintendent
Muniyal Institute of Ayurveda
Medical Sciences
Manipal

Q. 1 Professor, You are welcome as guest of honour in column,"Atithi -Vartalaap ".

Thanks. It is a pleasure to interact with you

Q. 2 Sir, looking at your young age of 47 years with 21 years of academic experience, I salute your credentials and achievements.

Thanks for your kind words. I have not done much. I am still in the path of achieving the goals as a traveller and student for ever

Q. 3.You are a PG in subject BhaishajyaKalpana (B.K) discharging duties of teacher, principal and research expert, would you please comment what are the developments in this field in last 21 years w. r. t. teaching & ayurvedic pharma industry.

Ayurveda teaching during my early days as a lecturer was more verbal based. Gradually it changed to audio visual aids like overhead projector and then powerpoint lectures, videos etc. Recently online platforms are being used for updating ourselves with practical oriented teaching methods. Today's education in Ayurveda is becoming an exam oriented teaching & learning simultaneously. The prevalent 'direct teaching' method also known as the "factory approach"

discourages student's curiosity, questioning, innovation and feedback. New methods aimed at development of creativity and original thinking skills are rarely adopted in Ayurveda. There is very little focus on application of knowledge and development of practical skills. Basically teaching should include transferring and receiving information, ought to be as novel methods of teaching. New Minimum Standard Education guidelines that are going to be implemented from this year will help in this regard to a great extent. There are more than 8,000 Ayurvedic pharmacies in India at present. The integration of Ayurveda and modern pharmacy has led to interdisciplinary research, education, and patient care. In this discipline of medicine, students learn about the various Ayurvedic drugs, formulations, raw materials, manufacturing, standardization, quality control, store management, supply chain, and dispensing. The recent trend in traditional medicine dosage forms is to enhance the solubility, bioavailability, pharmacological activity, stability, reduce the toxicity and increase the compliance, etc. Oral dosage form which can address these factors are granules (**effervescent and rapid release granules**), tablets (**fast dissolving, rapid disintegrating tablet**), capsules,

suspension, syrups, etc. and topical dosage form includes toothpaste, natural hair dye, face pack, hand wash, liniment spray and roll-on, gel, creams (emulsion), shampoo, etc. Contemporary, traditional pharmacies including several Ayurvedic pharmacies have already implemented these new trends and launched several new dosage forms apart from traditional under cover of conventional knowledge.

As the GMP guidelines are being implemented more stringently in recent days, hygiene, working environment, quality control have been improved in Ayurvedic manufacturing units. Modern machineries are being used replacing old manual cutting, grinding, pill rolling, straining, filling etc procedures. This has resulted in better yield, batch to batch uniformity in the quality and better patient acceptability.

Q. 4. Prof. as you know B. K comprises of metals so do you teach modern metallurgy simultaneously in your Institute?

Yes. I do teach relevant portion of metallurgy to my students, less to UG students more to PG students. Whenever I teach the concept like Satvapatana, Mitra Panchaka, Dravaka Gana, Bhasma Pareeksha, Loha, Dhatu and Upaduta I teach relevant related information from modern metallurgy. When studied thoroughly it is noticed that different dravyavargas, technical terminologies and Paradasamskaras have been included in Paribhasharakarana.

Q. 5. Dr, do you educate allopathic biochemistry at some stage while N C I M hardly permits.

Biochemistry is already included in the PG syllabus in research methodology and under Roga Nidana speciality also. I usually do not teach modern biochemistry but teach modern pharmacology. For modern biochemistry we have guest faculty to teach.

Q. 6. As you know this is an era of experimental science, how experiential ayurveda has fared?

In general, Ayurveda is experiential, intuitive and holistic, while modern medicine is of experimental, analytical and reductive basis. The relationship between Ayurveda and modern science is similar that of the 'whole' and the 'parts'. Person-centered integrative medicine, which considers the whole person, needs new sets of experimental methodology. However, now a days we use several experimental components in the form of in vitro, in vivo and in silico models.

Q. 7. What are your views on "single herb &herbo mineral" formulations popular in market?

Both single herbal and polyherbomineral drugs present in the market have their own role. Single drug products are easy to market and standardize. But herbomineral products are difficult to standardize. However these products are more efficacious in clinical practice.

Q. 8. Please explain the basis of 'design & development ' of ayurvedic formulations.

Design and development of new formulations may be required to address newly emerging diseases more effectively. Ayurvedic drug development mostly follows a reverse pharmacological approach i.e. clinic to lab approach. We need to follow the principles of Bhaishajya Kalpana including Dravya Samyoga Siddhanta. Documentation at every step along with provision of reasoning and logic based on modern but Ayurvedic principles, is very important to be maintained so that the decisions taken at every step are transparent and can be corrected later if necessary. The main differences lie with the licensing authority that gives regulatory clearances for manufacturing and selling.

Q.9.What is future of "Shastreeya and Proprietary" formulae?

Classical products of Ayurveda have always remained important and relevant. They are the outcome of clinical observations and validated by our ancient scholars based on palatability, prakriti, stage of the disease etc., formulations are designed not to loose the hold of classical medicines. But there is an absolute need of designing new scientifically validated formulations. Considering the patient's acceptability, globalization, improved stability and industrialization newer dosage forma like capsules, gels, creams, syrups, aerosols etc are needed besides fundamental principles and quality. Classics like **Charaka Samhita** and **Sharngaddhara Samhita** have also given us liberty and guidelines to develop our own formulations. However, they should be scientifically validated for their quality, safety and efficacy. Changes in any scientific discipline are imminent and essential also. Otherwise system cannot survive the test of time so is of ayurved.

Q. 10. Kindly react on "Muneks" ananti-cancer medicine. ?

'Muneks' is a **poly herbomineral** Ayurvedic product designed and developed by Muniyal Ayurveda Research Centre Manipal and has received US patent. Muneks is a combination of more than 50 anti-cancer herbs, minerals and bhasmas prepared according to the description given in the ancient texts of Ayurveda. Its scientific study has reached the conclusion that Muneks has significant anti-tumor property, and found to be non-toxic at high doses. This drug is used in more than 800 patients of various types of cancer at various stages and has shown encouraging results.

Q. 11. Sir, what at "Sacred Herbal" gardens?

Sacred herbal garden or "**PavitraVana**" is an ancient concept of India to preserve the rich heritage of useful plants and to get the cosmic

energy through them. Here specific plants with medicinal properties are planted in specific directions and moving around such plants gives us not only pure air but also cosmic energy and healthy benefits. **Navagraha, Rashi, Nakshatra, Saptarshi, Ashoka and Shiva Panchayatana** are a few among them. **So are the same in around Udupi also.**

Q. 12. Doctor, what is tablet "Munirprabha Plus "used for?

Munirprabha plus is a **poly herbalnephro** protective Ayurveda products/medicines. It is found to be useful in the treatment of **Chronic Renal Failure (CRF)**. It is also beneficial in **Prostate gland** disorders: It is indicated in **Mutraghata, Mutrakricchra, Ashmari, Shukraroga, Streeroga**, etc.

Q. 13. Respected Professor, you have contributed many a write ups in international journals, so how scientific modern community reacted on ancient ayurvedic health sciences!

National and international scientits are highly receptive for evidence based articles. They may be critical on certain issues, but if proper scientific analyses and evidences are given and proved they not only accept but also show much enthusiasm to know more on Ayurveda. They have understood the importance of Ayurveda in managing lifestyle disorders, metabolic disorders, auto immune etc. They have learnt the Ayurvedic model of personalized medicine, strong base of epigenetics, pharmacogenomics, nutraceuticals, dietetics that Ayurveda ever describes.

Q. 14. Sir, how B. K &its medicaments can control evolving Life Style Disorders e. Metabolic, Cardiovascular, Kidney, Auto immune etc.?

In the management of lifestyle diseases, Ayurveda has two objectives: (i) **preservation of the health in the healthy** and (ii) **treatment of disorders in the diseased**. In the present times over stressed and bad (fast) food

habits or unhealthy lifestyle reduces a person's happiness and makes him/her susceptible to many lifestyle diseases. When we address the most common and challenging lifestyle disorders, Ayurveda offers several classical, innovative products effective as **antidiabetics** and **immune modulators** besides several proprietary medicines having scientific validation.

For example we have developed to treat Type II diabetes mellitus. Its safety and efficacy are established by scientific studies on Alloxan diabetic rats, oral administration of Insol-N normalized the elevated blood glucose levels after two to four weeks of therapy. While glycogen and protein depletion were reversed. Enhanced lipid and cholesterol levels were also reduced. Most striking feature was that regeneration of β -cells and increased cell mass was noted in the pancreas. In this survey reduction of fasting blood glucose level and HbA1c up to 40% and 30% respectively was noted in a span of three months besides it improved quality of life.

Heartogen is a **cardioprotective drug**. HEARTOGEN acts through by the inhibition of apoptosis, oxidative damage and enhances the myocardial membrane structure against the isoproterenol induced myocardial damages.

Hence, I can assure that **Bhaishajya Kalpana** certainly is helpful in designing effective drugs for lifestyle disorders.

Q. 15. What is the scope of B .K in present ayurvedic pharma industry?

Bhaishajya Kalpana is the art and science of manufacturing the medicines. Hence, it is the base for any Ayurvedic or herbal pharma industry. However, competitiveness and knowledge of applying modern technology and equipment is

essential. Otherwise scholars of modern pharmacy will take over. Students have the opportunity to start their career at leading FMCG and global Ayurvedic companies. Global cosmetic companies are also offering good career opportunities for Ayurvedic and Ayurvedic Pharmacy graduates in the field of production and research. Other than these, opportunities are also available in government sector with roles like Ayurvedic pharmacist, drug inspector, research scientists, food inspector etc.

Q.16. Kindly react on "Bhasm & Nanotechnology."

All Bhasmas have common properties like Rasayana, Yogavahi etc. Rasayana indicates immunomodulation and anti-aging properties. Yogavahi indicates ability of drug carry and targeted drug delivery by Bhasmas. These are prescribed in very minute dose (alpamaatraa). Bhasma become "Raseebhava" easily. Under Rasibhavana, properly prepared Bhasma must be readily **absorbable, adaptable** and assimilable in the body and will be nontoxic. **Shighrayavyapti** indicates that after Marana, Bhasma becomes easily absorbable and assimilable and spreads quickly in the body. Under Agnideepana, Bhasma increases metabolism at cellular level and acts as catalyst.

SEM-EDAX and TEM studies of **Swarna Bhasma, Rajata Bhasma, Loha Bhasma, Tamra Bhasma, Naga Bhasma, Vanga Bhasma, Muktaashukti Bhasma** etc have shown the presence of nanoparticles.

Q. 17. Sir, please share what is the future of Ayurved in India as well as abroad.

Ayurveda is witnessing a resurgence in India because people have accepted this as a way of life as opposed to the earlier notion of Ayurveda as an alternative area of medicine. Ayurveda is globally acclaimed for its preventive healthcare properties and treatment

of many chronic lifestyle disorders. World is eagerly waiting towards Ayurveda in solving their health problems. Govt. of India is ready to offer financial help for the development of Ayurveda as international brand. All the stake holders of Ayurveda i.e. researchers, practitioners, teachers, law makers, professional organizations of Ayurvedic practitioners have to respond to call of the time

Q. 18. Your suggestion to budding under graduates & post graduates for their careers.

Now there is a resurgence of Ayurveda and the entire world is looking towards us. Hence, our students have huge opportunities with

responsibilities also. While is important they should be competent, having developing skill to win the race in various fields like **pharmacy, dietetics, lifestyle management, healthcare sector, research, herbal industry, health tourism**, academic. So many innovative fields are open and they should grab the opportunities. Government also has been very supportive.

Concluding and thanking you, Prof. Satya Narayan Ji we had highly informative discussion. I wish and pray Bhagwaan Dhanwantry to ever bless you for your ongoing success to the benefit of Ayurved as well as Ayurvedic B.A.M.S / M.D.(Ay) phycians.

जरा विचारें

1. लोहा जैसे ठंडा होने पर मजबूत हो जाता है वैसे व्यवहार में शांत रहना जीवन को मजबूत बनाता है।
2. परिस्थितियां जितना हमें तोड़ती हैं उतनी हमें मजबूत बनाती हैं।
3. जिद, गुस्सा, गलती, लालच, अपमान, खर्चाटों की तरह दूसरों को चूमते हैं पर खुद को एहसास नहीं कराते।
4. 'जलेबी' का संदेश स्वयं उलझी हुई पर खाने वाले को 'आनंद' देती है।
5. कल की चिन्ता नहीं पर उत्सुकता जरूर रखें।



Dr. Rani Gupta,
BAMS, M.D (AY. GYNAE.) Gold Medalist (B.H.U)
SKK Ayurved; Janak puri, New Delhi-110058

Case Study : Ayurvedic Management Of Scar Endometriosis

Presence of endometrial tissue outside the uterus is known as **Endometriosis**.

Common sites of endometriosis are **ovaries, fallopian tubes, rectum, bladder, kidneys, intestines** etc.

Scar endometriosis is a term given to extra pelvic region occurring in a cesarian section. The diagnosis of scar endometriosis may be challenging. Cyclical changes in the intensity of pain and size of the endometrial implants during menstruation are usually characteristic of classical endometriosis. It is mostly confused with other dermatological or surgical conditions which delays its diagnosis.

CASE STUDY: A case report of a patient with a troublesome scar after a caesarian section is presented. Patient history female aged 28 years, resident of Bihar. She took online consultation in August'2021 for **severe pain, swelling and burning** sensation over her LSCS scar (she underwent LSCS 4 years back) during her menstruation which persisted till 15 days after the periods. She also complained of burning in urine frequently. Her **ultrasound scans** done in January'2020, June 2020, September 2020 were showing a endometriotic lesion in rectus abdominis muscle over scar area which was increasing in size. A fresh ultrasound TAS/TVS was done in July '2021, the lesion was grown to a size of 3.1 x 1.2 x 4.6 cm (report attached).

Ayurvedic Management: As it was a distant consultation, physical examination could not be

done. Medicines prescribed were **Pitta- Kapha** pacifying like **Chandrakala ras, Gulmakuthar ras, Madhuyashtyadi oil** application, **Jatamayadi lepam** etc. (Medicines varied from time to time according to dosha variations). **Nitya virechan** was also given.

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Road No. 12, Rajendra Nagar, Behind Telephone Exchange, Patna - 800 014, Near Northern End of Chaudhury Overbridge

DR. RAJAN CHAUDHURI
M.B.B.S. (C.M.), M.D. (Card Medicine) KEM Hospital, DNB (Pharmacology)
ULTRA FAST LS TESLA HD MRI 500 SLICE VOLUME CT FULL ROOM DIGITAL X-RAY (DR) DEXA-BMD

Accession No : R2138275 Date : 18-Jul-2021
Name : [REDACTED] Age / Sex : 28 Years / F
Ref. by : Dr. Self
No

UltraSound

USG OF ABDOMEN:

The liver is normal in size and shows grade I/II increased echogenicity. No focal lesion. Surface is smooth.
The spleen is normal size and echotexture.
There are no dilated ducts seen.
The gall bladder is normal and without calculus or mass.
The pancreas is normal.
The portal vein measures 8.8mm and CBD measures 5mm.
There is no ascites or obvious enlarged nodes seen.
The right kidney measures 11.1 x 4.1cm and left kidney measures 10.9 x 4.5cm.
Small calculus in mid pole of right kidney measuring 5.1mm.
There is no hydronephrosis and CM differentiation is well maintained.
The urinary bladder is normally distended with smooth walls.
The uterus is normal in shape, size and echotexture with midline endometrium of 5mm.
Both ovaries are normal. The right ovary measures 2.9 x 1.5cm and the left ovary 3.2 x 1.7cm.
There is 3.1 x 1.2 x 4.6cm sized hypochoic lesion seen in rectus muscle in midline along scar site with mild peripheral vascularity on CDS.

Impression: Normal sized liver with grade I/II fatty changes. Normal spleen, gall bladder and pancreas.
Small right renal calculus without hydronephrosis. Normal uterus and adnexa.
Hypochoic lesion seen in rectus muscle in midline along scar site in lower anterior abdominal wall with mild peripheral vascularity -likely scar endometriosis. Suggested follow up.

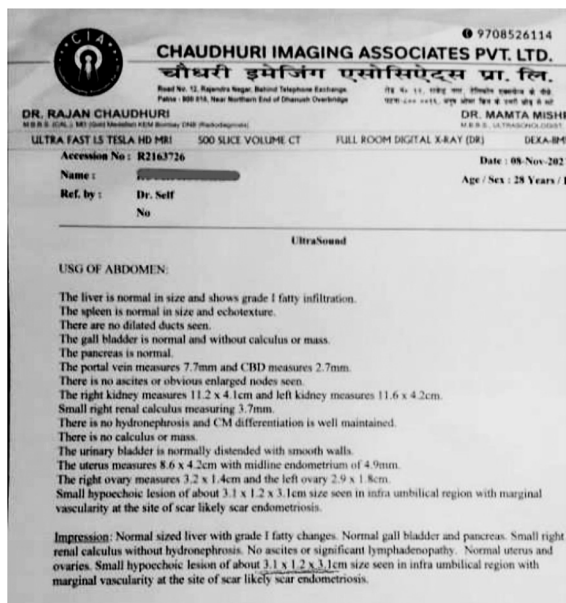
Dr. Surabhi MD (Safdarjung Hospital) DNB (Radio diagnosis).
Consultant Radiologist.
Ex neuro PDCC-SR SGPGI Lucknow

With medicines, she had some relief in her symptoms. As she had tried all conventional allpathic treatments in last 3 years with no relief in her symptoms and progressive increase in size of endometriotic lesion, she was hopeful this time and visited our center SKK AYURVEDA, New Delhi in October'2021. She came to clinic on day-7 of her

periods and was already in severe pain. Physical examination revealed a well-healed caesarian scar, with a nonmobile, nodular lesion. Exquisite point tenderness to palpation over the nodular area was noted. It was extremely tender and temperature was also high on the site. As per **Acharya Sushrut: Jalauka was the ideal therapy to be done for pitta-rakta prasadan, vatanuloman (Pic attached).** After a single session of Jalauka application, her pain was 80 percent improved.



From next day, we started **Yog vasti** with **dashmool ksheer** and **sahacharadi vasti pakam** oil for 8 days. One more **Jalauka** session was repeated after 8 days. Medicines were revised and she returned back to Bihar. Follow up: In her next periods, her pain was significantly improved and her repeated ultrasound scan showed reduction in size of endometriotic lesion 3.1 x 1.2 x 3.1 (report attached).



Above case study Scar endometriosis is a rare (less than 1 percent of endometriosis affected patients) and often delayed diagnosis can lead to both patient and physician frustration. One should maintain a high level of suspicion in any woman presenting with pain at an incisional site, most commonly following pelvic surgery. A thorough history and physical examination should always be performed.

Conclusion: Ayurvedic texts have no direct reference of Scar Endometriosis. However, its symptoms have been at times linked to those of **vidradhi, vrana, gulma, granthi** etc. This case report is a proof of the therapeutic efficacy of the stated Ayurvedic principles of **rakta mokshan** and **Vasti** in the treatment of scar endometriosis and needs further merit.

PREVENTIVE MEDICINE

For Cancer Advise Tulsi Patra, Neem Patra,
Haldi Fresh / Green With Honey



Vd. Sushant Sud, Vd. Khyati Sud

Asst. Prof, Dept of Agad Tantra (Toxicology), Institute of Teaching and Research in Ayurved,

INI, MoA, GoI, Jamnagar, Gujarat, E-mail: drsushantsud@gmail.com/ +91-9687792882

Asso. Prof, Dept of Kayachikitsa (Medicine), Shri V M Mehta Institute of Ayurved, Rajkot- Kalawad Highway, Anandpar, Rajkot, Gujarat, E-mail: drkhyatisud@gmail.com/ +91-9925047726

Managing Nicotine Addiction Through Ayurved Specter w.s.r To Oral Health & Hygiene

Conjectural

Ayurved is an ancient Indian system of medicine for health care and longevity. Oral hygiene is not described as a separate chapter in Ayurved but it comes under different chapters of Ayurvedic literatures.

Ayurved is known to be a complete medical science that comprises of physical, psychological, philosophical, moral and spiritual health. It is also called as a science of self healing being an oldest medical system in the world where each individual and each body cell is considered to be inherently an essential expression of pure intelligence.

Addiction is defined as the continuous obsessive use of drugs regardless of adverse health or social consequences.

While withdrawal is the physical and/or psychotic disorders developed by drug addicts after they stop taking drugs or reduce their dose.

Drug addiction is very frequent in our society affecting all races, ethnic groups, and social modules. All the Ayurved treatises have given emphasis on personal hygiene. **Dhanta dhavan** (Ayurvedic herbal toothpowder), **Jihwa nirlekhana** (Tongue scrapping), **Kavala** (Gargling) and **Gandoosha** (holding medicated fluid inside the mouth) are the procedures for maintenance of oral hygiene.

Ayurved is helpful in the reduction of side effects

of nicotine by various means including the use of **Rasayana** (Rejuvenation) such as **Ashwagandha**, **Shatavari**, **Bala** etc. Moreover, **Yoga** can help in releasing mental stress there by increasing the strength and vitality without using any form of nicotine.

In a nutshell, change in lifestyle by means of adoption of Ayurvedic principles of preventive medicine to control intellectual blasphemy besides environmental issues are directly concerned to deal with addiction problems.

Prologue:

Addiction is defined as a chronic, relapsing brain disease that is characterized by compulsive drug seeking use despite harmful consequences. In India, 60% people are dependent on various products containing tobacco whereas 30% with alcohol addiction which is the main gateway of other more toxic drugs. **Nicotine and alcohol are the most common leading causes of preventable morbidity and mortality.** Tobacco in all forms is dangerous for human health causing heart attacks, hypertension, strokes, pulmonary disease, cancer etc. Smoking is a leading cause of lung cancer whereas mouth cancer is mainly caused by chewing of tobacco. Similar to the first hand smoking, passive smoking also affects a healthy human. Various researches confirmed the presence of about 600 ingredients in cigarettes which produced about 69 carcinogenic compounds after burning.

Major Facts about the use of Nicotine

According to the World Health Organization, the intake of nicotine in all officialdom such as secondhand or passive smoke is the unattached best motive of preventable demise globally. Nicotine is the motive of round 7 million deaths per year that's anticipated to upward push to 11 million per year through the 2020 or early 2030, with 7 million deaths happening in growing countries. It impacts the coronary heart, liver and lungs and ends in coronary heart attacks, strokes, persistent obstructive pulmonary disease, high blood pressure and cancer. The ranges of those illnesses in a person rely on the amount and term of tobacco intake. Secondhand or passive smoke additionally reasons risky destructive fitness results in human beings.

It causes lung cancer, coronary heart problems, eye infections and skin issues. In fact, tobacco is essential motive of untimely demise global more often than not in advanced countries. WHO additionally said that there are about 1.1 billion normal people who smoke with inside that's one-1/3 of the worldwide populace is elderly 15 years and older.

Globally, where India stands !

India is the second biggest manufacturer and purchaser of nicotine.

In India, round 1 million new cases of cancers are recognized according to 12 months survey even as the superiority being 2.5 million. Out of the entire mortalities of around 7,00,000 nicotine causes 6% adult deaths. Interestingly the number of deaths is projected to shoot as much as to 1.2 million.

A study from King's College, London observed that nearly three of five most cancers deaths in India are related to nicotine or infectious illnesses. Moreover nicotine use by myself debts for approximately 40% of all cancers in India. Fascinatingly with the aid of using as early as

2050 no person below eighty will enjoy most cancers. However, as according to Harvard Medical School's around 275 million Indians, wherein 35% adults and 14% youngsters elderly 13-14 years, are nicotine users. Currently the fact is "nicotine reasons most cancers" is debatable in Indian media due to lack of understanding amongst humans inclusive of a few baby kisser approximately the unfavorable results of nicotine use.

Some humans assume that nicotine isn't a causative agent for most cancers as it does now no damage to human fitness in any ways. Many humans believe that there aren't any studies reviews in India helping risky fitness results of tobacco. However, this rationalization is unjustified due to the fact its miles scientifically validated with the aid of using scientists and fitness practitioners globally that tobacco is a causative agent for lots illnesses inclusive of lifestyles killing most cancers. The number one purpose to jot down this text is to conscious public for the damaging results of tobacco on human fitness.

Harmful chemicals of Nicotine

According to American Lung Association (ALA., 2015), cigarettes incorporate approximately six hundred ingredients. When they burn, 7,000 chemical compounds and sixty nine of them can root cancer. Many portions of studies showed that "Tar" is found in cigarette diseases. This tar includes many carcinogenic pyrolytic merchandise that bind to DNA and reason many genetic mutat Moreover, the nicotine found in smoke reasons bodily and mental dependency. Interestingly, nicotine is upload observed similar excessive withinside the blood of tobacco users. It is absorbed via the mouth tissues immediately into the brain. Even after the tobacco is eliminated from the mouth, nicotine is still absorbed into the bloodstream of cigarettes is nicotine, which alters the stability of chemical compounds in a smoker's frame which includes dopamine and

noradre. When nicotine modifications the stages of those chemical compounds, the person's temper and attention locate this enjoyable. The modifications take place very quickly, whilst the smoker inhales the nicotine, it at once has people who smoke experience the nicotine rush and turn out to be depending on it.

Oral Diseases: A Global Community Wellbeing Confront

Oral diseases are the most widespread non-communicable diseases (NCDs) and affect people throughout their lifetime, causing pain, discomfort, defacement and even death. The Global Burden of ailment study 2016 estimated that oral diseases affected half of the world's population (3.58 billion people) with dental caries (tooth decay) in permanent teeth being the most prevalent condition assessed. Worldwide, it is estimated that 2.4 billion people suffer from caries of permanent teeth and 486 million children suffer from caries of primary teeth. Severe periodontal (gum) disease, which may result in tooth loss, was estimated to be the 11th most prevalent disease globally. Oral diseases are undoubtedly a global public health problem, with particular concern over their rising prevalence in many LMICs linked to wider social, economic, and commercial changes. By describing the extent and consequences of oral diseases, their social and commercial determinants, with their ongoing neglect in global health policy, we aim to highlight the urgent need to address oral diseases among other NCDs as a global health priority.

Oral diseases are persistent and progressive in nature – for example dental caries affects very young children but is a lifelong state that tracks across adolescence, adulthood and into later life. Oral conditions disproportionally affect poorer and socially disadvantaged members of society. There is a strong and consistent social gradient between socio-economic status and the prevalence with severity of oral diseases. Indeed, oral diseases can be considered as a sensitive clinical marker of social



disadvantage, a 'canary in the coalmine' with oral diseases being the early indicator of population ill health linked to deprivation. Oral diseases and oral health inequalities are directly influenced by the wider social and commercial determinants, the underlying drivers of poor population oral health.

Role of Ayurved Science and Nicotine Obsession

Nicotine is also known as Tobacco. In Ayurved it is described as Vanaspatij visha (Plant Poison) and in modern science it is irritant organic vegetable poison also known as cardiac poison. Leaves are hazardous to human; its dried leaves are used as drink of luxury by almost all classes of people in the form of smoke, snuff or chewing. It contains Nicotine and nicotanine. It also used in India for chewing, smoking and snuffing, Nicotine used as insecticides. Nicotine is the drug in tobacco that causes pleasant feelings and distracts the user from unpleasant feelings. Over time, a person becomes physically dependent on and emotionally addicted to nicotine. This physical dependence causes unpleasant withdrawal symptoms when you try to quit smoking or other forms of tobacco. There are mental and emotional effects, too. Nicotine actually affects brain chemistry and emotions. The global need for Ayurvedic management for treatment as alternative, prevention as well as the needful choices which are safe, effective, economical and practicable. Currently many pathogens have

developed resistance to currently used antibiotics, chemotherapeutics to opportunistic infections in immune compromised individuals. Despite several chemical agents commercially available means, which can alter oral micro flora having undesirable side effects such as vomiting, diarrhoea and tooth staining. Ayurvedic treatment is aimed at using organic, whole plant based medicaments consisting of drugs, healthy diets and certain daily life style practices. It has been well documented that medicinal plants confers considerable antibacterial property against various microorganisms in eluding bacteria responsible for dental caries.

Pragyaparadha (intellectual blasphemy) a major cause of any illness and for that practice of **Sadvritta, Achara Rasayana** and **Satvavajay Chikitsa** collectively play an significant part to prevent Pragyaparadh.

Adoption of Ayurveda lifestyle (daily and seasonal regimen), body purification by panchkarma (five major procedures of detoxification), meditation, and yoga along with medication as replacement therapy which are very safe tools to combat nicotine addiction. In Ayurved, some interventions have been advised such as simple moral principles and the right conducts under the heading sadavritta. Achara means behavior and rasayana means rejuvenation, thus it results in rejuvenation of body & mind. Following these measures one can prevent addiction problems remarkably. It is the need of the hour to explore the role of ayurved in present context. According to ayurved body and mind are same entity directing their interrelationship, therefore diseases may affect vice versa to each other.

An Integrated approach towards maintaining good oral hygiene and associated tribulations

Ayurved is known to be a comprehensive medical system comprised of physical, psychological, philosophical and ethical balance. Apart from self healing concept, the use of medicinal herbs,

minerals, surgical techniques and massages are also practised. Various Ayurvedic approaches are certainly helpful in reducing the adverse effects of nicotine. The botanicals in the Ayurvedic material medica (**Dravya guna**) have proved to be safe and effective through several hundred to several thousand years of use. They include use of **Clove Oil, Aloe, Pepper, Coriander, Eucalyptus, Turmeric, Green Tea, Onion, Papaya, Potato, Garlic, Honey, Neem.**

Triphala, Lemon, Olive oil, Ginger, etc. Nowadays there is a renewed Interest in use of various Ayurvedic preparations for oral and dental healthcare. Various plants and natural products are used for pharmacological applications mainly for wound healing having **Anti-inflammatory, Antimicrobial, Antioxidant** properties etc. Various other studies found that herbal tooth paste and gum therapy produced statistically significant differences in receding plaque and stain thus reducing gingivitis and gingival bleeding.

Ayurved recommends some daily use therapeutic procedures for the prevention as well as maintenance of oral health. These are brushing of teeth (**Dant Dhavana**), tongue scrapping (**Jivha Lekhana**), gargling (**Gandoosha- kavala**) and oil pulling for tissue regeneration. Brushing with neem sticks and fresh stems of **mulethi, babool, arjuna** etc. **Amla** worked well as a mouth rinser, strengthening the gum tissues while **mulethi** helps to remove plaques because of its **antibacterial** effect. By using Ayurvedic remedies one can avail better treatment for oral health without any painful therapy or surgery.

Oral diseases are a significant public health problem worldwide, highly prevalent having major negative impacts on individuals, communities and society. **Globally over 3.5 billion people suffer from oral diseases which are chronic and progressive in nature starting in early childhood progressing across adolescence, adulthood and later life.** Oral diseases disproportionally affect poorer and

GURUKUL'S C.M.E.

marginalized groups in society being very closely linked to socioeconomic status and the broader social and commercial determinants. Increasing consumption of nicotine particularly in LMIC is causing an increase in oral diseases, as well as other NCDs such as obesity and diabetes.

The natural phytochemicals could offer an effective alternative to antibiotics and other modern drugs. Represent a promising approach in prevention and therapeutic strategies for dental caries besides other oral infections. Ayurved, an ancient medical

science can be play an important role. These natural products are cost effective and easily available remedies which are being practiced in since ancient times. Natural disinfectants like oil and salts are also effective antimicrobial agents. Natural plant product turmeric is also considered as a safe, nontoxic and effective herb with enormous therapeutic properties. Oil pulling and curcumin holds a high place in Ayurvedic medicine.

N.I.M.A. National Event, Nagpur



Participated

Dr. M. L. Gupta (President), Dr. R. Kaura (Treasurer)
N.I.M.A. (DELHI)



Dr. SANTOSH N. BELAVADI. M.D (Ayu),

Ph.D Professor & H.O.D

Department of P.G Studies in Kayachikitsa,
D.G.M Ayurveda Medical College, Hospital & Postgraduate studies
and Research Centre GADAG-582103 KARNATAKA
Cell-09886916367, Email: hardikasnb@gmail.com

Understanding Of Abhyanga (Massage) in Ayurveda

ABSTRACT

Ayurveda is holistic science which guides to follow healthy regimens in terms of food (**Ahara**), healthy regimen (**Vihara, Achara**) to live happy and healthy. Massage is one among healthy regimens. **Abhyang** nourishes body tissues, gives shining complexion and prevents different skin manifestations.

It is not only for healthy person but also indicated in different **Vatavyadhis, Neuromuscular & Musculoskeletal** disorders. Acharyas have explained different medicated oils according to diseases.

Keywords: Massage, Abhyanga, Oil, Pada abhyanga, Shiro abhyanga, Benefits, Action etc.

INTRODUCTION

Massage (Abhyanga) is also called **Mardana, Abhyanjana** and **Anga mardana**.

Acharya **Charaka** explained in the context of **Matrashitiyadhyaya**. While **Sushruta** under **Nibandhasangraha** Adhyaya. Both in it Sangraha and Asthanga Hridaya Abhyanga has been explained in the chapter of **Dinacharya**. Vangasena **Abhyanga** is explained in Saddvrittadikara. In **Sharangadhara** Samhita Abhyanga is listed under **Moordataila** prakaras. It is most commonly indicated and extensively practiced treatment among **Bahirparimarjana Chikitsa**.

Acharya **Chakradatta** explains Abhyanga in Swasthadikara. **Yogaratanakara** in the chapter Nityapravrittuprakara. In ancient time for beauty

enhancement (**soundarya vardanartha**) **Ksheeranga mardana** is explained with milk, cream and butter. During times of Ramayana the soldiers applied oils to make them strong and refresh.

Definition of Massage (Abhyanga)

Abhyanga is defined as rubbing the body with medicated oil, ghee etc. It is one of the most important external treatment modality (Bahirparimarjana chikitsa). Massage all over the body (Sarvadaihika Abhyanga) is done as preoperative (Poorvakarma) before Emissive therapy (Vamanakarma), Purgation therapy (Virechanakarma) and Local massage (Sthanika abhyanga) in case of Enema (Bastikarma) and Nasal treatment (Nasyakarma).

Application of medicated oils (**sneha dravya**) on the body with mild pressure in specific direction. Abhyanga in Ayurveda is not only done in diseased person but also practiced in healthy individuals to **nourish rasadi saptadhatu (ras, rakt, mans etc.)**

Massage in general, therapists press, rubs otherwise manipulate the muscles with soft tissues of the body. They most often use their hands and fingers, but may use their forearms, elbows, or feet too.

Massage is the practice of soft tissue manipulation with physical (**anatomical**), functional (**physiological**) and **psychological** purposes. The word comes from the **French** word massage "friction of kneading", or from **Arabic** word massa meaning "to touch feel or handle".

Massage is simply the manipulation of the soft tissues, muscles, tendons and ligaments.

Synonyms (Paryaya): Mardana, Abhyanjana, Angamardana and Massage

Vatsyana Kamasutra explained 3 types of Massage

Classification of Abhyanga:

There is no classification of Massage (Abhyanga) in classics.

May be classified as local (**Ekanga**) and all over body (**Sarvanga**).

Materials required for Abhyanga:

- Medicated oil 100 ml or as per requirement
- Massage table/ Dhroni, • Masseurs-2
- Attendant-1, • Vessel/Bowl
- Medicated Green gram powder for bath
- Gas stove and all other facility to make oil lukewarm

Benefits: It acts as Rejuvenative (**Rasayana**) and Aphrodisiac (**Vajeeekarana**).

- Burns (**Dagdha**), Fractures (**Bhagna**)
- It nourishes blood (**Rakta Prasadaka**)
- Alleviates sciatic (**Ghridhsi**) disease
- Commonly used oils are **Sarshapa, Gandha, Pushpavasisiddha**.

Duration: 30- 45 minutes for 7-14days

Indication: Gridhrasi, Sandigatavata, Twakvikara, Vatarakta and Vatavyadhi.

Method of Massage:

According to season (**ritus**) and **doshas** ideal Aushadhi siddha taila is selected, **anulomana** gati is followed.

Vartulakara abhyanga a in case of joints in circular manner to reach deeper dhatus.

It includes pre operative (**Poorvakarma**), operative (**Pradhanakarma**) and post operative

(**Paschatkarma**).

Preparation of the patient:

The patient after relieving natural urges with empty stomach. The vitals like blood pressure, pulse rate, respiration rate, temperature are checked and recorded. Consent of the patient is necessary for performing Abhyanga.

Pre operative procedure (Poorvakarma): Patient is asked to sit on the Abhyanga table/ Dhroni, with minimum dress and legs extended. Oil with the optimum temperature is applied over the head, first over the anterior fontanellae and then over the whole scalp.

Then **karnabhyanga** is to be done as per acharya **Vagbhata**, applied to **karna** and **pada** before main procedure.

Two therapists on both sides of Abhyanga table/ Dhroni should apply warm taila uniformly. Start massaging the scalp (head) gradually moving down to neck, upper back, abdomen, low back and then to lower limbs.

Operative procedure (Pradhanakarma): Abhyanga is done in sitting, supine, right lateral and left lateral position which can also be adopted in case of low backache.

But avoid prone position in patients with chronic lung diseases, heart and GIT. Upper back is to be massaged in upward direction. Limb joints are to be massaged in circular manner and muscle in linear manner. Umbilical region is also to be massaged in circular manner.

Seven postures are sitting, supine, right lateral, supine, left lateral, supine and sitting. In these postures sneha (oil) is smeared with gentle massage. In these postures particularly head, neck, ear, face, arm, trunk, leg and sole the oil will reach properly into deeper tissues.

Precautions: In case of hypertension, cardiac disorders, kusth adi, sankramikaroga (infected).

Post operative procedure (Paschatkarma): Patient is given swedana and rest for 15 minutes in a comfortable position or can take bath lukewarm water with greengram powder or snana choorna. Rasnadi churna is to be rubbed on anterior fontanollae. After wards light food is given according to Agni.

Quantity of oil applied:

- In young adults of **Vata dosha**: 1 ½ pala (72 ml) of oil is applied over the head
- In case of **Kapha and Pitta**- 1pala (48ml) oil is applied
- In case of children and elderly 1/4th pala (12ml) of oil is applied.
- 6 bindus of oil is installed into **ears** and **nostrils**, one bindu of oil is installed into **eyes**.
- ½ karsha of oil is applied over **feet and sole**.

Duration based on (ritu) season :

- In **Hemanth rutu** it is carried out for 48 minutes
- In **Shishira rutu** 72 minutes
- In **Vasanth rutu** for 120 minutes
- In **Greeshma rutu** 144 min to 2 hours 24 minutes
- In **Varsha** and **Sharad** rutu one has to take bath immediate after Abhyanga
- **Abhyanga** may be carried out daily, weekly, fort night or once in month as directed by physician.

Abhyanga is indicated in swastha as well as diseased person. If any oil applied to shiras, karna and pada will eliminate the diseases of respective organs. In

case of **vatavyadhis** all **chatu sneha** (four types) like **ghrita, taila, vasa** and **majja** are used.

A mechanical action is created by moving the muscles and soft tissues of the body using pressure and stretching movements, thereby cleansing them of acids and deposits. This mechanical action smoothens fibrous tissue and loosens stiff joints.

A reflex is created when treatment of one part of the body affects another part of the body much like pressing a light switch on a wall to turn on a light in the centre of the room.

FOOT MASSAGE (Pada Abhyanga):

Application of sneha followed by abhyanga to Pada in a systematic way is Pada abhyanga.

Done in sitting/supine position.

Should be applied at tip of the fingers. Toe stimulates brain, sight. Index toe releases energy to lungs. middle toe tones the colon. 4th finger does flow of energy to kidneys. Little toe enables heartbeat to remain in rhythm.

- **Nidraprada** (Good sleep),
- **Chakshushya** (Good vision)
- **Pada Sputana** (Cracked foot)
- **Jarahara** (Extend old age)
- **Pushtikara** (Nourishment)
- **Ayushyakara** (longevity)
- **Shramahara** (reduce Exhaustion)

EAR MASSAGE (Karna Abhyanga):

- Reduces **cervical • headache, earache • deafness**

Benefits: Eliminates diseases pertaining to cervical, mandible, head and ear.

अपने समाज में सुधार और सामाजिक सम्मान कि जिम्मेदारी हमारी है

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Contraindications:

- Jwara (Fever) • Ajeerna (Loss of appetite) • Raktasrava (Bleeding) • Pratishyaya (Running nose)

Table showing different medicated oils:

SL.NO	Name of the Oil	Indication
1.	Kottumchukaditaila	Amavata, Angastambha and Vataroga. Sahasrayogam
2.	Mahanarayanataila	Arditavata, Panghu, Manyastambha, Hanustambha, Jiwhastambha, Ekangavata, Kampavata, Astibhaghna, Shakha and Koshtashritavata. Bhaishajyaratnavali
3.	Laghu Vishagarbhataila	Vataroga, Pakshaghata, Hanustambha, Manyastambha, Katigraha, Sarvangavata and Shirokampa. Bhaishajyaratnavali
4.	Saindhvaditaila	Kaphavataroga. Bhaishajyaratnavali
5.	Brihatsaindhvaditaila Saindhava,	Ardita, Amavata, Sandhivata, Katishoola, Janushoola and Urushoola. Bhaishajyaratnavali
6.	Dhanvantarataila Bala,	Vataroga, Pakshaghata, Sarvangavata and Avabahuka. Vaidyayoga ratnavali
7.	Karpastyaditaila	Vataroga, Pakshaghata and Arditavata. Sahasrayoga
8.	Karpooraditaila	Shoola, Shotha, Stabdhata in Sandhis and Mamsapesi. Sahasrayoga
9.	Ksheerabalataila	Vataroga, Balakashaya, Karshya and Rasayana. A.H.C. Vatavyadhi
10.	Balashvagandhalakshataila	Vataroga, Karshata and Krishata. Bhaishajyaratnavali
11.	Mahamashataila	Pakshaghata, Arditavata, Sandhivata, Avabahuka, Tridoshajavyadhi and Gridhrasi. Bhaishajyaratnavali
12.	Sahacharditaila	Vatavyadhi, Kampa, Urustmabha, Shosha and Akshepaka. A.H.C

MASSAGING TECHNIQUES:

- **Tapping:** Done with open palms and relaxed fingers, which makes muscles strong.
- **Kneading:** The muscles are kneaded like dough to relax the body, destresses mind.
- **Rubbing:** Gently rubbing with circular movement is advisable.
- **Squeezing:** Bearable pressure is given and is done up to the end part of the toes.
- **Tapping:** It alerts the body's natural defense when the massage has begun. Done with cupped palms. It increases blood circulation.
- **Rubbing:** Dry rubbing: With dry towel. **Jain sadhus apply ashes on body.**
- **Oil rubbing:** Is suitable based on season and aggravated dosha.
- **Squeezing:** Done only to limbs, finger and toes. Starting at thighs move till tip of toes. Starting from armpit to fingers. Squeeze fingers and toes like milking a cow.

MODE OF ACTION OF MASSAGE:

The mode of action depends on the nature of medicine, route of drug administration, active principles, snehaguna, swedakarma and heat effect

Promotes vasodilatation & increase peripheral circulation.

Due to the increased blood circulation the transformation of the necessary nutrients and oxygen will happen and waste products of metabolites are expelled.

There by reducing pain, swelling and stiffness. Gives strength and relaxation to muscles.

Nourishes Skin and eliminates different diseases

DISCUSSION:

- Under going abhyang (massage) particularly to head, ear and foot allivates diseases of the said organs.
- Simple coconut and sesum oils are used routinely.

CONCLUSION:

- **Massage is a healthy therapy which is practised in diseases of paediatrics to geriatrics.**
- **Massage is not only for diseased but for healthy also.**
- **Massage is for preventive and promotive healthcare.**

Hippocratic oath may be replaced with Charak Shapath

Rhythm Kaul
letters@hindustantimes.com

NEW DELHI: India's apex medical education regulator, National Medical Commission (NMC), has suggested that the Hippocratic oath be replaced with 'Charak shapath' during the graduation ceremony of doctors.

"No Hippocratic Oath. During white coat ceremony (with parents) the oath will be 'Maharishi Charak Shapath' present in NMC website," read the minutes of NMC discussion with all medical colleges of India circulated across social media.

One of the members confirmed the development.

"This is just in discussion sta-

ges as of now; no final decision was taken in the meeting. It does not work like that there has to be a due process that needs to followed before a decision is taken," said the member, requesting anonymity.

Another document providing highlights of the video conference of NMC's undergraduate medical board that was held on February 7, this year, said reason for putting forward the proposal for replacement of Hippocratic oath with Charak Shapath was that "Charak belonged to our motherland..."

Hippocratic oath is an ethical code for fresh medical graduates that is believed to have been written by the ancient Greek

THE OATH IS TAKEN DURING THE CONVOCATION CEREMONY AS A GUIDE TO MEDICAL PRACTICE

physician Hippocrates. The oath is taken during the convocation ceremony as a guide to conduct medical practice.

Charak Shapath is the oath mentioned in Charak Samhita, a comprehensive text on ancient Indian medicine authored by Charaka, one of the early experts in Ayurveda.

Calls to the NMC secretary went unanswered, and chair-

man of the UG board did not reply to mails.

The classic Hippocratic oath says, "I swear by Apollo Physician and Asclepius and Hygieia and Panacea and all the gods and goddesses, making them my witnesses, that I will fulfil according to my ability and judgment this oath and this covenant... I will apply dietetic measures for the benefit of the sick according to my ability and judgment; I will keep them from harm and injustice..."

Originally in Sanskrit, a translated quote from Charak Shapath says, "Not for the self, Not for the fulfilment of any worldly material desire or gain, But solely for the good of suffering

humanity, I will treat my patient and excel all."

The move was welcomed by some. "The replacement of Hippocratic oath with Maharishi Charak Shapath by NMC. #ThankyouNMC for adopting NMO's vision," tweeted National Medical Commission Organization.

"The commission has several independent boards that discuss a lot of stuff individually, but there is a due process that is followed before a final decision is taken on any matter. From individual boards, the matter goes to the main commission, and is discussed in great detail. The decision is based on what the majority thinks," said Dr Mahesh Verma, a member of NMC.



Dr. Ankur Kumar Tanwar

Ph.D.Scholar

Dept of Kriya Sharir

All India Institute of Ayurveda

Sarita Vihar, New Delhi

09250868756

Tenets Of Epidemiology In Ayurveda

Epidemic refers to the presence of an infectious illness in a given place, among a specific group of individuals, in a certain country during a specified period. Epidemics arise when a new virus or bacteria, as well as susceptible hosts or population density, are both present in sufficient numbers. The causing agent may be efficiently transmitted from a source to the susceptible hosts whether animal to human or human to human transmission.

In further detail, an outbreak might be caused by:

- A abrupt increase in the infectious agent's viral load or pathogenicity,
- Exposure of the infectious agent to a new area or location,
- New mechanism of transmission so that more vulnerable people are exposed.
- A change in the host's reaction to the agents.
- The aggravating conditions increase host exposure

Although the earlier definition of epidemics assumed only infectious diseases but among non infectious diseases like diabetes, obesity, cardiovascular diseases etc.

Epidemics are classified into as follows

- Common source, • Propagated
- Mixed , • Other

A **common source** outbreak occurs when a large number people are all exposed to the same

single source. A **propagated** outbreak occurs when a disease such as syphilis and plague etc. is transmitted from one person to another in a chain. Some epidemics had characteristics of both common source and spread modus. Mixed epidemics are defined as a pattern of a common source outbreak followed by secondary person to person transmission. Others include epidemics that are neither common nor spread from person to person.

The age of the human being has increased due to the current era of science & technology but the threat of communicable and non communicable diseases is also increasing. Although precipitating factors air, water, blood, and other body fluids enhance viral effects of diseases besides big population, crowded living, unsanitary surroundings and poor immunity.

A recent example was COVID-19. Because of its contagious nature and human-to-human transmission, a high number of people became sick at the same time, posing a significant public health threat.

Ayurveda view

The epidemic is referred to as "**Janpad dhavansha**" in Ayurvedic scriptures. Charaka Samhita contains a full account of Janapadodhavansha. The reasons that cause **Janpadodhavansha**, as well as the therapy guild lines, were thoroughly detailed by Acharya

Charaka in **kushta nidnana sthana**, Acharya **Sushruta** mentioned it with **Aupasargika rogas** (Communicable diseases).

Practice of **Panchakarma & Rasayana**, as well as preventive measures of **Sadvrittapan** are outlined in depth in **Charaka Samhita**.

Definition of Janpad dhavansha

Janpadodhavansha is described as the destruction of a population residing in a region due to shared means of air, water, climate and inhabitants besides affected people of various **Prakrati, Aahara, Satva, Immunity, Satmya, Psychological condition of any Vaya** (Age) suffer from the same sickness.

Causing Factors Ayurveda

- **Vitiation of Jala (water)**
- **Vayu (air)**
- **Desha (habitat)**
- **Kala (climatic environment)**

They're just means for contagious diseases to spread.

According to **Charaka** is **Adharma**, which is described as not doing one's duty or acting but includes **Pragya pradh**, which is one of three causes of all diseases. The disease manifests when proper **Dincharya** (daily regimen) and **Ritucharya** (seasonal regimen) are not followed. All of the foregoing as well as **Vega vidharan** (the repression of impulses) and **paapkarma** (sins) are part of **Adharma** which lowers immunity increasing susceptibility to various agents.

Mode of Transmission

Modes of transmission for such diseases include **prasnagagat rasansparsha** (excessive and frequent physical contact), eating, sleeping together, sexual contact, sharing garments and decorations etc., Initially, **Kustha** (skin diseases), **Jwara** (fever), **Shosha** (tuberculosis) and **Netrabhishyanda** (conjunctivitis) were thought to be **Aupasargik rogas** that transmitted from person to person. **Leprosy**,

conjunctivitis, **TB** that transmit from person to person are now realised that caused by microbial infections according to modern research.

Historical review of Communicable disease in Ayurvedic texts

The role of **Krimi** with **Rakshas, Gandharav**, increases the illness frequently described in **Atharvveda**. **Krimis** can enter the body through contaminated food and drink. In **Jwara Nidana**, **Charaka Samhita** explained infectious disorders with specified eight varieties of **Aagntuja Jwar** that can be caused by microorganisms. **Bhutadibhi Sanga jwara** is a disease that can emerge as a result of microbial invasion.

Bhava Prakash believed **Kustha**, **Upadamsa**, and endemic fever to be contagious diseases that spread from one person to another. **Phiranga Roga** by **Bhav Prakash** as **Gandharoga** in a highly unhygienic contagious state. **Phiranga** sickness can be spread by personal contact and sexual activity. **Yogratnakar** highlights **Netraroga** and **Twak Roga** as contagious diseases that are transmitted from person to person.

Disease Causation in Epidemiology

The concept of illness causation is understood by the "**Epidemiological Triad**" in current allopathic epidemiology.

1. **Agent:** An infectious microorganism such as a virus, bacteria, fungi, parasite, or other microbe is called to as an agent.
2. **Host factors** are characteristics unique to a specific host susceptibility and response to an agent depends on age, race, sex, socioeconomic status, genetic composition, nutrition, immunological status, presence of disease with medication behaviours (smoking, drug abuse, lifestyle, sexual practises, contraception, eating habits etc.).

3. **Environmental factors:** Environmental factors are extrinsic elements affecting impact and exposure. Physical elements such as geology, climate, and physical surroundings (including a nursing home or hospital) are usually included besides social factors such as income, crowding, sanitation, health care.

All of these factors have been reported in Ayurveda as **Niyata hetu** and **Aniyata hetu**, which affect people and thereby the entire community, producing widespread disease manifestation. In janpadodhavanasha, Acharya **Charaka** stressed the environmental component and described the agent factor. **Floods, cyclones, landslides, earth quakes, and tsunamis** are examples of **Niyata Hetu**, or **natural disasters** that affect everyone in a society. **Aniyata Hetu** refers to the avoidable harmful factors such as **Prajnaparadha, Shastra prabhavaja** (use of nuclear weapons, missiles, etc., advanced weapons), **Abhisyangaja** (effects of pathogens, evil forces associated unsanitary conditions) beside **Abhishapaja** (curse) effects of pathogens, evil forces, and unhygienic conditions.

Management Protocol

1. **Preventive Approach** Sadvritta is a non-pharmacological preventive strategy to live a healthy life that emphasises positive behaviours. The sattva guna which increases the potency of the body and mind, is increased by the code of conduct. Concerned people fight disease psychologically and physically by increasing their resilience to disease. To avoid the spread of epidemics and to raise the immune system, people should be conscious of

their responsibilities, behaviours and actions. The use of **Sadvritta** is critical for disease prevention and treatment. Adopting the conducts outlined in **Sadvritta** leads to the awakening of one's inner essence. The behaviours encouraged may aid in improving an individual's immunological condition.

2. **Curative approach:** Some diseases are incurable if **arishtha lakshana** (fatal indications) are present, whereas others are incurable due to **purva janma krut** karma even if no such indicators are present (fatal past deeds).

Ayurveda focuses solely on the principles of **sadhyavyad** his. As a result, a curative method is detailed for those who do not show the deadly indications.

Panchkarma

Advice of **Vamana** (emesis), **Virechan** (purgation), **Niruhabasti** (medicated enema), **Anuvasan basti** (medicated enema) and **Shirovirechan** (head and nasal application) are the therapies described by acharyas based on **deha bala and vyadhi bala**.

Rasayananam Viddhi Upyoga (Rasayana Application)

Rasayana treatment, according to Acharya **Charaka** gives healthy people vigour and immunity. **Vatatapika** Rasayana can be used to treat communicable diseases. It has a low level of safety precautions simple to use in everyday life. Various Rasayana with their benefits have been mentioned in the classics like. **Chyavanprash, Braham Rasayana** etc.

NASYA SAFE SOLUTION FOR COVID -19 & AFTER EFFECTS

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प्रीतमपुरा, नई दिल्ली

‘अनुलोम विलोम’ प्राणायाम के लाभ

आधुनिक समय में हम प्रकृति से दूर रहकर बदलती जीवन शैली, खान पान, सोच विचार से उत्पन्न विभिन्न रोगों से हम आक्रान्त हो जाते हैं जबकि विश्वस्तरीय चिकित्सक एवम चिकित्सा सुविधायें होते हुए भी रोगों की संख्या कम नहीं हो पा रही है। इसके लिए क्यों नहीं शताब्दियों पुरानी योग, प्राणायाम (अनुलोम विलोम) पद्धति का सहारा लें। इस प्राणायाम को नियमित उपयोग से जीवन को रोग मुक्त बनायें।

ये प्राणायाम बहुत ही सीधा, सरल है जिसे बच्चे से लेकर बूढ़े तक सभी कर सकते हैं। स्वस्थ या रोगी कुर्सी पर बैठकर या लेटकर भी इसे कर सकता है। बस खाना खाने के तुरन्त बाद न करें पर डेढ़ से दो घण्टे बाद कर सकते हैं।

5 से 10 मिनट अवश्य करें। धीरे धीरे इसकी अवधि बढ़ायें।

विधि—नाड़ी शोधन या अनुलोम विलोम प्राणायाम पद्मासन में स्थित होकर, कमर व गर्दन सीधी रखते हैं एवं दृष्टि सम रहती है। हाथ अंजलि मुद्रा में (बायें हाथ को पेट के पास रखकर उसकी हथेली पर दाहिना हाथ रखते हैं। हथेली आसमान की तरफ रहेगी) रखते हैं। दांये हाथ की मुद्रा (अनामिका एवं मध्यता अंगुली बांयी नासिका पर एवं अंगूठा दाहिनी नासिका पर रखते हैं) बनाते हैं। बांयी नासिका से साँस का रेचक करके बिना आवाज किये साँस का पूरक

करते हैं। पूरक करते समय पेट को फुलाते हैं और घड़े की आकृति प्रदान करते हैं और जालन्धर बन्ध तथा मूल बन्ध लगाते हैं। आँख बन्द करते हैं। हाथ वापस अन्जली मुद्रा में लाते हैं और कुम्भक लगाते हैं। साँस न रोक पाने की स्थिति में हाथ की मुद्रा बनाकर वापिस नासिका पर लाते हैं। जालन्धर बन्ध तथा मूलबन्ध खोलते हैं। आँख खोलते हैं और दाहिनी नासिका से साँस का रेचन करते हैं और उड्डियान बन्ध लगाते हैं। इसके बाद दांये नासिका से ही, साँस का पूरक करते हैं। फिर उसी प्रकार कुम्भक लगाकर बांयी नासिका से रेचक करते हैं। इस प्रकार एक चक्र पूर्ण होता है।

लाभ— इस प्राणायाम से शरीरिक, मानसिक परिवर्तन देखने को मिलते हैं। क्योंकि सुप्त अवस्था में पड़ी कोशिकायें (Cells) प्राणवायु की शक्ति से जागृत हो जाती है। जिससे खून का दौरा अच्छा हो जाता है और श्वसन क्रिया स्वस्थ होने से फेफड़ों में नई ऊर्जा आती है। साथ ही हृदय को बल, रक्तचाप में कमी, सायनस, दमा, एलर्जी और ईम्यूनटी में लाभ पहुँचता है। इसके अतिरिक्त चेहरा चमकना, आँखों की रोशनी, फोड़ा-फुनसी आदि रोगों से मुक्ति मिलती है। आलस नजदीक नहीं आता, शरीर में स्फूर्ति एवम् मानसिक शांति प्राप्त होती है।



Dr. Shri Kant Gaur
B.A.M.S.
University of Delh
Pharmaceuticals Expert
Mob. :9891313132

Sesame Seeds (Til Ladoos)

Generally a text is being circulated in the social media “Vitamin D is made by the body with sunlight.

Sesame seeds (Til) have the highest calcium (975mg per 100g) while milk has 125mg only. The body is capable of storing vitamin D up to a year, and uses the reserves. Lastly, the body is capable of getting its Vitamin D reserves full with 3 full days of sunlight. The best quality of sunlight is end of winter & beginning of summer and see how wise our sages were of ancient India.

Our four fathers created a festival of flying kites where by our kids get excited to go in the open, under direct sunlight, throughout the day starting from early morning. While their mothers feed them homemade **Til laddoos**. It proves that we are having a fantastic culture?” I tried to find out the modern scientific rationale for the above claims. Here are some findings as per available documents. Nutritional facts about **Til seeds**.

Benefits of Sesame seeds

- Sesame oil consumption influences benefiting blood glucose, glycosylated haemoglobin, lipid peroxidation and antioxidant levels in diabetic rats.
- Oil in white sesame seed mitigates blood glucose level, reduces oxidative stress and

improves biomarkers of hepatic & renal function in participants with type 2 diabetes mellitus.

- Sesamin, a class of phytoestrogen is isolated from sesame seed.
- Vitamin D is stored in the fat in our body.
- It is surprising that vitamin D stored in the body remains and have the same potency even if one misses sitting in the sunlight.
- Vitamin D is good for bone health and helps in absorbing calcium to correct osteoporosis.
- Oestrogen is important for growth and maturation of bones as well as in the regulation of bone turnover in adult bone. Besides bone growth oestrogen is needed for proper closure of epiphyseal growth plates both in females and in male.
- In fact, vitamin D stored in the body can last between 30 to 60 days if you spend 10 minutes a day in the sun during the summer months.
- Thus it can conclusively be said that consumption of Til also act as anti-oxidant, anti-ageing, over coming digestive problems besides hair, skin & dental disorders.

HERBAL HERITAGE

अतिरसा

हिन्दी—सतावर

अंग्रेजी — Shatavari,

संस्कृत — अतिरसा

लेटिन — Asparagus-Racemosus

Brief Description

Plant- Found & grown all over India specially in Himalayas at a height of 4000 feet. It's a thorny, creeping climbing herb having **Stem** of 4 meters length.

Roots - Are fibrous & tuberous. Plant has pine needles branches

Flowers - Green, shining short minute white flowers

Fruits-Blakish purple berries like

Composition- 'Kand' stem contain steroidal seponin known as Shatavarins, Oligosaccharides, mucilage, Isoflavones, Alkoloids & Flavonoids.

Ayurvedic Features

Gunn - Guru, Snigdha; **Rass**- Madhur & Tikt

Vipaak - Madhur,

Virya - Sheet;

Clinical Therapeutics

1. It is **Vaat-Pitt** shamak so used for **Vatt Pattik** disorders.
2. **Locally** - It's oil is used for chronic **headache, muscular weakness**, neurological diseases.
3. For acid peptic, colic, **I.B.S.** piles disorders.
4. Decreases bad cholesterol (**L.D.L./T.G**) lowers blood pressure & a cardiac tonic.
5. For chronic cough, **tuberculosis, eosinophilia** and associated symptoms.
6. For **galactogenesis** among breast feeding mothers.
7. For **neurological** disorders e.g. epilepsy, forgetfulness (alzheimer's), anxiety & depression etc.
8. Among males to increases **libido & sperm count**.
9. In **U.T.I.**
10. It enhances eye sight, **immunity** and checks **general debility**.



Hon. Member
Editorial Board

Dr. Ravi Gogia
M.D. (Ay.) Kayachikitsa
Medical officer, S.D.M.C.'s Lala Lajpat Rai,
Ayurvedic Panchkarma Hospital.
Rajouri Garden, New Delhi -27.
9818537919, ravigogia72@yahoo.com

GUIDELINES OF MARMA THERAPY

Each & every science have indications, contraindications, limitations & guidelines in order to manage physical & mental disorders of body. Being apprised with authentic & scientific knowledge pertaining to their use, strengthens our science by elevating our confidence & imbibing healing aura in treating patients. Marma therapy strive to impart stability & harmony in pranic status & functions of the body. It is multi-dimensional approach to health that includes the physical, energetic & mental sheaths. Marma is not an anatomical but energetic, in terms of Prana & doshas. In our classical books, We have studied theoretical concept about Marma viz. their numbers, location, type & their size but its applicability in clinical life reveals its significance. This makes Marma therapy an important diagnostic tool in Ayurveda. At marma sites, toxins, stress & negative emotions get lodged & are held sometimes for years. Disease is reflected in terms of pain/swelling in these areas even before it manifest outwardly in the full range of disease symptoms.

Marma therapy fulfils the criteria while achieving this goal by imparting speedy relief in clinical conditions & increase immunity & decreasing the mental stress level. Here Marma of our body are to be stimulated in order to release the blocked prana which are our primarily energetic centres where life force accumulates & flows & serve like Pranic switches that can be used to turn prana up or down, on or off at various places of the body. Uses

of marma therapy are almost unlimited for health care which plays a supportive role like stone wall w.r.t rendering instant relief in clinical conditions of patients like pain, stiffness, loss of functions & raising range of motion of affected joints.

Marma are classified into two categories :-

a) Lethal Marma :- These are often too sensitive for direct touch or manipulation & where the life force can be hit & driven out of the body due to injury leading to unconsciousness or even death. These area like throat can be worked on, in a limited manner, if touched in a gentle way or if approached through Pranic healing. Lethal areas often have therapeutic points also around them that can be used while avoiding their more central vulnerable area.

b) Therapeutic Marma:- These are sensitive regions that can be used to direct energy & counter diseases where the vital force can be treated for healing purposes. Marma on the arms & legs are most important for treatment purposes. They are easy to work on through procedures like massage, acupuncture, oils, aroma or fomentation.

Ayurvedic doctors palpate marma as an integral part of patient examination & gain much information from them. Ayurveda treats marma with pressure (Accupressure), heat (Agnikarma), needles (Accupuncture), massage oils (aromatic oils) providing many tools for working with our internal energies through them.

Various methods can be used :-

1) Marma therapy by Abyhanga :- Abhyanga , an important tool to treat internal organs through marma points.

Specific styles of Massage :-

a) **Snehana:-** Massage with oil

b) **Gharshana :-** Dry powder massage

c) **Udvaratana :-** Two types :-

i) **Ruksha :-** Used for obesity, Coarse triphla powder is rubbed in an anticlockwise direction.

ii) **Snigdha :-** Done with oleated paste .

d) **Pizichil :-** Squeezing of oil soaked in piece of cloth

e) **Kizhi :-** Massage over marma should be done cautiously usually by thumb. However, knuckle, wrist, palm & heel of the foot are also used.

Guidelines for Marma stimulation :-

- Exact location of marma is to be learnt.
- Nails of clinician should be trimmed.
- Patient should be fed with light food .
- Energy level of clinician should be ample in order to transfer positive energy by his pressure of hands.

• Amount of pressure should be known to clinician which varies from 6 – 8 pounds.

• Clinician should know how to avoid/ manage any painful repercussion or traumatic kshata created due to Marma therapy.

• Pressure should not be directed towards soft area but on harder area i.e. bony prominence area. Hard pressure can create giddiness.

• If the patient is having avara satva or sensitive, patient should be in lying posture during Marma therapy & sitting posture if patient is having strong satva .

• It is safe to exert less pressure over Sira marma due to fear of bleeding at local site.

• Marma therapy should not be done on Varicose veins or D.V.T. (Their status should be assessed by

color Doppler study)

• Few patients can complain of itching or warmth feeling at back during their first sitting of Marma therapy as this is normal which gets subsided by itself, being normal phenomenon to specific patients & disorders.

• Incorrect stimulation of Marma therapy can lead to swelling over that site.

• During stimulation of Gulpha marma or kurpura marma, patient can perceive extreme pain so Marma therapy should be discontinued to these specific marma for few days & rest other marma stimulation are to be continued.

• No need to use any wooden / steel stick for marma stimulation as hands are our best instruments as these are safer to assess pressure over marma.

• Marma stimulation over vidura marma should not be done on patients having CSOM / raised I.C.T. / S.O.L.

In order to stimulate the internal organs, massage should be done in clockwise direction.

In case of detoxification, massage should be done anticlockwise direction.

Massage should be done with 20 -25 rounds atleast for 3-5 minutes every day twice or thrice a day , 30 minutes after taking meals.

Choice of oils :-

Vataj disorders :-

Sesame , olive , almond oils are used.

Pittaj disorders :-

Coconut oil, mint oil, saffron , rose oil .

Kaphaj disorders :-

Mustard oil , Corn oil

Shirodhara is a special type of dhara massage over the Sthapni marma.

2) Marma therapy by herbal paste (Lepa chikitsa) :-

It is useful to reduce swelling & pain if applied over

proper marma area. They give strength & stability to bones & joints by applying to specific area.

Lepa can be applied on specific Marma :-

a) Sthapni, Shankha Marma :- Herbal lepa of ginger, calamus, nutmeg & clove should be applied for headache & sinusitis.

b) Shringataka Marma:- Herbal paste of Curcuma should be applied for hiccup.

c) Nabhi Marma:- Application of haritaki & hinga for constipation & Gas.

3) Marma therapy by Agnikarma :- Agnikarma can not be done on all marma. As Adhipati, hridaya, nabhi & basti marma being Sadyapranahara marma should be excluded for agnikarma. As Marma points are very sensitive so direct heat should not be applied to these points. Instead, one end of instrument should be applied to the sensitive point near marma where agnikarma is advised & the other end of this shalaka should be heated on candle. Heat will travel from one end to other end by the method of conduction & that much heat will be sufficient for the treatment purpose. While dealing with marma, one should carry out only upto the level of skin (Twak dagdha) & not the mamsa dagdha .

4) Dhara :- Pouring of oils /ghee over the marma kshata area. Warm oil is poured in case of Vatakaphaj disorders & cold dhara is on Pitta raktaj vikara .

5) Swedan :-

For Vataj disorders:- Vata hara oils

For Pittaj disorders :- Ghee, honey, coconut oil, milk

For Kaphaj disorders :- Warm oils, Mustard oil, Gomutra

Agnikarma on specific Marma points :-

a) Kurchashira Marma :- On sole for growth of excess bone, Vatakantak (Calcaneal spur).

b) Kurccha Marma :- On sole

Hepatic Coma :- Right Kurccha

Splenomegaly :- Left Kurccha

c) Katiktaruna Marma :- For Sciatica pain

d) Janu Marma :- For knee joint pain

e) Kurpura Marma :- For elbow joint pain

f) Manibandha Marma :- For wrist joint pain

For all types of joint pain, One should select most tender points on the joint nearest to marma point .

4. Marma therapy by blood letting (Raktamokshan)

Blood letting type of marma therapy is indicated when pitta & its subtypes are vitiated. It is carried out over visible veins according to indicated area. It is done on the arteries. Blood letting should be done at the point nearest to the marma.

Relation of Marma with Tridosha :-

Vata types & Marma :-

1. Adhipati & Sthapni marma are related with Prana Vayu. It controls CNS & mind.

2. Nila & Manya are related with Udana Vayu.

3. Hridaya marma is related with Vyana Vayu.

4. Nabhi Marma is related with Samana vayu.

5. Basti Marma is related with Apana vayu.

Pitta types & Marma :-

1. Adhipati & Hridaya marma are related with Sadhaka pitta which is responsible for mental attributes.

2. Nila, Manya & Katiktaruna marma are related with Bhrajaka pitta.

3. Nabhi Marma is related with Pachaka & Ranjaka pitta .

4. Kurchha Marma is related with Alochaka pitta.

Kapha types & Marma :-

1. Adhipati marma is related with Tarpaka kapha.

2. Phana & Vidhura marma are related with Bodhaka kapha.

3. Hridaya & Talahridaya marma are related with Avalambaka kapha.

4. Nabhi marma is related with Kledaka kapha.

5. Janu marma is related with Shleshmaka kapha.

Relation of Srotas (Channels) with Marma :-

1. Pranavaha Srotas:- Tala hridaya Marma, Kshipra Marma, Hridaya Marma

2. Annavaha Srotas :- Nabhi Marma, Indrabasti Marma

3. Udakavaha Srotas : - Apastambha, Urvi Marma

4. Rasavaha Srotas :- Hridaya Marma, Kshipra Marma, Stanamula Marma, Lohitaksha Marma, Amsaphalak Marma

5. Raktavaha Srotas :- Nabhi Marma, Kurpura Marma, Brihati Marma, Janu Marma

6. Mamsa vaha Srotas :- Kurchha shira Marma, Kakshadhara Marma , Ani Marma, Stanarohita marma

7. Medovaha Srotas :- Guda Marma, Katiktaruna Marma

8. Asthivaha Srotas :- Kukundara Marma, Manibandha Marma

9. Majjavaha Srotas :- Adhipati Marma, Sthapni Marma, Apalapa Marma

10. Shukravaha Srotas :- Guda Marma, Vitapa Marma, Gulpha Marma

11. Mutravaha Srotas :- Guda Marma

12. Purishvaha Srotas :- Guda Marma

13. Swedavaha Srotas :- Nila Marma, Manyu Marma, Katiktaruna Marma

Applicability of Marma therapy in various disorders :-

1) **Musculo-skeletal disorders :-** Osteoarthritis, R. A. , Fibromyalgia, Tendonitis , Carpal tunnel syndrome, Plantar fasciitis, Frozen shoulder.

2) **Metabolic disorders :-** Hypertension , Diabetes , Obesity, Hypothyroidism.

3) Cervical spondylosis, Sciatica, Low backache.

4) Migraine, Insomnia, stress etc.

Advantages of Marma therapy :-

- No cost, • Medicine less, • No side effects
- Quick relief, • No need to stay at hospital
- No anaesthesia is required
- Self practiced therapy (with prior training)

CONCLUSION :-



Marma therapy is intended to clear the blockages in Prana vayu in our srotas which is responsible for imbalance in our dosha specially Vata dosha resulting to all types of disorders in our body. Marma therapy being palliative therapy, can cure Vata-vyadhies originated due to Avarodha i.e. blockage in Prana vayu.

N.B. :- In case of Vata vyadhies, originating due to “ksaya “ Marma therapy is tied with limitations to curb “degeneration viz. which can be delayed but not stopped “ .

It alleviates stress factor which is main factor leading to mental disharmony. It enhances our immunological response, our pain threshold & rejuvenates our major chakras leading to enhancement of our physical , mental wellbeing as well as delaying of degeneration process. Propagation of Marma therapy will yield marvelous result in the management of chronic painful disorders .



Re-Thoughts

1. Everybody can't be a captain, somebody has to be the crew member.
 2. Contentment is a natural wealth, luxury is artificial poverty.
 3. None of us is strong as all of us.
 4. Hear people out, do not interrupt.
 5. Memory is better but sometimes forgetfulness also helps in relaxing the brain muscles.
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डॉ. राजीव पुजौर
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खानपान की गलत आदतें और अनियमित दिनचर्या बिगाड़ रही है हृदय की सेहत। रातियों के दिनों में बहुत सतक रहने की आवश्यकता है, क्योंकि इस मौसम में बढ़ जाती है हृदयाघात की आशंका...

शीत ऋतु में खाने-पीने की चीजों की खूब आवक होती है और इन दिनों खाए जाने वाले मेवे, फल व सब्जियाँ आदि सेहत के लिए भी अच्छे होते हैं। यह मौसम ऐसा होता है, जब डाइट भी अच्छी हो जाती है, लेकिन वृद्ध व हृदय रोगियों के लिए ठंड के दिन घातक होते हैं। ठंड के कारण इन दिनों हृदयाघात की संभावना अधिक रहती है। इसलिए युवा, वृद्ध हृदय रोगी या किसी अन्य बीमारी से ग्रस्त लोग हों, उन्हें बहुत ही सतक रहने की जरूरत है। ठंड के कारण इस समय हृदयाघात के मामलों में अन्य मौसमों की तुलना में वृद्धि हो जाती है। पहले धारणा थी कि हृदय रोग अधिकतर 50 या 60 वर्ष की उम्र के लोगों को ही अपनी चपेट में लेता है, लेकिन अब यह पैमाना टूट रहा है। वर्तमान में हृदय रोग की चपेट में युवा भी आ रहे हैं। यहां तक कि कई मामलों में युवाओं को हृदयाघात से जान गंवानी पड़ी है।

खास भूमिका है हृदय की: आयुर्वेद में हृदय को बहुत महत्वपूर्ण अंग के रूप में स्वीकार किया गया है, जो आत्मा का केंद्र है अर्थात् हमारी आत्मा हमारे हृदय में विराजमान रहती है। आयुर्वेद जब एक जीवित शरीर को व्याख्या करता है तो कहता है, 'शरीरेंद्रिय सत्त्व आत्मा संगोगंधाग्नी जीवित' अर्थात् शरीर जो पंच महाभूतों से मिलकर उत्पन्न

आयुर्वेद की कसौटी पर
दिल की सेहत

होता है, उसमें जब दस इंद्रियों सहित मन और आत्मा का समावेश होता है तभी उसकी जीवित शरीर की संज्ञा दी जाती है। जीवित शरीर को गतिमान बनाए रखने के लिए हम सभी को भोजन की आवश्यकता होती है, जो व्यक्ति विशेष की प्रकृति, ऋतु और जिस देश में उसका वास है, उसके अनुसार होना चाहिए। यह स्वस्थ रहने की पहली और मूलभूत अनिवार्यता है। वह भी समझना आवश्यक है कि जो कुछ भी हम ग्रहण करते हैं, सबसे पहले उसकी 'रस-धातु' में परिणति होती है। इसके बाद में उत्तरोत्तर रक्त आदि धातुओं का निर्माण होता है। सामान्य व्यक्ति के लिए यहां ये बताना बहुत आवश्यक है कि इस रस धातु का केंद्र भी हमारा हृदय ही है, जो रस से बने रक्त को हमारे संपूर्ण शरीर में अबाध गति से पहुंचाने का कार्य करता है। इस सिद्धांत के अनुसार यदि हम कुछ भी ऐसा भोजन करते हैं, जो हमारी प्रकृति, काल और देश के

हृदय रोगी से बचाव के लिए अपनी प्रकृति के अनुसार सुपाच्य और शीतकाल को ध्यान में रखते हुए गर्म जल पिए, ताजा भोजन ही करना चाहिए। अत्यधिक तले खाद्य पदार्थों का सेवन एक सीमा तक ही करें। इसके अलावा अल्कोहल व धूमपान जैसे व्यसन से दूर रहें। मानसिक तनाव से बचकर रहें और दिनचर्या सुव्यवस्थित रखें। धार पर ही योग व्यायाम व प्राणायाम करें। शंख बजाना और पैदल चलना भी हृदय को स्वस्थ रखने में सहायक है।

विरुद्ध है तो सबसे पहले उससे दूषित रस की उत्पत्ति होती है, जिसका प्रभाव हमारे हृदय पर पड़ता है और इससे हृदय रोग उत्पन्न होते हैं।

हृदय रोग के प्रमुख कारण: आयुर्वेद में हृदय रोगों के जो प्रमुख कारण हैं, उनमें निरंतर अत्यधिक गरम, गरिष्ठ, कटिले, चटपटे व तीखे भोजन का सेवन और क्षमता से अधिक श्रम करने के साथ ही आकस्मिक शारीरिक व मानसिक आघात हैं। इसके अतिरिक्त बिना भूख के असमय भोजन, अल्कोहल, धूमपान जैसे उष्ण पदार्थों के सेवन के साथ ही अधिक चिंताग्रस्त रहना भी हृदय रोगों को बढ़ावा देता है। हृदय रोग के अन्य कारणों में रोग प्रतिरोधक क्षमता का कमजोर होना भी है। यह तब होता है जब व्यक्ति लंबे समय से किसी बीमारी से ग्रस्त होता है, जिनमें मधुमेह, रक्तअल्पता, हायबिटीज, हाई ब्लडप्रेशर व अस्थिरा जैसे रोग हो सकते हैं।

WHO calls for steps to reduce cancer burden

TIMES NEWS NETWORK

New Delhi: The burden of cancer is on the rise, despite 30-50% of such cases being preventable, World Health Organization (WHO) said on Friday, World Cancer Day.

The UN health agency called on the countries in Southeast Asia to prioritise measures to reduce risks, detect and diagnose early, and care for people suffering from the disease.

"The Covid-19 pandemic has disrupted delivery of cancer care services, including palliative care. This has further exposed the vulnerabilities of people living with cancers and increased the risk of severe disease and death. We need to urgently address these gaps,"

said Dr Poonam Khetrapal Singh, regional director of the WHO Southeast Asia region.

"Close the care gap", the theme of this year's World Cancer Day, is especially relevant with the pandemic having exacerbated inequalities, making it harder for many to adopt healthier behaviours or access preventive, diagnostic and treatment services, Dr Singh said.

"As countries build back and re-prioritise public spending, we have an opportunity to focus on providing equitable access to tools for early detection, diagnosis, treatment, and palliative care to ensure a fairer future where everyone can live happier, healthier lives," she said.

Dr Piyush Ranjan, additional

REGIONAL DIRECTOR SAYS

The Covid-19 pandemic has disrupted delivery of cancer care services, including palliative care

professor of AIIMS' surgery department, said health services were completely disrupted by the pandemic, especially in the first wave. "This affected cancer care in a multidimensional manner, at the centre of it being the restriction of mobility to reach the healthcare facility. For several patients whose treatment halted due to the pandemic, it resulted in pro-

gression of the cancer."

He added that several women with breast cancer were awaiting surgery, but couldn't be operated upon due to the limited number of operation theatres. "There was also limited availability of radiation therapy and chemotherapy slots. The routine operative procedures had decreased by almost 50% and routine admissions by 60%."

Dr Amit Agarwal, director of medical oncology at Fortis Shalimar Bagh, said the incidence of breast cancer was higher in metropolitan cities compared with rural areas. "The trend suggests that there is a link between lifestyle changes and the risk of developing certain cancers," he pointed out.

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