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**Editorial****Ceremonial Epilogue**

13<sup>th</sup> April 2023, a day of celebrating a ceremonial epilogue to the Amrut Mahotsava year of our loving Association NIMA

My remembrance gives me pleasure of what and how our members of various branches have celebrated this whole year by organising various activities. FROM North to South and East to West, every branch was busy in presenting the programmes as per the schedule. Members had arranged meditation programmes, yoga classes, blood donation camps, plantation programmes, propagation in public about our activities, free medical check up camps and fitness programmes, womens' day celebration with lecture on gynaecology subjects, celebration of children' day, Mothers' Day Health Check up camps at schools, felicitation to our seniors and V.I.P.S. for their timely help and guidance.

All the seniors and junior members eagerly participated in sharing these programmes. Everybody recognized the achievement. Amrut Mahotsava celebration was a real challenging task. NIMA C.C. had suggested good guidelines and support. Unless there is a support one can not float. Everyone had shared one's responsibility on all levels. Everybody had held his horse engrossingly, so there were no chances to pound or bang the table on and often.

The response of our members to all these activities was also appreciable. Our main aim was membership drive in all the activities and rise in mutual benefits scheme and journal NIMA members. This is the responsibility of every branch. It is a liability of every member to communicate our nearer colleague to be a member of all these. Be Careful with your words. They can only be forgiven, but not forgotten.

I now wish to draw your attention towards recent change of climate all over the world. In Indian Culture, we always have shown respect to Prithvi, Aap, Taj, Vayu and Aakash. Our forefathers have given more value to Water, Forests and Land. So it is our duty also to preserve all these three. But since the beginning of the industrial revolution, the new industrial and agricultural practices started. Since then the alteration started, alteration in Global climate and environment. Widespread use of fossil, fuels, deforestation, chemical agriculture and population growth are creating an excess of Green house Gases in the atmosphere and contributing to Global warming.

Global Warming is the increase in the average measured temperature of the Earth's Surface atmosphere and oceans.



Please note that our Journal being National it is printed in English & Hindi Only.

A major part of the solar radiation coming to the earth escapes back into the outer space being reflected from earth's surface. Many green house gases occur naturally and surround the earth house gases occur naturally and surround the earth. They trap heat and reflect back a part of this solar radiation to the earth. which keeps the earth warm enough to support. This trapped heat raises the surface temperature of the earth and changes the climate. This is Global Warming.

The main causes are - Excess emission of Carbon oxide (Co2), Widespread use of fossil fuels (Coal, Petrol, diesel, natural gas) deforestation (less trees, Less Oxygen), Chemical agricultures, Population Growth.

Besides slow but steady rise in covid cases, there are climatic changes which affect the social and environmental determinants of health (clean air, safe drinking

water, sufficient food, sufficient shelter etc.) Besides there are recurrence of flu, malaria, cases of heat stroke, sun stroke, dehydration food allergy, high stress in elderly etc.

We the family physicians have to remain more alert, active and efficient. Many of our members are practising in far interior villages. We are sure that they will maintain their images. Friends, while fulfilling your responsibilities, please do not overlook health, safety of yourself and your family.

I will like to suggest NIMA C.C. to felicitate those stalwarts for their achievements and participations during this Mahotsava. Once again congratulations to you all.

**Jai Hind, Jain NIMA.**

**Dr. D. G. Kadam**

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# Ayurvedic management of Sheetapitta with special reference to Urticaria -A Review

Dr. Pallavi Bhaskar Patond<sup>1</sup>, Dr. Vipul P. Kanani<sup>2</sup>

**Abstract** - Sheetapitta is one of the common dermatological condition in which vata and kapha doshas that are primarily vitiated and being mixed with pitta dosha and spreads internally and externally that creates swelling, redness, itching over the skin. Sheetapitta can be correlated with Urticaria. Urticaria is a disease characterized by erythematous and pruritic rashes. Hives are red, itchy welts that occurs when the skin meets allergen release histamine and other chemicals. Episodes of urticaria may relapse for days, weeks, months or years. In Ayurveda, the sequential administration of Shodhana therapy and certain Shaman yoga are effectively treat sheetapitta and restore healthy skin by balancing tridosha and sapta dhatu in the body.

**Keywords** -Sheetapitta, Urticaria, Hives,Tridosha,Shodhana,Shamana.

**INTRODUCTION** - Urticaria is a common skin disorder characterized by sudden eruption of itchy wheals which may appear on any part of the skin and mucous membranes. An episodes of urticaria (hives) can start as itching followed by swollen red wheals. Individual lesions as a rule do not last longer than a few minutes to a few hours and disappear without leaving any trace. It is classified into two types according to its duration acute urticaria (less than 6 weeks duration) & chronic urticaria ( more than 6 weeks duration). Incidence of urticaria is increasing now a days due to industrialization, pollution, chemical agricultural products etc. This condition can interfere in routine activities of the patient. It is intermittent and frustrating for both the patients and physicians. Commonly

antihistamines and steroids are used in the treatment of urticaria, long term use of which may cause adverse effect in the human body.

According to ayurveda sheetapitta is a disease caused by vitiation of kapha and vata. These two combine with pitta and circulate all over the body. Basically it is a vata pradhan tridoshaja vyadhi with the involvement of rasa and rakta dhatu. It is characterized by symptoms like Varatee damshtresansthana shotha, Kandu (itching), Toda (pricking sensation), Chhardi (vomiting), Jwara (fever) and Daha ( burning sensation).

Shamana chikitsa also has a good effect on the sheetapitta. But panchakarma provides better and permanent management for sheetapitta. Shodhana like vamana, virechana and raktamokshana is the ideal treatment for this condition and very effective. Since it radically eliminates vitiated doshas from the body. Therefore a recurrence rate of the disease can be avoided.

**AIM** - To study the effect of Ayurvedic treatment in sheetapitta.

**OBJECTIVES** -To find proper Ayurvedic management of sheetapitta.

**MATERIALS AND METHODS** - In this review study, we have collected information from the available Ayurvedic Samhitas, modern medical books, reliable journals, publication and citation excluding patent subjects available on internet are also considered for reference.

**ETIOLOGY OF SHEETAPITTA (CAUSES)** - The knowledge of cause plays a great role in the diagnosis and management of the disease because nidana

parivarjana is the major part of the treatment.

It can be classified as aharaja hetu, viharaja hetu and agantuja hetu.

**AHARAJA HETU** - Hetu (causative factor) of Sheetapitta includes Ksheera Vikara (milk products), Ekshu Vikara (Sugarcane products), Matsya (fish), Audak mamsa (meat of aquatic animals), Aanupa mamsa (meat of animals of marshy area), Navin Madya (newly prepared alcoholic preparation), Viruddhashana (highly incompatible combination of food), Snigdha Sevan (Intake of oily food), Amla Sevan (Intake of Sour food), Madhur Sevan (Intake of Sweet food), Vyavaya (Sexual activity), Guru Annapaan ( Intake of heavy food) .

**VIHARAJA HETU** - Chardi nigraha, atidivasvapa, shitamaruta sparshasvstwa, prag-dakshinaasa pawan (exposure to air coming from east and south) Aati-Nidra (day Sleep), Snanam (bath), Aatap Sevan (exposure to Sunlight), Vyavaya (Sexual activity).

**AGANTUJA HETU** - Keeta damsha, krimi, in modern medicine causes responsible for urticaria are drug reaction, antigen, food allergen, blood transfusion reactions.

**POORVARUPA** - Poorvarupa are the signs and symptoms seen just before the disease developed. Pipasa (thirst), aruchi (loss of appetite), hrillasa (nausea), dehasada (feeling of tiredness), raktalochana (redness of eyes).

**RUPA** - Varati damshttra samstana shotha, kandu bahula (Itching), toda bahula (pricking sensation), chardi (Vomiting), jwara (Fever), vidaha (Burning sensation).

**UPASHAYA AND ANUPASHAYA** - Upashaya and anupashaya are useful measures for differential diagnosis of similar disease. But here signs and symptoms are very clear so upashaya and anupashaya

are not necessary. Despite the disease is easily diagnosed, oleation with katu taila and sprinkling with luke warm water relieves the symptoms such as itching and rashes.

### SAMPRAPTI-

The knowledge of samprapti not only helps in understanding the specific features of a disease but also useful in help to decide the line of treatment.

The first and foremost person to describe the samprapti of sheetapitta is Acharya Madhavakara. According to Madhavakara prakupitta vata and kapha due to sheeta marutadi nidana when being mixed with pitta spreads internally and externally and results in sheetapitta.

### SAMPRAPTI GHATAK OF SHEETAPITTA-

Dosha	- Tridosha
Dushya	- Rasa, Rakta
Strotas	- Rasvaha,
Raktavaha	
Strotodushti	- Vimarga gamana prakara
Agni	- Jatharagni, Dhatvagni
Udbhavstana	- Amashaya
Doshgati	- Tiryaka, vriddhi,
shakha Adhishtana	- Tvak
Vyadhi	- Ashukari
Svabhava	
Vyadhimarga	- Bahya

### SHEETAPITTA MANAGEMENT - Principle of Treatment of Sheetapitta

According to Bhavprakasha mentioned shaman, bahi parimarjana chikitsa in sheetapitta. Yogratakara also mentioned krimighna and dadrugghna drugs for the treatment of sheetapitta. Bhaishajya ratnavali also mentioned the treatment for kotha that is very similar to sheetapitta. According to their symptoms the line of treatment should be adopted which is prescribed for kushta, amlapitta, udarda.

Chakradutta gives a clear and symptomatic description of shaman chikitsa for sheetapitta. He also advises for ushna and sheeta ahar and paniyas for the patient according to the doshagati.

### MANAGEMENT OF SHEETAPITTA -

Treatment can be divided into three phases. As the treatment aims at samprapti vighatana and nidana parivarjana the treatment principle should be deepan, pachan, tridoshahara, srotoshodhan and balavardhana.

#### 1) SHODHANA -

Shodhana refers to an ayurvedic detoxification therapy that is used to remove excess toxins from the body. Our Acharyas explained three Shodhana Karma which is very effective in management of urticaria that is vamana, virechana & raktamokshana.

#### Vamana (Emesis therapy) -

Vamana karma is one of five panchakarmas. It is the act of eliminating excess kapha through the oral route. The specific yoga mentioned for the purpose of vamana is decoction prepared out of Patola, Nimba and Vasa. Vamana is having specific action by clearing the ama and kapha dosha from the body and reduce the itching and wheals in sheetapitta. The Pre-procedural snehana (oleation) and swedana (sudation) makes the mobilization of vitiated dosha from shakhas (tissue) to koshta (lumen). The Madanphala for vamana with a milk medium is effective to eliminate the kapha doahas in terms of inducing anti histaminic effect. Prabhava (non-specific effect) of emetic drug eliminates the doshas out by the oral route. Vamanopaga dravyas (emetic drugs) helps to vamana dravya to act more effectively. Hence Vamana can be effective in Sheetapitta by expulsion of vitiated Kapha dosha from the body.

#### Virechana ( Purgation therapy) -

Virechana is one of the panchakarma

therapy of which includes purgation induced by drugs for eliminating of excessive pitta dosha from the body. Decoction prepared out of triphala mixed with guggulu and pippali is best for treating sheetapitta. Virechana breaks the pathogenesis that is pacify vata-pitta and reducing main symptoms like wheals, pricking pain, hotness over the skin patches. Hence virechana can be effective in sheetapitta by expulsion of vitiated pitta pradhana tridoshha from the body.

#### Raktamokshana (Blood Letting)

It is a method to eliminate excess toxins by blood letting therapy. It is the shodhan karma for rakta dushti and rakta pradoshaja vyadhi. Raktamokshana by application of leech or siravedhana (venesection) as described in Ayurveda by Acharya Sushruta is a novel approach. It is best purificatory measures for blood related disease. Raktamokshana procedure will be very much effective after taking of Mahatiktaka ghrita. As there is conspicuous vitiation of rakta dhatu in sheetapitta, so siravedhana is indicated.

#### 2) SHAMANA CHIKITSA -

It is described under two headings that is Bahya and Abhyantara shamana chikitsa.

##### a) Bahya shamana

-Abhyanga by katu taila and parisheka by luke warm water.

-Nimbapatradi lepa.

##### b) Abhyantara shamana-

For Abhyantara Shamana following drugs are mentioned in Ayurveda.

-Udarda prashaman mahakashaya, mustadi churna by charaka-Guda and amalaki-Trikatu and sharkara

-Navakarshika guggulu

-Yashtyadi kwath

-Amrutadi kwath

-Eladi gana

Shamana yogas commonly practiced in

management of sheetapittaLaghu utshekhar rasa Chandrakala rasa Guduchi ghana vati Sheetapitta sanshamani vati Sheetapitta bhanjan rasa Haridrakhanda

### PATHYA-APATHYA

In Ayurveda pathya and apanya are very important to get beneficial result as soon as possible.

**PATHYA** - Pathya means the diets and life styles which is beneficial to the body. Which is suitable to the disease and to the diseased.

The diet described for cure the disease along with medicine such as old rice, mudaga yusha (green gram soup), kulatha yusha (horse gram soup), Karvellaka (bitter gourd), drum stick (shigru shaka), triphala, honey, luckewarm water (ushnodak).

**APATHYA** - Apanya is that which is unsuitable and which aggravates the disease process leading to more discomfort to the patient.

The diet and lifestyle which should be avoided such as dairy products, snigdha, amla, madhura dravya, guru anupana, chardi nigraha, divaswapna, matsya, atapa sevana, anupa audaka mansa, naveena madhya.

**DISCUSSION** - Sheetapitta is a disease caused by vitiation of kapha and vata. These two combine with pitta and circulate all over the body. Basically it is a vata pradhan tridoshaja vyadhi with the involvement of rasa and rakta dhatu.

Abhishyandi Ahar, Adhyshan, guru snigdha bhojan, Dadhi etc. are responsible for kaphaprakop and mandagni ultimately which causes rasadushti. Atilavan, katu, kshara, tikshna dravya causes pittaprakop and raktadushti. Vataprakopa and twak vaigunyakara nidana like sheet marut sparsh, chardi nigraha and shishir ritu. In these disease vata and kapha is vitiated along with pitta. The vitiated pitta merges with pitta and vitiated kapha bahulya caused by vitiation of pitta, shula caused by vata and

daha caused by vitiation of pitta, snehan swedan, vaman virechana and raktamokshana for pittaj and raktadushtijanya condition. In shamana treatment navakarshika guggulu, haridra khanda can be used. In bahya parimarjana chikitsa different lepa, udavartana and abhyang are described.

**CONCLUSION** - There are various modalities and drugs available for the treatment of sheetapitta in both conventional and Ayurvedic system of medicine. In modern science there is vast treatment of urticaria and other allergic skin disorders available but recurrence of disease is common in very much cases. Drugs used for the treatment of urticaria (Sheetapitta) in conventional system of medicine that is antihistamine, systemic used for corticosteroid etc. have their own side effects and withdrawal symptoms.

Ayurveda has lot of potential in the treatment aspect of allergic skin condition. The shodhana karmas like vaman, virechana and raktamokshana can eliminated the morbid doshas from the body for permanent cure of the disease along with various Ayurvedic formulations and supportive pathya-apanyya. If strength of disease and strength of patients are proper then priority should be given to purificatory management. After proper examination of Constitution of the patients, causative factors, predominantly dosha, digestive capacity of the person, state of the individual patients and disease, purificatory treatments can be planned. The chance of relapsing of the disease is very minimal if purification procedures have been done in proper classical method. As it is rightly told by Acharya Charaka "**Jeetah Samshodhaneir Ye Tu Na Tesham Punarubbhavah**"

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## Review of Rakta Dushti in relation to Kaal

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**Abstract-** The factors responsible for the well being and integrity of the man are attributed for the causation for the disease. Among them Svabhava (nature) and Kala (time) are given due emphasis by the ancient scholars. Caraka Samhita, the most authentic text book of Ayurveda which continues to interest of the students, teachers and practicing physicians of all the systems of medicines critically evaluates the view point of Bharadwaja, who was the staunch advocated of the view that everything happens in nature because of the laws inherent in nature and Bhikshuraatreya, who attributed the same to Kala (time). Both Svabhava (nature) and Kala (time) have been stated influential in every event from genesis to death and the descriptions are available in different contexts throughout the classics. An overview of the classics of Ayurveda make it clear that these postulations resulted from the utmost necessity of the scholars for placing explanation for the physiology and pathology on one side and the inability of the scholar to provide rational interpretation for everything. The scholar of Ayurveda tried to provide explanations to the queries related with the different aspect of life from a materialistic point of view to the maximum possible extent.

**Key words-** Rakta Dushti, Dhatu Dushti, Kaal, Swabhava, Time Introduction-

Kala is the invincible and inevitable factor that has relationship with all the effects and is said to be the "Anyathasiddha Nimitta Karana". The Kaala has been quoted by Acarya Susruta among the "five themes of research viz. Purusha, Vyadhi, Ausadha, Kriya and Kala". Each and every concept of our life has the Kala as a

causative factor. The Kala influences our body also and thus its physiology, pathology of disease as well as its radical cure. Likewise, Svabhava is also the unique theme of Ayurveda, Svabhava or the inherent factor is also accepted by modern science. Svabhava is the possession of some special inherent and particular action irrespective of the constitution of the substances. The Svabhava is the property that can never be changed or altered. The concept of Shonit Dushti i.e. vitiation of Rakta in Sharad Ritu by virtue of Svabhava of Sharad Kala is one such concept which needed to be researched i.e. brought to new lights keeping the traditional view intent providing it the scientific basis with some modern parameters. Accordingly Kala can be defined as "A Karana Dravya without which any Karya could not occur, though there is a presence of other eight Karana Dravyas at the time of Karya Dravya production". Though, Kala is stated as one, all pervading continuous and indivisible, for sake convenience or for Vyavhar Upadhibheda of Kala has been mentioned in the text. Kaala or time connotes two meanings viz. the year (Nityaga) and the state of the disease in the patients, depending upon the different purposes in view. (Ca. Vi. 8/125)

On the basis of Ayana or celestial movement of the sun to north or south, year is divided into two, which are Aadan Kala (Uttarayana) and Visarga Kala (Daksinayana Kala). (Ca. Vi. 8/125 - Cakrapani)

On the basis of the intensity of cold, heat or rain, it can be divided as Hemanta, Grishma and Varsha respectively. These are the three seasons characterized by cold

weather, hot weather and rains. (Ca. Vi. 8/125 - Cakrapani)

Nityaga Kala can be divided in six divisions on the basis of Ritu in the present context; six divisions of the year are envisaged. Again these six divisions of Kala has been mentioned in two ways, on the basis of their necessity.

According Kala Cakra Six Ritu and their months (Su. Su. 6/6). By virtue of its movements, the sun so subdivides the year into twelve divisions. The symbol of time, into - Nimesa, Kastha, Kala, Muhurta, Ratri, Dina, Paksha, Masa, Ritu, Ayana, Varsha and Yuga (Su. Su. 6/4).

Acharya Vagbhatta followed the Sushruta opinion and except Yuga he denoted Nadika and Yama extra (A. S. Su. 4/3).

Acharya Cakrapani has described twelve division of Kala on the basis of months (Ca. Vi. 8/125 - Cakrapani ).

Acharya Caraka has taken account of Ksana, Muhurtadi as Nityaga Kaala and Avasthika Kaala regarding applied aspect of Kala. Kaala is reckoned as Karana Dravya by almost all Acharya according to definition of Dravya, Kaala embodies certain Gunas.

As Kaala is Amurta Dravya and Gurvadi Guna always reside in the Murta Dravya, Kaala is devoid of Gurvadi 20 Gunas (Ca. Su. 11/42), but according to definition of Caraka, Kaala is characterized by Sheeta, Ushna Gunas.

Actually, these Sheeta, Ushna Gunas are Mahabhuta Gunas, due to Sancaya or closed contact of Mahabhuta and Kaala (in atmosphere). These Gunas are called as Kaala Gunas.

- Kaala is Acetana, so it is beyond question to have Atmagunas like Dwesha, Prayatna etc.

- Kaala is different from Bhutas, so it does not possess Sabda, Sparsadi Bhautika Gunas.

- Only Paradi Gunas are applicable to Kaala. These Gunas are described by Vaisheshik Darshana.

- Sankhya
- Parinam
- Pruthakatva
- Samyoga
- Vibhaga

Vaisheshik has stated Kaala as a single entity (T. S.).

Vibhu or Param Mahata is a Parimana of Kala, stated by Annambhatta. Any changes cannot occur without help of Kaala. All types of transformation of Kaala also, Samyoga-Vibhaga is based upon Kaala. Kaala is also responsible for Paratva and Aparatva Vyavahaara (T. S. L. G. 27-28).

The whole universe is conditioned by Kaala and the Kaala is a causative factor for all. As Cakrapani has mentioned (Ca. Sa. 6/28 - Cakrapani ), means not a single lapse is there in continuity of the Kaala and also affectivity of the Kaala. In the introductory part and in the previous pages Kaala affecting cosmos has been described with its all aspects.

According to Siddhanta Kaala also affects Puisha, which is the Ayurveda Adhikarana. Examples elucidating influence of Kaala on Utpatti, Sthiti and Laya Avastha of human beings have been quoted previously.

To understand the causative aspect of the Kaala in relation with each and every aspect of Utpatti, Sthiti and Laya process, one has to go through relation of Kaala with the other eight Karana Dravyas. These Karana Dravyas constitute Dosha, Dhatu and Mala which are the functional entities of the living body.

In continuation to this an attempt has been made here to present the relative causativity of Kaala regarding these important entities as follows.

1) Relation of Kaala with the other KaranaDravyas

- 2) Kaala - Dosha relation
- 3) Kaala - Dhatu relation
- 4) Kaala - Mala relation
- 5) Kaala - Agni relation
- 6) Kaala - Metabolism relation
- 7) Kaala - Bala relation
- 8) Kaala - Vyadhi relation
- 9) Kaala - Aushadha relation
- 10) Kaala - Kriya (Cikitsa) relation

1) Relation of Kaala with the other KaranaDravyas- (Ca. Su. 1/48)

In the chronological order of Karana Dravyas , Acharya Caraka has mentioned Pancamahabhuta initially. When these Pancamahabhuta participate in the process of Karana Dravya, Kaala affects their quantity and quality. Both, the conjugation of Pancamahabhuta and their separation is governed by the Kala. The word Kaala constitutes manifestations of the former Karana Dravyas i.e. Akasha, Vayu, Teja, Jala and Pruthvi with their greater or lesser aspect. So, it can be said that the concept of Kaala is not merely equal to time, which is a lexical meaning of the word Kala. Pruthakatva of the manifestation process occurs due to symbiosis of Kaala and Dik, therefore, Dik Karana Dravya is stated later to Kaala Karana Dravya.

Relation of Kaala with Pancamahabhuta can be stated as follows-

Sr.	Kaala	Mahabhuta dominance	Rasabhibardhana
1	Shishira	Akasha + Vayu	Tikta
2	Vasanta	Vayu + Pruthvi	Kashaya
3	Grshma	Vayu + Agni	Katu
4	Varsha	Pruthvi + Agni	Amla
5	SHarad	Jala + Agni	Lavana
6	Hemanta	Pruthvi + Jala	Madhura

2) Kaala - Dosha relation

Since the dawn of Ayu, Kaala if affects Dosha. Dosha determines Kala Garbhasaya Prakruti which has been stated by Cakrapani (Ca. Vi. 8/95 - Cakrapani ), that means at the time SHukra and SHonita

union, dominated Dosha forms Deha Prakruti. Dominance of Dosha depends upon respective similarity in the Ritu (specific

Garbha Grahana Yogya Kala). Nityaga Kaala like Dina, Ratri, Ritu also plays an important role regarding Dosha Avastha as it is stated by Vagbhatta. (A. H. Su. 1/8)

As regards the vitiation of Doshas an account of the excessiveness, deficiency or any other type of adversity of the season is concerned, it may be pointed out that the time factor plays an important role in the Dosha Prakopa. The ancient Acharya have very vividly pointed out that, the Dosha Prakopa is of two types viz. Prakruta and Vaikruta.

3) Kaala - Dhatu relation

Dharana Karya of Dhatu is depends upon its "Yogayakalena Utpatti", not only Utpatti but Sthiti and Dushti all the three stages of Dusyas are under influence of Kala. Regarding Utpatti or Abhinirvartnam process of Dhatu, it has been mentioned by Cakrapani (Ca. Sa. 4/12 - Cakrapani ), (Ca. Sa. 4/12)

In comparison to other months, there is an excessive increase of Mamsa and SHonita Dhatu in 3rd and 5th month of pregnancy. Accordingly it is related to Rasa, SHonita and Mamsa Dhatus.

Sthiti Avastha : Dhatu Sthiti depends upon Ahara Rasa Parinamana process. There are different opinions of Acaryas regarding the time required for Dhatu Parinamana process (Ca. Ci. 15/20 - Cakrapani )

Acharya Sushruta opines that -(Su. Su. 14/14), Accordingly it can be said that time required for Dhatu Parivartana is Ahoratra, six days, 7 days, 8 days or a month, in case of SHukra Dhatu.

Avasthika Kaala and Dhatu :

In Balya Avastha, all Dhatus are in

immature state. SHukra Dhatu Vyakti or Pradurbhava takes place at the age of 16th year. As it is stated by Acharya - (A. H. Su. 12/20)

Madhyama Ayu is recommended for Maithuna Karma. Maithuna Kala is SHukra Visarjana Kala, so one can say that Madhyama Vaya shows Utpattitaha and Karmataha predominance of SHukra Dhatu.

In Jaravastha, Prinana Karya of Rasa Dhatu occurs at lesser extent. Dhatu Dushti and Kaala : (Ca. Su. 24/10)

Only in concern with Rakta Dhatu, SHarad Kaala is directly mentioned as a causative factor for its vitiation. A question arise here, why SHonita is vitiated by Kaala Svabhava? Regarding this question Acharya Caraka has told in Sutra 6/41 that the body parts adopted for rains and cold are suddenly exposed to the heat of the sun with the beginning of autumn. So the Pitta accumulated during the rain gets generally vitiated in this season (Ca. Su. 6/41).

As Acharya Sushruta has denoted in Su. Su. 21/17 that the mode of vitiation of Rakta is similar to that of Pitta. (Su. Su. 21/17)

So we can say that due to Asraya Asrayibhava Rakta is also vitiated in SHarad Ritu (Ca. Ci. 4/7).

According to Asraya Asrayi Sambandha of Dosha and Dhatu, one can say that Vasanta Kaala causes Rasa, Medadi Dhatu Dushti.

Avasthika Kaala and Dhatu Dushti :

Regarding Mamsavaha Srotodushti, Caraka has stated that - (Ca. Vi. 5/15)- Climate (rainy season), Body changes, Depression of Agni, (Hypofunction of digestion), Accumulation of Pitta, Excitation of Pitta, Vitiation of Sonit Dusti, Food & drinks (potency? & impured), Sarad (heat of sun), Tadyonitvat, Means Mamsavaha Srotasa and thereby Mamsa Dhatu gets

vitiated due to sleep immediately after the meal.

In Kush?ha Nidana, Cakrapani has stated Kaala and Dusya relation as follows -(Ca.Ni.5/3- Cakrapani )

4) Kaala - Mala relation

Mala, Mutra and other Malas are under influence of Kala. In the body, Ahara Parivartana and thereby Mala Nirmiti process is continuously going on. Regarding Mala Pravritti it has been mentioned that -

That means Purisha Pravartana take place twice a day and frequency of Mutra Pravrutti of 6 times a day. Mala, Mutra Pravrutti generally take place in the morning or during Brahmamuhurta. It is vata Vata Kaala and Mala, Mutra Niskarmana is Vata Karya. The other Malas like Kesa, Samsru and Nakhas should be removed three times in fifteen days, it shows relation between Kaala and Mala Visarjana process.

5) Kaala - Agni relation

In the Hemanta Ritu, the digestive power of human beings possessing good health is enhanced it. It can be stated as an appropriate Kaala for administration of Guru Guna Yukta Dravya. (Ca. Su. 6/9)

In the Varsha Kala, digestive power is weakened due to Adana Kala. It can be stated as an appropriate time regarding the administration of Laghu Gunayukta Dravya (Ca. Su. 6/33).

6) Kaala - metabolism relation

The Ahara (food) has been included under three Upastambhas according to Ayurveda. (Ca. Su.11/35)

The Ahara is one of the factors responsible in their Utpatti, Sthiti and Vinasa of the Loka. It is considered as Sadhyapreenana, Balakrit, Dehadharaka, Ayuskara, Smrtikaraka, Ojaskara, Agnivardhaka etc. (Su. Ci.24/68)

7) Kaala - Bala Relation

Nityaga Kaala and Bala : Acharya

Sushruta has stated that supreme essence of the Dhatus beginning with Rasa and ending with SHukra is known as Ojas and the same is also called Bala (Su. Su. 15/19), and by virtue of Bala, there is a strong and well formed musculature, proper functioning of all activities, clear voice, bright complexion and proper functioning of all the sensory, motor and psychic functions. (Su. Su. 15/20)

Acharya Caraka has described 13 factors which are responsible for promotion of strength, among these factors Kaala is one of them (Ca. Sa. 6/13).

Avasthika Kaala and Bala : In the childhood the Dhatus are incomplete (Asampurna Bala Virya) and constructive phenomenon also occurs due to this essence of Dhatus are not formed in proper quantity. So the strength power is less in childhood stage. As it has been described that strength is a essence of Dhatus. In Madhayama Avastha maturity has been achieved to maintain that Bala, Virya for Paurusha etc. because of Dhatu essence is adequate in this stage. Therefore, strength or power is Pravara in Madhyama Avastha. In Jirna Avastha, destructive process begins (due to Kaala Svabhava). Due to this destructive phenomenon occurs in Dhatus. Therefore, the essence of Dhatu is not formed in proper quantity. So, the strength is begins to decrease in this stage.

#### 8) Kaala - Vyadhi relation

Kaala and Vyadhi Hetu : Kaala is an important factor that causes the common diseases as well as leads to various diseases mentioned under the Svabhavika Roga, (Ca. Sa. 1/116) in the Trividha Hetu Skandha of Vyadhi, Caraka has given first preference to Kaala due to its irresistibility and unavailability. (Ca. Vi. 3/10)

Other two Hetus Skandhas i.e. Hina, Ati

and Mithya Yoga of Buddhi and Indriyarth are submissive, but one can not control the effectiveness of Kala. Kalaja Vyadhi occurs due to Atiyoga, Hinayoga and Mithyayoga of Sitosnavarsa Lakshana Kala, may be due to its causative aspect Acarya Caraka has stated that - (Ca. Vi. 8/76), Kaala Parinama takes place in the form of Vyadhi Utpatti and Arogya.

#### 9) Kaala - Aushadha relation

The drug therapy is the most important part of the Cikitsa or the treatment, so Acaryas have described it in Triskandha. A careful and critical screening of the drugs part of the Cikitsa would reveal that a physician has to know to their preservation, from processing to the finished products and from administration to their effects, which makes the subjects as every vital issue and extends to various avenues of the subject and ultimately the subject become very vast. These topics are amplified in the following steps -

- Collection of the drugs
- Rasa, Guna, Virya and Vipaka in relation to Kala.
- Kaala and the potency of the drugs.
- Kaala and formulation of the drugs.
- Kaala and drug administration.

#### KALA AND SAMPRAPTI

Definition of Samprapti is stated by Cakrapani is as follows - (Ca. Ni. 1/11)

To produce Vyadhi has to go through different Avasthas it is Kaala as Dosha Vyapara. Acharya Sushruta has described these Avasthas as follows - (Su. Su. 21/36)

The Avasthas from Sancaya to Vyakti constitute the Samprapti of the Vyadhi. Hetu requires certain times to produce Vyadhi, in modern science it is called incubation period of Vyadhi. Thus, Samprapti of Vyadhi is also under influence of Kala.

Samprapti which is dominated by influence of Kaala is called as Bala Kaala Samprapti. Bala Kaala Samprapti of Vyadhi causes intense manifestation of Vyadhi and thereby it elucidates particular characteristic of the Vyadhi. (Ca. Ni. 1/12 - Cakrapani )

It is ascertained by Ritu, Ahoratra and also by Ahara Kala. (Ca. Ni. 1/12 - Cakrapani )

It indicates that Avasthika and Kshnadi both the Kalas are related to Samprapti of the Vyadhi. At the time of Bala Kala, Kaala causes change in the state of Dosha and thereby leads to change in the Samprapti of the Vyadhi. (Ca. Ni. 1/12 - Cakrapani )

In this way "Bala Kaala Samprapti" a specific type of Samprapti itself indicates Kaala and Samprapti relation. Some references regarding Bala Kaala Samprapti of Vyadhi have been mentioned in Ca. Ci. 30/309-312.

Also by seeing above references, it is clear that both Kshnadi Kaala like Ritu and Dina and Avasthika Kaala act as catalyst regarding process of Vyadhi Utpatti.

#### 10) Kaala - Kriya (Cikitsa) relation

Ayurvedic approach to the treatment of a disease consists of two chief procedures are -

- Samshodhana Cikitsa
- Samsamana Cikitsa

Samshodhana Cikitsa is the radical treatment of a disease and it comprises five eliminative procedures. Complete cure and prevention of the disease is only possible with the help of Samshodhana Karma.

Before administration of Samshodhana, one must take account of "Avasthika Kala" and Nityaga Kala. As Acharya Caraka has said that - (Ca. Su. 2/15), administration of Samshodhana Karma at appropriate Kaala leads to complete cure of the diseases and also will not produce Vyapada.

Importance of Kaala regarding

Samshodhana has been stated by Acarya Caraka in the Bastisiddhi Adhyaya. (Ca. Si. 10/4)

Pathological Aspect of Rakta ;

We can now proceed to discuss the pathological aspect of Rakta, to understand the pathological changes which are always based upon the physiological knowledge of the structure. But before knowing the signs and symptoms of abnormal Rakta, it is necessary to know the causative factors which are responsible for the vitiation of blood. These causative factors can be categorized as follows -

- 1) Aharatmaka Nidana
- 2) Viharatmaka Nidana
- 3) Manasika Nidana
- 4) Kaala Parinamajanya
- 5) Anya Vyadhijanya

#### 1) Aharatmaka Nidana :

• Ahara : Viruddha, Upaklina, Pradusta, Puti, Vidahi etc.

• Simbi Dhanya : Kulattha, Mamsa, Nispava, Tila Taila etc.

• Saka Varga : Pindalu, Mulaka etc.

• Mamsa Varga : Jalaja, Anupa, Bilasaye etc.

• Madha : Sura, Sauvira

• Dadhi Varga : Dadhi, Mastu, Sukta etc.

• Guna : Drava, Snigdha, Guru, Atitiksna, Atiusna etc.

• Rasa : Atilavana, Atiamla, Ksara, Katu Rasa etc.

2) Viharatmaka Nidana : Bhuktva Divasainam, Atyadanam, Vata and Atapa Sevana, Srama etc.

3) Manasika Nidana : Krodha, Moha, Soka, Bhaya, Cinta etc.

4) Kaala Parinamajanya : SHarad Kala, Madhyanh, Ardha Ratri, Madhyavastha, Pacyamanavastaha

5) Anya Vyadhijanya : Chardi Vega

Pratighatat, Ajirnasana, Adhyasana, Viruddhasana, Abhighata, Santapa etc.

- (Ca. Su. 24/5-7; Ca. Vi. 5/14)

By seeing above mentioned Nidanas, it is observed that maximum causes are Pitta Prakopajanya. As Acaryas have denoted that Pitta and Rakta have similar properties and site, so as Pitta gets vitiation, Rakta also become vitiated itself. Rakta also vitiated by Vata and Kapha Doshas. So here it can be concluded that Raktaja Vyadhis are Tridosaja. But among the Tridoshas, mainly Pitta dominancy occurs in Rakta Dusti.

Signs And Symptoms of Abnormal Rakta

The entire signs and symptoms of abnormal Rakta can be divided into two categories.

1) Symptomatology produced by vitiated Rakta

2) Changes in the composition of the Rakta

1) Symptomatology produced by vitiated Rakta

The symptoms of Rakta would be either Raktaksayajanya, Raktavrddhijanya or Pittavrddhijanya. As Acharya Sushruta has denoted that the Daha of Rakta is similar to Pitta Dosha.

2) Changes in the composition of the Rakta :

In this universe all the substances are formed by pentaelements, Rakta also made up by penta-elements. As we have discussed in earlier, when Rakta is vitiated by Doshas the conjugation and configuration of pentaelements are changed. Due to this Prakruta character Rakta also get changed according to their causative Doshas. When Rakta is vitiated by Vata Dosha, following changes occur in it.

### Discussion

Ayurveda is a highly evolved and codified

system of life and health science based on its own unique and original concepts and fundamental principles. These concepts have explained by Acaryas on the basis of observations, experiments and clinical trials. These concepts are not only applicable for human beings but also to all the living creatures. Acarya Caraka in Vimana Sthana chapter ,(Ch. Vi. 3/25)

According to this - Kala, the potency of every substance has to decrease over a period of time. This applies to parameters like potency of Dravyas, Bala Pramana of living creatures and disease also.

Above mentioned quotations also indicates that according to Kaala the Pancamahabhautik configuration and conjugation also get changed (Su. Sa.). Our body is mainly constituted from Doshas, Dhatus and Malas and these Dosha, Dhatu and Mala are also formed of Pancamahabhuta. So, one can say that the physiology and pathology gets altered according to Kala. As it is mentioned above that Ayurved is the science of life. Here need is to know the physiology of living creature before knowing their pathology, because without knowing the nature (Prakrti) one can not assess the Vikrti. It is the characteristics of the present that there is no place for blind faith, in tradition and authority of Sastras. Faith has been replaced by skepticism and scientific enquiry even for truths traditionally established. Only the facts established by proofs derived after careful investigations, observations and experiments and supported by accurate data and convincing reasoning can convince the people about validity or other use of any statement. So we need to establish this theory by subjective and objective parameters. Before going into research work there is need to create a curiosity in any concept. Regarding this, scholar has selected the concept of



Acharya Caraka has denoted (Ca. Su. 24/10). Here, Kaala is unavoidable and inevitable factor and Svabhava also an inherent factor. Both influence the physiology and pathology of all living creatures from birth to death. In the living creatures man occupies a supreme position.

To evaluate the effect of Kaala Svabhava on SHonita, three seasons have been selected which are Varsha (July, August, September), SHarad (September, October, November) and Hemanta (November, December, January). Here, a query may arise why these seasons have been selected? Our body mainly constituted by Dosha, Dhatu and Mala. Kaala influences all of them. According to Kaala each Dosha has three stages, As Acharya has mentioned, SHonita is nearer to Pitta Dosha because the site and properties of SHonita are similar to Pitta. As it is denoted in Su. Su. 21/26, the Daha (vitiation) of Rakta is like to Pitta. The blood does not become aggravated without Dosha and the time of aggravation should be known according to respective Doshas. Ayurveda is an ultimate medical science dealing with each and every aspect of medical health care whether it may preventive or curative. Any research in Ayurveda is incomplete sans the clinical study as the ultimate aim of this Harbinger science of life, Ayurveda gives assurance of healthy life. Moreover the aim of research is to find a new vision in the old theories by honest and sincere efforts then and then only a principle may be formulated as quoted by Acharya Caraka. (C. Ci. 8/37) i.e. for a theory to become a principle a number of experimentations by a number of examiners through multiple way and multiple times need to be conducted. The concept is thus proved practically on the basis of obtained data with fruitful

discussion and proper reasoning to draw some conclusions beneficial for the humanity and posterity.

Here also an attempt has been made to verify the causativity of the Kala, invincible and prime factor on the vitiation of Rakta i.e. SHonita Dushti. The concept of the natural vitiation of Rakta in SHarad Ritu, as propounded by our learned and divine Acaryas has to be proved clinically on the patients with modern parameters to show the Kaala as a factor affecting the physiology and pathology of human body.

Hetu - Dosha - Dushya - Prakruti - Desha - Kaala Bala Visairlingatasca Parikseta (Ca. Vi. 8/101).

Influence of Kaala regarding Hetu, Dosha, Dushya has been stated in the conceptual part, under the heading "Vyadhi and Kala". Nityaga Kaala causes change in the status of Hetu, Dosha and Dushya, which are the constituents of the Vikruti. In this way Vikrititaha Pariksha also includes Kaala Pariksha. The uniqueness of Caraka's concept of Kaala is highlighted by Cakrapani. He states that -Ca. Vi. 8/76 - Cakrapani )

In the Hemanta Ritu there is dominance of "Soma Tatva" it represents Adhikya of Jala, Pruthvi and Vayu Mahabhuta and there by it causes Caya Avastha of Kapha Dosha. SHita Guna and Ruksha Guna of Vayu + Kathina Guna of Pruthvi + SHita, Snigdha Gunas of Jala Mahabhuta cause Styana Avastha of the Kapha Dosha.

SHishira Ritu which follows the Hemanta Ritu is also dominated by the Same Mahabhuta, but here the difference lies in their quantitative domination. SHishira Kaala being an Adana Kaala is mere dominated by Vayu Mahabhuta in comparison to Hemanta Ritu. Quantitative domination also cause qualitative domination of Vata Dosha and it will cause increase in Styana Avastha of the

Kapha Dosh.

Vasanta Ritu follows SHishira Ritu and it causes Kapha Vilayana due to domination of Teja Mahabhuta along with Vayu, Pruthvi and Jala Mahabhuta. Thus, qualitative and quantitative transformation of Jala, Pruthvi, Vayu and Agnimahabhutas are responsible for manifestation of Styana, more Styana and Dravibhuta Avastha of the Kapha Dosh. As the process of transformation of KaranaDravya is governed by Kala, change in the state of Karya Dravya will also be governed by the Kala.

The description under the heading Vyadhi and Kaala elucidates that Purvarupa, Rupa, Upadrava, Arishta, Asadhya, Udarka these categories of Vyadhi Lakshanas are also Kaala Sapeksa and Kaala is also responsible for Utpatti and aggravation of Purvarupa and Rupa etc. Relation of the Kaala with the Nidana Pancaka of the Vyadhi, described under the above stated same heading states a different aspect of Kala. Kala serves the criteria of differential diagnosis of the Vyadhi. It can be explained as follows -

- Ardita Vyadhi - Vegataya Asarvakalitva?
- Paksaghata - Sarvakaliyatva?

Ardita can be differentiated from Paksaghata Vyadhi due to Asarvakalina nature and Paksaghata Vyadhi can be differentiated from Ardita Vyadhi due to continuous presence of its Lakshana.

The description under the heading Kaala and Aushadha Prayoga and Aturavashta and Kaala state the view of Acharya regarding utilization of Kala Dravya in respect of each and every type of Cikitsa. The concept of Kaala has been discussed in great detail in Ayurveda. It is presumed to influence different aspects of living organism. It influences potency, Bala pramana and other related attributes.

Pancabhautic configuration also changes according to the season (Kala). As per Ayurvedic concept body is made up of Dosh, Dhatu and Mala. All these entities have been formed from Pancamahabhuta they are also under the influence of Kala. In the above background the present study was designed to evaluate the influence of Kaala on different parameters.

### Conclusion

The fruitfulness of any work is proved only after a thorough discussion on the principles/concepts, with the help of available and achieved data, is done and some conclusions can be drawn. Hence, it can be said that, getting some conclusions on any research work is just like getting fruits from own hand planted tree. Following the same procedure here also a thorough discussion has been done in the previous chapter by putting the obtained observations and data at par the conceptual and theoretical part, it is found that there is definite and positive co- relationship between concepts and practical observations, particularly while studying and evaluating the concept of SHarad Kaala Svabhavacca Sonitam Sampradusyati. At this particular, juncture, the fruitful conclusions, which have automatically emerged through the discussion of the available concept and obtained practical data, are being presented as follows:

The factors which are responsible for the well being and integrity of the men are Kaala and Svabhava, which have already been given much importance by the ancient scholars.

Vaisesika has explained the individuality of Kaala as its Ekatva and Vibhutva whereas Caraka has given Nityaga and Avasthika types as its Upadhibheda, which are more précised than Vaisesika.

Vaisesika Darshana described the Kaala on the basis of Adhyatmika Visaya, while in

Ayurveda it has been described on the basis of its applied aspect.

• Kaala is unavoidable and invincible factor and Svabhava is also inherent factor, which influence the all living creatures from birth to death. Caya, Prakopa, Samana of Doshas in their Prakrta states occurs due to Kaala Svabhava.?

• Svabhavika Vyadhis are categorized into two viz. Kalaja and Akalaja. Rakta has Visra, Drava, Raga, Spandana and Laghu Guna on the basis of Pancamahabhuta configuration as all Dravyas are Pancamahabhautika.?

- Rakta is a Dushya not a Dosha.?
- Rakta and blood are same.?
- Katu Rasa and Usna Guna are the causative factors for the vitiation of Rakta.?
- Pitta and Rakta have similar properties due to their Samana Yonitvat.?

Acharya Caraka says Kaala Svabhava produces SHonita Dushti in SHarad Ritu. Here Dushti may be of two types i.e. Vruddhi and Kshaya.

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## गरुड़ पुराण में आयुर्वेद - एक परिचय

डॉ. जय प्रकाश गुप्त

प्रायः वैदिक मूल के प्राचीन आयुर्वेद साहित्य का स्रोत अथर्ववेद है और आयुर्वेद को अथर्ववेद का ही उपवेद कहा गया है दुसरी ओर आयुर्वेद के अवतरण के देवता भगवान धन्वंतरि हैं जिनके प्राकट्य की पौराणिक कथा सागर मन्थन प्रकरण में वर्णित है। जिस अमृत प्राप्ति के प्रयोजन से देवों असुरों ने समुद्र मंथन किया वही अमृतघट लेकर प्रकट हुए देव भगवान धन्वंतरि ही हैं जिन्हें आयुर्वेद जगत अपना आराध्य देव स्वीकार करता है। औपनिषदिक साहित्य में आयुर्वेद सम्बन्धी कथानक अथवा सिद्धान्त आदि का अभाव है जबकि रामकथा, महाभारत आदि काव्य भी आयुर्वेद के सैद्धान्तिक अथवा व्यवहारिक पक्ष की दृष्टि से प्रायः मौन ही हैं। इस प्रकार पुरातन संस्कृत साहित्य में अथर्ववेद, अग्निवेश आदि संहिताएं, धन्वंतरि आदि निघण्टु, नागार्जुन विकसित रस चिकित्सा ग्रन्थ ही आयुर्वेद के मूलधार हैं।

पुराण वाङ्मय में गरुड़ पुराण का महत्त्वपूर्ण स्थान है क्योंकि सर्वप्रथम परब्रह्म परमात्मप्रभु साक्षात् भगवान विष्णु ने ब्रह्मादि देवताओं सहित देवदेवेश्वर भगवान रुद्रदेव को सभी शास्त्रों में सारभूत तथा महान अर्थ बतानेवाले इस गरुड़ महापुराण को सुनाया था।

नैमिषारण्य में एक बार प्रश्नों के समाधान में सूतजी ने गरुड़ महापुराण की कथा वहाँ उपस्थित ऋषि महाऋषियों को सुनाई, सूतजी ने यह कथा भगवान व्यासजी से सुनी थी, व्यासजी को यह कथा पितामह ब्रह्मा से प्राप्त हुई। वास्तव में मूलरूप से इस महापुराण को गरुड़जी ने ही कश्यप ऋषि को सुनाया था।

सामान्यतः गरुड़ पुराण से पौराणिक साहित्य के उस ग्रन्थ का ग्रहण होता है जिसका पठन श्रवण मनुष्य की मृत्यु के उपरांत उसकी सद्गति के निमित्त सनातन समाज द्वारा किया जाता है। किन्तु वास्तव में गरुड़ पुराण एक बृहद ग्रन्थ है जिसमें आचार काण्ड, धर्म काण्ड (प्रेत कल्प) व ब्रह्मकाण्ड के अन्तर्गत सम्पूर्ण गरुड़पुराण का समावेश है। मृत्यु के उपरान्त जिस खण्ड का श्रवण होता

है वह धर्म काण्ड (प्रेत कल्प) है, समग्र गरुड़ पुराण नहीं।

सबसे विस्मयकारी है गरुड़ पुराण का आयुर्वेद प्रकरण जो गरुड़ पुराण के आचार काण्ड के अन्तर्गत वर्णित है। इसमें निदान, चिकित्सा, कल्प स्थान के अतिरिक्त कौमार्यतन्त्र, भूत विद्या और गवायुर्वेद, अश्वचिकित्सा, गजचिकित्सा आदि का वर्णन है।

आयुर्वेद प्रकरण के प्रथम 20 अध्यायों में निदान स्थान के विषय वर्णित हैं। इसमें प्रारम्भ में ज्वर, रक्तपित्त, श्वास, राजयक्ष्मा, मदात्यय, अर्श, अतिसार, मूत्राघात, प्रमेह, गुल्म, पाण्डु, कुष्ठ, वातदोष आदि रोगों के उत्पत्तिजनक कारणों तथा उनके लक्षणों का वर्णन हुआ है। गरुड़ पुराण का यह वर्णन आचार्य वाग्भट्ट के अष्टाङ्ग हृदय से बहुत अंशों में साम्य रखता है। इसके बाद लगभग 40 अध्यायों में विभिन्न रोगों की चिकित्सा हेतु औषधियों का निरूपण हुआ है।

आचार काण्ड अध्याय 2 व 3 में गरुड़ी विद्या का वर्णन है जिसके ज्ञान से कश्यप ऋषि ने एक जलते हुए वृक्ष को जीवित कर दिया था तथा स्वयं गरुड़ जी ने इसी विद्या से अनेक प्राणियों को जीवित किया। अध्याय 19 व 20 में प्राणेश्वरी विद्या का उल्लेख है जिसके अंतर्गत मारक सर्पदंश की मन्त्र व औषधि चिकित्सा का वर्णन है - पुनर्नवा, प्रियंगु, ब्राह्मी, बृहती, कूष्माण्ड, अपराजिता की जड, गेरू तथा कमलगट्टे के फल को जल में पीसकर घृत के साथ लेप तैयार करना चाहिए, इस प्रकार बना हुआ लेप शरीर पर लगाने से विष का प्रभाव नष्ट होता है। सर्पदंश होने पर शिरीष नामक वृक्ष के पञ्चाङ्ग सहित गाजर के बीजों को पीस कर सर्वांग में लेप करने से भी विष का प्रभाव समाप्त हो जाता है।

आचार काण्ड के आयुर्वेद प्रकरण का आरम्भ अध्याय 146 से है तथा यह धन्वंतरि-सुश्रुत सम्वाद के रूप में है। प्रथम (146) अध्याय में दोषों के प्रकोप के निदान का सामान्य परिचय है। अध्याय 147 में ज्वर निदान के अन्तर्गत दोषज (वात पित्त कफ), संसर्गज, सन्निपातज, सम-विषम, निज-आगन्तुज

ज्वरों के निदान का विशद वर्णन है। अध्याय 148 में रक्तपित्त निदान के सन्दर्भ में 3 प्रकार का रक्तपित्त (उर्ध्वगामी, अधोगामी व उभयगामी) कहा गया है, इसमें अधोगामी रक्तपित्त को वात से उत्पन्न होने के कारण याप्य कहा गया है। अध्याय 149 में कास निदान के अन्तर्गत इसे वातज पित्तज कफज क्षतज व धातु क्षयज बताया गया है। इन पांचों की उपेक्षा से क्षय उत्पन्न होता है। इसी अध्याय में राजयक्ष्मा निदान भी वर्णित है। अध्याय 150 में श्वास रोग की उत्पत्ति का एक कारण कास रोग की परिपक्वता कहा है, तमक श्वास को याप्य कहा गया है। अध्याय 151 में हिक्का रोग के 5 भेद कहे हैं - अन्नजा, क्षुद्रा, यमला, महती और गम्भीरा। इनमें पहली 2 साध्य हैं व शेष 3 असाध्य। अध्याय 152 में राजयक्ष्मा निदान का विस्तृत वर्णन है। अध्याय 153 में अरोचक, वमन आदि रोग व 154 में हृदय-तृषा रोग निदान बताए गए हैं। अध्याय 155 मदात्यय रोग निदान के सम्बन्ध में है, वातज पित्तज कफज सन्निपातज और रजोगुण व तमोगुण की प्रधानता से होनेवाले मदात्यय के लक्षणों की विस्तृत व्याख्या की गई है। अध्याय 156 में अर्श निदान के अन्तर्गत इस रोग के सहज व जन्मांतरोत्थान भेद से दो, शुष्क व स्रावी भेद से दो तथा दोषनुसार वातज पित्तज कफज संसर्गज व सन्निपातज नाम से 5 भेद बताए गए हैं। इनमें सहज (वंशानुगत) अर्श को असाध्य माना है। अध्याय 157 में अतिसार-गृहणी रोगों की व्याख्या है, अतिसार के वातज, पित्तज, कफज, सन्निपातज, साम और निराम ये 6 भेद हैं। यही अतिसार जीर्ण होने पर संग्रहणी रोग बन जाता है। चिरकारी होने से ही इसे संग्रहणी कहा गया है। अध्याय 158 में मूत्राघात रोग का विवेचन है, मूत्राशय में 20 प्रकार के रोग उत्पन्न हो सकते हैं जो (प्रमेह) अत्यन्त कष्टसाध्य होते हैं। इसी अध्याय में वातज, पित्तज, कफज व शुक्रज अश्मरी रोग का भी विस्तृत वर्णन है। प्रमेह का विस्तृत वर्णन अध्याय 159 में है, 20 प्रकार के प्रमेहों में 10 कफजन्य, 6 पित्तजन्य व 4 प्रमेह वातजन्य हैं। अध्याय 160 में विद्रधि व गुल्म निदान, अध्याय 161 में उदर रोग निदान, अध्याय 162 में पाण्डु-शोथ निदान, अध्याय 163 में विसर्प रोग, अध्याय 164 में कुष्ठरोग, अध्याय

165 में कृमि निदान, अध्याय 166 में वात व्याधि और अध्याय 167 में न्यूनाधिक व्याख्या सहित वात रक्त निदान वर्णित हैं। अध्याय 168 में वैद्यकशास्त्र की परिभाषा सार रूप में और अध्याय 169 में पदार्थों के गुण-दोष और औषधि सेवन में अनुपान की व्याख्या की गई है। अध्याय 165 में कृमि निदान के अन्तर्गत बाह्य-आभ्यन्तर भेद से 2 प्रकार के कृमि किन्तु नामभेद से 20 प्रकार के कृमि बताए गए हैं। अध्याय 166 में वात व्याधि निदान उल्लिखित है। शरीर के विभिन्न अवयवों में वायु की विकृति से अनेक दुष्चिकित्स्य रोगों की उत्पत्ति होती है अतः प्रयास पूर्वक वात को साम्यावस्था में रखना श्रेयस्कर है। अभिघातजन्य वातव्याधि अपतानक, गृध्रसी, उरुस्तम्भ, धनुस्तम्भ, कलायखंज, पक्षाघात आदि रोगक भी वातव्याधि हैं। अध्याय 167 में वातरक्त रोग के निदान की विस्तृत व्याख्या की गई है।

वही धन्वन्तरि सुश्रुत सम्वाद के माध्यम से अध्याय 170 में ज्वर, अतिसार, ग्रहणी, गलगण्ड, गण्डमाला, विद्रधि, अंत्रवृद्धि आदि रोगों की औषधि चिकित्सा का समुचित वर्णन है। अध्याय 171 में नाड़ीग्रण, कुष्ठ आदि रोगों की चिकित्सा का विस्तृत वर्णन है, शिवत्र रोग के उपचार के अनेक योग वर्णित हैं - आंवला खदिर और बाकुची क्वाथ का पान श्वेत कुष्ठ को शीघ्र रही नष्ट कर देता है, ऐसा कहा गया है। अध्याय 172 में स्त्रियों के रोगों की चिकित्सा, ग्रहदोष के उपाय, ऋतुचर्या तथा पथ्यकारक औषधियां वर्णित हैं। योनि रोगों, बन्ध्यत्व, प्रदर, स्तन्यशोधन के लिये औषधि चिकित्सा चिकित्सकों द्वारा अन्वेषण योग्य है। अध्याय 174 में ब्राह्मी घृत आदि स्नेहपाकों की निर्माण विधि व उनके उपयोग उल्लिखित हैं। अध्याय 175 में श्रीहरि शंकर जी से कहते हैं कि सभी ज्वरों में लंघन के उपरान्त क्वाथ, उदकपान तथा वातशून्य स्थान का सेवन करना चाहिए। अध्याय 176 में श्रीहरि विष्णु द्वारा ही पलित रोगनाशक योग वर्णित हैं। अध्याय 177 में भी श्रीहरि शंकर जी को नेत्र, नासा, मुख, कण्ठ; पादरोग व शस्त्राघात जनित रोगों की चिकित्सा कह रहे हैं व अध्याय 178 में गर्भ सम्बन्धी चिकित्सकीय उपाय कहे गए हैं जिसमें पुंसवन के अन्तर्गत पुत्र प्राप्ति की इच्छुक गर्भिणी को बिजौरा नीम्बू के बीज तथा एरण्डमूल को घृत के साथ संयोजित करके सेवन

करने का निर्देश है। भोज्य पदार्थों के विहितकाल सम्बन्धी अध्याय 182 में श्रीहरि ने भगवान शंकर से कहा कि प्रायः शरद ग्रीष्म व वसन्त ऋतु में दधि का सेवन निन्दनीय है जबकि हेमन्त शिशिर व वर्षा ऋतु में प्रशस्त है। इसी प्रकार से अध्याय 190 तक गृहणी, अतिसार, अग्निमान्दय, छर्दि, अर्श, सिध्म, मूत्रकृच्छ, अजीर्ण, विसूचिका, पीनस आदि रोगों की औषधीय चिकित्सा वर्णित है। अध्याय 191 में सर्प वृश्चिक आदि के विषाक्त दंश से बचने व विष प्रभाव के शमन के उपाय कहे गए हैं। अन्त में अध्याय 197 में भगवान धन्वन्तरि द्वारा गरुड द्वारा बताई गई गारुडी विद्या जिसे सुमित्र ने कश्यप मुनि से कहा था का उल्लेख है। कहा गया है कि यह विद्या सभी प्रकार के विषों की अपहारक है। नागों का विनाश करने की लीड उन परम तत्व ने महाभयंकर गरुड का रूप धारण किया है, जो मनुष्य न्यास-ध्यान की विधि सम्पन्न करके इन गरुड देव की पूजा करता है वह सर्व सिद्धि को प्राप्त को गरुड देव की शक्ति से संपन्न हो जाता है।

इस प्रकार गरुड पुराण में आयुर्वेद विषयक सैद्धान्तिक एवम् व्यवहारिक पक्ष का जैसा विवरण उल्लिखित है वह आयुर्वेद के विद्यार्थियों एवम् शोधकर्ताओं के लिए एक अनुपम सन्दर्भ साहित्य के रूप में निश्चित ही अत्यन्त उपयोगी सिद्ध हो सकता है, विशेषकर अनेक रोगों की औषधि चिकित्सा में गरुड पुराण के आयुर्वेद अध्यायों में वर्णित उपाय आयुर्वेद औषधि चिकित्सा को एक नवीन आयाम दे सकते हैं, ऐसा मेरा निश्चित मत है।

आशा है आयुर्वेद शोधकर्ताओं को इस इस संक्षिप्त परिचयात्मक लेख से एक नई दिशा मिलेगी व अन्वेषण संस्थानों में गरुड पुराण का भी उपयोग एक सन्दर्भ ग्रन्थ के रूप में किया जाएगा ।

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पूर्व संयुक्त सचिव निमा सीसि

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Association News

NIMA-Maharashtra

NIMA-Kalyan



NIMAKalyan with NIMA WF and Ayurved Vyaspeeth jointly participated in Swagat or Shobha Yatra arranged by Rotary club of Kalyan on occasion of Gudhi Padva, celebrating Marathi New Year beginning from 22nd March 2023.

Members of NIMA participated in this event for a cause of spreading awareness on use of Millets in our diet and celebrating 'International Millets Year '.

\*Handy banners displaying the nutritional values and health benefits of millets And distribution of pamphlets with various recipies of Jowar, Bajra , Raagi , Varai. Were used to create awareness amongst people.

Dr.Monika Patil, Dr. Deepak Pogade, Dr. Abhijeet Thakur worked hard to make this event successful.

NIMA-Akola

Akola NIMA Women's Forum had organised mega CME on 2nd April 2023. Guest speakers of CME were doctor Pratik Laddha, nephrologist and Dr Sonam Laddha sonologist.

The chief guest of the program was Dr Anjali Rajee. Dr Pratik Laddha gave an



excellent speech on UTI in females as well as Dr Sonam Laddha gave information about new aspects of ultrasound in pregnancy. It was an informative CME , and followed by games and food. Total 60-70 members graced this event. Program followed by dinner.

Office bearers - Dr. Kavita Rathi, Dr. VarshaBadgujar, Dr. SeemaWakchavare

NIMA-Sholapur



N.I.M.A Women's Forum Sholapur had organized an awareness spreading campaign on the occasion of the WOMEN'S DAY and INTERNATIONAL MILETS YEAR.

Members had arranged the programme along with a renowned association named Lokmangal, Wadala . A very good response was received from here . This institution had made arrangement of a cooking contest in which the participants were given various millets to make their dishes. This was then followed by a Hb checkup camp. The women with highest Hb rates were facilitated which gradually increased the hopes of everyone to be healthy and start consumption of millets as much as possible . Our State member Dr. Anushri Mundhewadi extended a helping hand which meant a lot. There was also an informative programme that acquainted each of the females with the useful and helpful knowledge of millets . We hope that we will get the same response from other places too and make this millet year celebration a great success. N.I.M.A Women's Forum, Solapur's President

Dr.Sarika Homkar, Secretary  
Dr.Aparna Ingale, Treasurer  
Dr.Vaishali Agawane organised the programme well.



On the occasion of 'World Health Day' Nima Women's Forum Nagpur organised mega CME on topic, Rh Negative, date 8 April 2023.

The Guest Speaker was Dr.Nivedita Anand Kamdi (MBBS,MD Consultant Obstetrician and Gyaenacologist). Chairperson was Dr.Sangeeta M. Gupta.

Total number of Nima Women's Forum members attended CME were 73. The topic was rare and speaker explained it in very simplest way. The program was followed by tea. News by Dr Sheetal Mohan Yende Secretary NWF Nagpur.

### NIMA-Nagpur



### NIMA-Delhi



NIMA Delhi State Branch held a free medical check up camp at Youth Hostel's Association of India. Dr. ML Gupta, Dr.Ved Parkash Sharma, Dr. Sukhbir Singh, Dr. Rajesh Kaura, Dr. Renu Singh and all members of Executive Body NIMA, NIMA Women's Forum Delhi.



## NIMA-Raipur-Chattisgarh

On the occasion of World Health Day , NIMA Raipur branch organized an online webinar on the topic Ayurvedic & Natural Immunity Boosters. Chief speaker was former Director of Kamdhenu Varsity , C. G. delivered a scientific talk on the role of Panchgavya therapy as a proven long lasting Immunity Boosters , without any side effects like chemical vaccines. Dr. C. K. Wagh , Dr. Ashok Soni & district. President Dr. Manohar Laheja talked about Ayurvedic & Natural Immunity boosters along with Yoga & Healthy Lifestyles. Dr. A. M. Khan & Dr. Narendra Datt Mishra presented dist. body activities. Mahi Bulani presented Lord of Health Dhanvantari prayer starting the webinar. Dr. Prashant Saxena , Dr. D. G. Ahuja , Dr. Bhagvati Sahu , Dr. S. K. Lala , Akash , Raj Gopal Khattar from Bareilly UP , Nina Chawla from Delhi , Hemant Laheja & many more joined this very important webinar to boost the Natural & Herbal Immunity of our society.

## NIMA-Haryana

## NIMA-Hisar



NIMA Hisar, organised a medical camp at Bhumi Ashram Sunder Nagar Hisar.

## NIMA-Samalkha



NIMA Samalkha had organised a general health camp.

## NIMA-Bahadurgarh



NIMA Bahadurgarh organised a free medical check up camp for orphan children in Aatam sudhi ashram . Distribution of fruits, biscuits and fruti to the childrens. .

## NIMA-Bahadurgarh

Today on WORLD HEALTH DAY, NIMA Bahadurgarh (Haryana) woman's forum organised a health check program for our little children. A healthy child makes a better world, every child should be physically, mentally and socially healthy. With this feeling, we planned to celebrate this day with small kids. The strength for this group was around 40. Everyone got oral check up, ENT check, Anaemia, Growth & Nutrition parameter check and discussed



about day to day physical activity and diet. Maximum children were healthy, but some of them are anaemic. We provided them free medicines like iron tonics, calcium syrups, appetisers, multivitamins, cough syrups etc. It was a successful activity, we will looking forward to more.

## NIMA-Rewari



On the occasion of Amrit Mahotsav and in continuation of free medical camp, Rewari NCR Haryana Women's Forum along with Mother Branch Rewari NCR organized a free medical and health check-up camp at Aneja Kiddos School Rewari today. During this camp, health check-up of all the school children was done and free medicines were distributed to the needy students. President of REWARI NCR WOMEN FORUM Dr. Namita Kulshrestha and Dr. Mamta Vashisht gave a brief lecture on Menstrual Hygiene. Dr. Shanu Bodwal discussed about Cervical Cancer and told everyone about it and suggested measures regarding precautions. Dr. Rajni Chandra inspired all the children to exercise regularly while giving tips to stay healthy.

## NIMA-Jhansi-UP

॥ श्री कृष्णाय नमः ॥

**उद्घाटन**

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सचिव डॉ. देवेश जयवाल  
मो. : 9415948932

कोषाध्यक्ष डॉ. शशांक कोटिया  
मो. : 7007566348

विशेष अतिथि

13 अंश के बरकन के तिर सारिह खुबे त्वा विकित्साके के बरकन, कसर डोल एवं बन्दे के डोल बरकन हूँ तें. प्रभे रीतिह 9948220545  
अब 9 अंश 2023 त्ठ सुनि करे।  
सकन सन वरुं के बरकन डूरी सन नै।

**कार्यक्रम विवरण**

अपनाज नीमा सप्ताह विषय स्वास्थ्य संगठन दिवस शुक्रवार दिनांक 7-4-2023 समय - दोपहर 3 बजे से

दिनांक व समय	कार्यक्रम	स्थान
शुक्रवार 7-4-2023 दोपहर 3.00 बजे	विश्व स्वास्थ्य संगठन दिवस Speaker-डॉ. जति अग्रवाल M.S.S. D.C. Chief Surgeon विश्व स्वास्थ्य संगठन दिवस Topic: Emergency & Infection	होटल यामिक, सिविल लाइन्स, झाँसी
शनिवार 8-4-2023 रात्रि 8.30 बजे	विश्व स्वास्थ्य संगठन दिवस Speaker-डॉ. रमेश शर्मा M.S.S. M.S. (Genl. Surg.) Topic: Golden hour management New for life & Resuscitation Speaker-डॉ. रमेश शर्मा M.S.S. M.S. (Genl. Surg.) अंतर्राष्ट्रीय अंतर्राष्ट्रीय Topic: Anal infection	होटल यामिक, सिविल लाइन्स, झाँसी
शनिवार 9-4-2023 दोपहर 3.00 बजे	पारंपरिक मंगोलिया एवं लोक प्रदर्शनीयता	जय महोत्सव मंडल, सिविल लाइन्स, झाँसी
शनिवार 10-4-2023 दोपहर 3.00 बजे	विश्व स्वास्थ्य संगठन दिवस Topic: Pain Management Dr. Anand Chandra	होटल यामिक, सिविल लाइन्स, झाँसी
शनिवार 11-4-2023 रात्रि 8.30 बजे	विश्व स्वास्थ्य संगठन दिवस Speaker-डॉ. विवेक शर्मा M.S. International Cardiology Topic: Cardiac Emergency Alerting System	होटल यामिक, सिविल लाइन्स, झाँसी
शनिवार 12-4-2023 रात्रि 8.00 बजे	समर्पित नीमा सप्ताह दिवस समारोह, सांस्कृतिक कार्यक्रम, स्वास्थ्य विज्ञान एवं रति मंत्र, शैलेश चक्रवर्ती, सिविल लाइन्स, झाँसी	होटल यामिक, सिविल लाइन्स, झाँसी

**57वाँ स्थापना सप्ताह समारोह**

**N.I.M.A. JHANSI**

नीमा झाँसी का अमृत महोत्सव वर्ष के समापन सप्ताह व स्थापना सप्ताह के अवसर पर विश्व स्वास्थ्य संगठन दिवस 7 अप्रैल से नीमा स्थापना दिवस 13 अप्रैल के मध्य 4 सीएमई 1 हेल्थ चेक अप कैम्प 1 फ़ैमिली गेम्स डे व सांस्कृतिक संध्या का आयोजन सराहनीय है।

**NIMA-Jhansi-UP**



विश्व स्वास्थ्य संगठन दिवस  
एवम नीमा स्थापना सप्ताह का उद्घाटन समारोह  
वोमेन्स फोरम नीमा झाँसी द्वारा।

**NIMA-Koppal-Karnataka**



Team NIMA WF Koppal,  
on the occasion of international  
women's day, celebrated women's and  
conducted health checkup camp and gave  
awareness about menstrual hygiene.

**NIMA-Punjab**

**NIMA-Jalandhar**



NIMA Jalandhar conducted a General  
House meeting which was attended by 96  
members. The success of the meeting is  
attributed to the able guidance of the  
seniors and the sincere efforts of all as a unit.

### NIMA-Nakodar



Today NIMANakodar members observed "WORLD HEALTH DAY," in association with 'Laughter Club Nakodar' by tree plantations activity and some yoga exercises.

### NIMA-Patiala



People who will not sustain trees will soon live in a world that will not sustain people.

He who plants a tree today plants hope for the future.

NIMA Patiala organized a Tree plantation program in the Rose Garden Patiala on the occasion of World Health Day.

More than 30 doctors participated in this event. 30 plants of medicinal use were planted by the doctors under the campaign. Health for all, these plants include, Putrajivak, Chakrasia Bekain, Aaragvadh, Gulmohar etc.

### NIMA-Jalandhar



World Health Day was observed by NIMA Jalandhar in GM Girls High School Jalandhar. Marking the Platinum Jubilee celebrations and defining the slogan 'HEALTH FOR ALL' vital health tips were given to students present there. Mrs Taruna Dhawan, Head mistress of the school was instrumental in organising the event. Dr. Anil Nagrath , Dr. Ashu Chopra ,Dr. Satbir Singh, Dr. Sanjeev Dhawan, Dr. Binder Bhatia, Dr. Sugandha Bhatia, Dr. Sunita Nagrath, Dr. Manupriya were the dignitaries present. Health Kits were also distributed to the students.