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## NATIONAL SEMINAR ON AYURVEDA

The Renaissance—2019

### THE CONCEPT OF PUBLIC HEALTH IN AYURVEDA

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ALL INDIA AYURVEDIC SPECIALISTS (P.G.) ASSOCIATION, BAREILLY (U.P.) BRANCH

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This is to Certify that

## Akshita Sahay Saxena

from Sanjeevni Ayurvedic Medical College, Amroha (U.P.)
has participated as a Delegate & Presented Paper on the topic
"Role of Haridra In Cancer" in the National Seminar at Bareilly, U.P., India.

Dr. Kaviraj Dharam Veer Gen. Secretary AIASPGA:New Delhi

Dr. D. K. Maurya Dean MJPR University, Bareilly

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Organizing Co-ordinator
Renaissance 2019

# nash-shastikashali & Kumara Kalyana Rasa in The Management of Mansagat Vaat

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Intique H but agatio olboving A and M. M. Govt. Ayurveda College & Hospital Bareilly (U.P.)

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scaling to a graval hours braBSTRACT mannil in sometice research injures of chene's muscular dystrophy (D.M.D.) is a inherited and progressive muscle wasting disorder tations of the gene encoding the cytoskeleton protein Dystrophin and is generally incurable disease omatic treatment can be done as management described for mamsa-meda-gat vaata described in veda texts. Dystrophin deficiency results in loss of neuronal nitric oxide synthetase, skeletal ed nitric oxide play a key role in the regulation of blood flow with in skeletal muscles. This defective in children with Duchene's muscular dystrophy. The symptoms of muscle weakness rs around the age of four years; typically muscle loss occurs first first in the upper leg and pelvis, nose of upper arms which can results in trouble standing up. In Ayurveda, we followed the line of namsagat vata for the management of Duchene's musculkar dystrophy with the aim to improve the e of patient. As acharya Charak says "wireko mamsamedahsthe niruhah shamanani cha / ragsnehairasthimajjagatam jayet / Y. R., Vatavyadhi prakaran In this case a patient of age ten th typical features of Duchene's muscular dystrophy like hypertrophy of calf muscles, trouble d other pathological findings, registered in the O.P.D. and I.P.D. of panchakarma department of ya Ayurveda Mahavidyalaya Evam Chikitsalaya, Bareilly. Treatment given to this patient was h Mahamasha taila, Til-Mash-Shastika shali pinda swedana, Udvartana, sneha virechana with Headhana chikitsa and Kumara kalyana rasa as shaman chikitsa for duration of one month. After achievements in the weakness of extremities and other features were gained. The whole case report will present in full paper. Til-mash-shastikashali Pinda Swedana, Udvartana. Wakashi shashi shashing seba

## Yoga & Ayurveda are Sister Sciences

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#### ABSTRACT

thousand of years, Ayurveda and Yoga have been evolving together side by side. These sister wo branches of the same tree that is rooted in India, and are so intermingled that one cannot exist her. Their ancient roots branch out from India and are growing stronger in the West. Ayuryeda's n utilizes an understanding of Yogic anatomy. This includes an understanding of both the visible. and the subtle energetic systems of the self. Ayurveda is highly prized for its ability to cure ders and diseases through lifestyle changes. Its success stems from its detailed and proficient of the mind. Ayurveda derives its understanding of the mind from the science of Yoga, Valued eventative and curative forces, the Yoga is viewed by Ayurveda as an important, natural and asure to ensure good health, happiness and longevity. The practice of Yoga is thought to bring us natural state of tranquility that is lost when our system become unbalanced. In their fullest oga and Ayurveda are disciplines that promote development of the physical, emotional, piritual and social self. Dedicated practitioners of both disciplines view their work as a of methodical science, philosophy and art. Each individual is viewed as a work in progress; both ist labels and diagnosis as these may negatively contribute to a persons idea of their own potential. lividuals journey to health and wellness might be distant, he or she is always accorded respect for r path towards inner balance, awareness and wholeness. Although Yoga and Ayurveda are always in the understanding of mental unrest, their approaches are quite different. Yoga is, a process of self-realization.

Healing system, anatomy, tranquility, spiritual.

## Yoga for Public Health



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### ABSTRACT

Yoga is defined as a mind-body practice composed of physical postures, breathing techniques, and meditation. Yoga is Union (Yuj) of Body, Emotions and Mind or Jivatuna With Paramatma or Skill in Action 'कर्मसुः कोशलम्". Yoga has provided tools and techniques with which we can find health, happiness, spiritual realization and social harmony. Physiological benefits of yoga to Improve general health, posture, muscle tone, sleep, immunity and pain tolerance, Weight normalizes, Stable autonomic nervous system, Increased cardio-respiratory efficiency, range of jointmusculo-skeletal flexibility and movement, physical endurance, strength and energy levels. Decreased HR, BP, RR and EMG activity, Normalizes GIT and endocrine

It improves Mood and Integrated Functioning of Body Parts, Increases Somatic Awareness, Kinesthetic Awareness, Subjective Well-being, Self-acceptance, Social Adjustment, It acts as an anti-stress and antioxidant due to which it is important in prevention of degenerative disorders. Ultimately it is "YOU" who are responsible for your health and well being and must take the initiative to develop positive health to tide you over challenging times of ill health. Health and happiness are your birthright, claim Health and happiness are your birthright, claim them and develop them to your maximum potential.

Yoga Therapy is not a miracle cure for all problems so use discernment (Viveka). The need of the modern age is to have an integrated approach towards therapy and to utilize Yoga therapy with coordination and collaboration with other systems of medicine. Yoga is the science and art of right-use of body, emotions and mind. Key Words: Ayurveda, Yogic Chikitsa (Yoga Tharepy), Anti-oxidents, Anti-Stress, General Health, etc.

## Health Benefits of Saindhav Lavana - An Ayurveda View



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#### ABSTRACT

Salt is an essential element of life which our body can't produce. Hence it has to be provided through our diet. When it comes to salt and its importance in our diet many people label it as the villain responsible for serious health conditions such as hypertension, increase in weight and many other heart diseases. With respect to Ayarveda, salt is suggested to increase the palatability of food and also improves digestion. Ayarveda (Ch.Su.-1/90) mentions five types of salts (panchalavana) that are beneficial for human health - Souvarchala Lavana. Saindhava Lavana, Vida salt, Romaka (Sambhara) and Samudra Lavana. Among them Saindhava Lavana is the purest form of rock salt owing to its unprocessed form, that is available in India in small quantities. It can be used as a healthy substitute of common salt as it is rich in minerais and does not pose health problems like high blood pressure, puffiness in the body or eyes. It is good for the eyes because of its cooling properties, digestion, helps boost your metabolism and strengthens your immunity. It assists the body in absorbing essential nutrients and minerals from the food you eat, and maintains the level electrolytes in the body that keeps you energized through the day.

Key Words: Ayurveda, Swasth, Dosha, Ahar-Vihar, Lavan, Saindhav Lavan etc.

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