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संपादकीय

फार्मकोएपिफिमीमोलोजी: साक्ष्य-आधारित आयुर्वेद के लिए आवश्यक

आयुर्वेद अपने समय इंडियन के कारण दुरुस्त भार में लोकप्रियता हासिल कर रहा है और यह दुरुस्ता के बिश्लेषण चिकित्सा विभाग के बीच अभ्यासक है। आयुर्वेद की अवधारणा के रूप में पैदा, रोगीका और संस्कृति को समस्तिकित रूप से हाै और यह द्वार्तक को एक संवृत्त की स्रोत के रूप में मानता है। किसी भी चिकित्सा पद्धति को सरकार के लिए नन्मित पार अवधारण के बीच अश्लील एक महत्वपूर्ण आवश्यक है। आयुर्वेद के गैररूपी के साथ, आयुर्वेदीक वर्ग का बड़ी पैमाने पर रखी बीवरीयता हुई है। चिकित्सा की प्रावेश प्रसंस्कार में औषधियों का उपयोग लाभार्थी या भाण्डकर, सीधाबर या अन्यथा हो सकता है। पुरुषकाल में आयुर्वेदीक दैत्य मुद्रा वाली औषधियों के निरूपण करने से वे जो कि आर्थिक पर आवश्यक तैयार की जाती है, जो व्यापारस्त तना रूप में होती है और उसी समय वितरण की जाती थी। लेकिन बड़ी पैमाने पर रखी बीवरीयता ने औषधियों की उपवनशता, गुणवत्ता, गुणवत्ता व धार्मिकता, आदि संबंधित मुद्रों को उद्भव की दिखा है। औषधियों की दुरोक पर बड़ी पवित्र ने विवेक का एक नया क्षेत्र का उद्भव किया है जिसे फार्मकोएपिफिमीमोलोजी के रूप में जाना जाता है, जो आयुर्वेदी औषधि विवेक (प्रत्यक्षिक फार्माकोलॉजी) और आयुर्वेदी टेक्नीक विवेक (एपिफिमीमोलोजी) का एक तत्सम है।

आयुर्वेद में फार्मकोएपिफिमीमोलोजी की संस्कृति उपयोग औषधियों की धार्मिकता, सुविनियता, औषधियों के प्रतिकूल प्रतिकूलित प्रक्रियाओं, प्रतिकूल प्रभावों, पुरुष और धर्मशास्त्र पुरुषाधिकारों, औषधि-विषय का परस्पर प्रभाव, औषधि-आहार का परस्पर प्रभाव, उपयोग के अवधि, उपयोग पद्धति, अनुपालन उपयोग, अनुपालन लाभ, रोजगार के अनुपालन एवं अनुपालन लाभ के प्रश्नमें संबंधित जनसाधन को निर्देशित करता है।

फार्मकोएपिफिमीमोलोजी एक उद्वोध सर्वे के रूप में स्वीकारित हुआ है और आयुर्वेद में इसके प्रयोग में साक्ष्य-आधारित भावनाकृति और आयुर्वेदीय प्रयोग की सुविनियता से भरी गर्वनियता हो जाती है। औषधि-विषय प्रतिकूल प्रक्रियाओं से संबंधित अनुपालन लाभ से आयुर्वेदिक विरुचा के संबंध हट आयुर्वेद पौरीक प्रीति और वाणी आयुर्वेदिकों को सुनिश्चित करता है। यह विभाग में आयुर्वेद के एविदायन और विशेष प्रदर्शन को संबंध कोसाई।

आयुर्वेदीय औषधियों की सुविनियता का परिशोध एवं प्रक्रियाकृति हमें वे ही अवधारणा भाव का परिशोध रहा है, जिसके लिए आयुर्वेद मजदूर के विदेशावस के अनुसार केंद्रीय आयुर्वेदीक विवेक अवधारण विचार से फार्मकोएपिफिमीमोलोजी को अपना अवधारण विवेक का स्वीकार करता है। परिशोध वे विश्लेषण भौतिक स्थलों में प्रदान अपने 45 संस्कृति के माध्यम से फार्मकोएपिफिमीमोलोजी अवधारणा दूर चिनित है, जो आयुर्वेद पर उपयोग के रूप से अनुपालन औषधि, उद्वोध रूप से रोजगार (विशेष रूप से औषधि विवेक-विकल्प-वाणी-वाणी आयुर्वेदीय प्रयोग) के अवधारणा लाभशालू और अनुपालन प्रतिकूल प्रभाव के प्रतिकूल प्रक्रिया एवं अनुपालन प्रभाव का आयुर्वेदीय आयुर्वेदिकों पर ध्यान आदेश करता है। इसका पुनर्निर्माण राष्ट्रीय और अंतरराष्ट्रीय आयुर्वेदिकों की पूर्व करने के लिए आयुर्वेद को चाहचाह लाभ प्रदर्श करता है।

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Pharmacoepidemiology: A Requisite for evidence-based Ayurveda

Ayurveda is gaining popularity across the globe owing to its holistic approach and stands unique amongst various medical disciplines of the world. Tradition, ethics and culture is woven intricately into the very concept of Ayurveda and it approaches health as a state of equilibrium. Aushadha (medicines) constitutes one among the quartet described for success of any medical modality. All aspects/ issues related to the drug like propagation, collection (GACP), quality addition, processing, preservation are required to be followed by the Vaidya according to the intended use of the particular formulation. With the globalization of Ayurveda, large scale commercialization of Ayurvedic medicines has come to the fore. As with every system of medicine, use of drugs may be beneficial or harmful, voluntary or involuntary. Initially Ayurveda Vaidya prescribed quality assured medicines which were procured and prepared usually by themselves, mostly in fresh form and dispensed at the same time. But, large scale commercialization has started raising issues related to drug manufacturing, quality, safety and efficacy, etc. The increased concern over safety of drugs has led to the emergence of a field of science known as pharmacoepidemiology, which is a synergy of clinical pharmacology and epidemiology.

The potential use of pharmacoepidemiology in Ayurveda is to quantify information pertaining to efficacy, safety, drug adverse reactions/adverse effects, rare and delayed side effects, drug–drug interactions, drug–diet interactions, duration of use, pattern of usage, Anupana usage, cost effectiveness, patient compliance and documentation of unexpected benefits.

Pharmacoepidemiology has bloomed into a robust discipline and its application in Ayurveda will ensure evidence-based efficacy and safety profiling of Ayurvedic formulations. It is to ensure ethical and legal requirements necessary for protection of Ayurvedic medicines from untoward accusations related with adverse reactions. It will further enable integration and global propagation of Ayurveda.

Proper documentation and analysis of Ayurvedic medicine for its safety have always been considered to be of utmost importance; for the same under the directions of Ministry of AYUSH, the Central Council for Research in Ayurvedic Sciences (CCRAS) has made pharmacovigilence as its integral part. Further CCRAS has initiated pharmacoepidemiological studies through its 24 institutes, located across various geographical regions; focusing on the drug efficacy, safety and documentation of unexpected beneficial and untoward adverse effects of commonly used Ayurvedic formulations particularly Rasashaadhis (herbo-mineral/metal-mineral based formulations). It is aimed to provide supportive evidence for Ayurveda to fulfill national and international requirements.

Prof. Vaidya K. S. Dhiman
Editor in Chief
Journal of Research in Ayurvedic Sciences
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Central Council for Research in Ayurvedic Sciences
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