

AYURVEDA IN DISASTER AND MASS EMERGENCY SITUATIONS

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ABSTRACT

Introduction: This article explores *Ayurveda*'s role in managing disasters and mass emergencies, highlighting its potential benefits and challenges. An emergency is a condition requiring immediate treatment where the patient is either conscious or unconscious. A medical emergency is an injury or illness that is acute and poses an immediate risk to a person's life or long-term health. Ancient *Acharyas* used various terms like *Sadhya*, *Ashu*, and *Twarita* in emergency conditions where quick management is needed. *Ayurveda* to become the main stream of medicine needs to have emergency management. Emergency management is described in *Ayurveda*, which needs only enlightenment. **Material and Methods:** Relevant Ayurvedic and modern literature is the material of the paper. Old Ayurvedic treatises. **Result:** *Ayurveda* offers various

benefits in disaster situations, including physical health support through wound care, pain management and effective way to treat emergency situations. Discussion- A Vaidya with strong foundation of *Samhita Adhyayana* and *Drishtakarmata* can properly handle the critical situation and manage the emergency. While dealing with *Atyaya*- Emergency situations, most important part is presence of mind and courage. With this, improving overall disaster management outcomes can be possible.

KEYWORDS: Disaster, Mass emergency situation, wound care by *Ayurved*.

INTRODUCTION

Ayurveda, a traditional Indian system of medicine, has been practiced for thousands of years. Its holistic approach to health and well-being makes it a valuable asset in disaster and mass

emergency situations. This article explores *Ayurveda*'s role in managing disasters and mass emergencies, highlighting its potential benefits and challenges. *Ayurveda*'s role in disaster and mass emergency situations is multifaceted.

An emergency is a condition requiring immediate treatment where the patient is either conscious or unconscious. A medical emergency is an injury or illness that is acute and poses an immediate risk to a person's life or long-term health. Ancient *Acharyas* used various terms like *Sadhya*, *Ashu*, and *Twarita* in emergency conditions where quick management is needed. It is the right place to mention the reference to *Sushruta Samhita* in which *Acharya* has prescribed to use of specific methods in emergency conditions. It is believed that emergency treatment in *Ayurveda* is not present and in emergency, one needs to take only allopathic medicines; and *Ayurveda* has a limited role to play in chronic ailments only. *Ayurveda* to become the main stream of medicine needs to have emergency management. Emergency management is described in *Ayurveda*, which needs only enlightenment.

AIM AND OBJECTIVES

To study the Ayurvedic basis of emergency management.

To study the text for necessary reference that describes emergency management.

The aim of this article is to discuss *Ayurveda*'s role in disaster and mass emergency situations, including its potential benefits, challenges.

The objectives are

To explore Ayurvedic principles for management of emergency situations. To discuss Ayurvedic formulations for disaster management.

MATERIAL AND METHODS

Relevant Ayurvedic and modern literature is the material of the paper. Old Ayurvedic treatises.

This article is based on a review of existing literature on *Ayurveda* and its applications in disaster management. The data was collected from various sources, including Ayurvedic texts, research articles.

Review

Ayurveda offers various benefits in disaster situations, including: Physical health support through wound care, pain management, etc.

सद्यः सद्योव्रणं ससञ्चेदथ यष्ट्याहवसर्पिषा।

तीव्रव्यथं कवोष्णेन बलातैलेन वा पुनः॥

Ashtanga Hridaya Uttarasthana. 26/6

For wound care, *Aacharya Vagbhata* suggests *parisheka* of *Yashtimadhu sidhdha ghrita*. In case of intense pain, *Bala taila* can be used for *parisheka*.

तत्राभ्यङ्गरसक्षीररक्तपानानि भेषजम्।

Ashtanga Hridaya Uttarasthana.27/ 43

In case of massive blood loss, *snehapaana*, *mansarasapaana*, *ksheerapaana*, *snehabasti* can be useful.

रोध्रप्रियङ्गुपत्तङ्गमाषयष्ट्याहगैरिकैः।

मृत्कपालाञ्जनक्षौममषीक्षीरित्वगङ्कुरैः।

विचूर्णयेद्व्रणमुखं..... Ashtanga Hridaya sutrasthana 27/48

In case of abrasions, *avachurnana* of *Arjuna*, *Lodhra*, *Chandana*. *Yashtimadhu*, *Gairika* can be done.

Aacharya Vagbhata explains 15 kinds of bandaging techniques and various kinds of bandaging materials according to nature and location of injury. Also, time interval dressing sessions is also specified according to environment and *prakriti* of patient.

सद्यः सद्योव्रणान् सीव्येद्विवृतानभिघातजान्।

मेदोजाल्लिखितान् ग्रन्थीन् ह्रस्वाः पालीश्च कर्णयोः॥

शिरोक्षिकूटनासौष्ठगण्डकर्णोरुबाहुषु।

ग्रीवाललाटमुष्कस्फिङ्गेद्रपायूदरादिषु॥

गम्भीरेषु प्रदेशेषु मांसलेष्वचलेषु च।

Ashtanga Hridaya sutrasthana29/49

In case of lacerations, suturing is suggested. Various suture materials and suturing techniques are described by *Aacharya Sushruta* and *Vagbhata*. Afterwards, for healing of the wound, a

paste of *tila*, *madhu* and *ghrita* should be placed over the wound. This paste is specially beneficial for lacerated wounds.

छिन्नां निःशेषतः शाखां दग्ध्वा तैलेन युक्तिः।

बध्नीयात् कोशबन्धेन ततो व्रणवदाचरेत्॥

Ashtanga Hridaya Uttarasthana 26/ 27

In case of cut limb, *Aacharya* suggests to do *Agnikarma* with hot sesame oil and use *Kosha bandha* to secure the wound.

In case of fractured bones, *Aacharyas* explain various *lakshanas* to identify the fracture without any x ray. Like-oedema, discolouration, tenderness, sound is heard if pressed, not being able to contract and relax the limbs. A trained *Vaidya* can identify and treat fracture even in absence of x ray machines.

वातव्याधिविनिर्दिष्टान् स्नेहान् भग्नस्य योजयेत्।

चतुष्प्रयोगान् बल्यांश्च बस्तिकर्म च शीलयेत्॥

Ashtanga Hridaya Uttarasthana 27/33

In case of fractures, pain management is a crucial factor. *Parisheka* of *Bala taila* or *Yashtimadhu shidhdha taila* reduces pain significantly and gives relief to patient. After *parisheka*, *bhagnasthapana* and proper *bandha* is advised according to the location and nature of *Bhagna*.

न्यग्रोधादिकषायेण ततः शीतेन सेचयेत्।

तं पञ्चमूलपक्वेन पयसा तु सवेदनम्।

Ashtanga Hridaya Uttarasthana 27/18

After *Bhagnasthapana*, *parisheka* of *Nyagrodhadi Kashaya* is advised in texts.

लवणं कटुकं क्षारमम्लं मैथुनमातपम्।

व्यायामं च न सेवेत भग्नो रूक्षं च भोजनम्॥ ३५॥

Use of salt, sour, spicy food should be avoided.

गन्धतैलमिदमुत्तममस्थिस्थैर्यकृज्जयति चाशु विकारान्।

वातापित्तजनितानतिवीर्यान् व्यापिनोऽपि विविधैरुपयोगैः॥

Ashtanga Hridaya Uttarasthana 27/41

Gandha taila can be used to heal the *Bhagna* and strengthen *asthi dhatu*.

In case of burns, *Aacharya Vagbhata* catagorises *dagdha vrana* in 4 categories *pramadadagdha*, *durdagdha*, *atidagdha* and *tuchcha dagdha*.

तुच्सियाल्गधनितपनं कायिमुष्णं च भेषजम्।

सत्यानेऽस्त्रे वेदनाऽत्यथं वलीने मन्दता रुजः।

Ashtanga Hridaya Sutrasthana 30/49

For *Tuchcha dagdha*, *ushna upachar* is advisable. In case of burns, use of *shatadhouta ghrita*, *khajita pinda taila* can be used for external application. Bandaging the wound is not advisable. *Lepas* should be changed time to time. Use of *Guduchi patra* with *ghrita* also helps in healing of burn wounds.

- Emotional Support: Ayurvedic practitioners can provide emotional support and counseling using Ayurvedic principles and techniques.

DISCUSSION

Ayurveda's holistic approach to health and well-being makes it a valuable asset in disaster situations. A Vaidya with strong foundation of *Samhita Adhyayana* and *Drishtakarmata* can properly handle the critical situation and manage the emergency. While dealing with *Atyaya*-Emergency situations, most important part is presence of mind and courage. With this, improving overall disaster management outcomes can be possible. However, challenges like limited resources, lack of awareness, and need of trained *Vaidya* need to be addressed.

CONCLUSION

Ayurveda has a significant role to play in disaster and mass emergency situations. Efforts should be made to develop emergency response plans, build partnerships, and educate the public about *Ayurveda*'s benefits in disaster situations.

Key takeaway message

Ayurved itself is science of life. *Ayurved* teaches to live a meaningful and long life to achieve *dharma*, *Artha*, *kama* and *moksha*. In current era, people usually think *ayurved* only treats

chronic illness and takes time to cure. But, if we take a look at ancient texts, they explain detailed chikitsa of *Atyayika Avastha* and *chikitsa* which cures instantly. These texts should be seen as manuals of clinical practices and should be practiced.

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