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## विश्व आयुर्वेद परिषद द्वारा आयोजित सम्योजनम्-२०२४ की झलकियां



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## देश के विभिन्न प्रान्तों में विश्व आयुर्वेद परिषद् की गतिविधियाँ



विश्व आयुर्वेद परिषद् के लिए नूतन ऑफसेट मुद्रण केन्द्र, संस्कृति भवन, राजेन्द्र नगर, लखनऊ से मुद्रित कराकर, 1/231 विरामखण्ड, गोमती नगर, लखनऊ से प्रकाशित।

पावती के पत्रिका नहीं प्राप्त होने की स्थिति में निम्न पते पर वापिस करें।

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वर्ष-20, अंक- 11-12

मार्गशीर्ष-पौष

नवम्बर-दिसम्बर 2024

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सम्पादक मण्डल के सभी सदस्य मानद एवं अवैतनिक हैं। पत्रिका के लेखों में व्यक्त विचार लेखकों के हैं। सम्पादक एवं प्रकाशक का उससे सहमत होना आवश्यक नहीं है। आपके सुझावों का सदैव स्वागत है।

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## संपादकीय

पुरुषार्थ चतुष्टय की प्राप्ति का मूल ष्कारोग्य है एवं आरोग्य की संकल्पना स्व गौरव का भान कराने वाले आयुर्वेद चिकित्सा पद्धति में वर्णित दिनचर्या, ऋतुचर्या, आहार,सद्वृत आदि सिद्धांतों का व्यवहारिक रूप से परिपालन से ही संभव है। स्वस्थ भारत की संकल्पना आयुर्वेद के सिद्धांतों को जीवन में अपनाने से ही संभव है, मैं आयुष मंत्रालय भारत सरकार का एवं विश्व आयुर्वेद परिषद के कार्यकर्ता बंधुओं भगिनियों का आभार व्यक्त करना चाहूंगा कि स्वस्थ भारत की संकल्पना में केवल एक जन उपयोगी आयुर्वेद सिद्धांत प्रकृति परीक्षण को जन सामान्य के साथ जोड़ कर जो देश व्यापी अभियान में सहभागिता की है वह वंदनीय है।



'यत पिण्डे तत् ब्रह्मांडे' सिद्धांत अनुरूप वायु, सूर्य, चंद्र ब्रह्मांड के त्रय स्तंभ है उसी प्रकार वात पित्त कफ त्रय स्थूण (त्रय स्तंभ) अपनी विशिष्ट क्रियाओं के द्वारा शरीर का संचालन परिपालन करते हैं, इन्हीं के आधार पर गर्भकाल से ही मनुष्य की शारीरिक मानसिक प्रकृति का निर्माण होता है, जो अपरिवर्तनीय रहती है। आयुर्वेद में वर्णित 'प्रकृति परीक्षा' के आधार पर स्वयं की प्रकृति को जानकर एवं 'नित्यं हिताहारविहारसेवी' सूत्र के आचरण से तदनुसार आहार विहार की कल्पना करके आरोग्य जीवन की कल्पना की जा सकती है एवं पुरुषार्थ चतुष्टय को प्राप्त किया जा सकता है। स्वस्थ भारत की संकल्पना में हमारा योगदान भी हो सकता है। विश्व आयुर्वेद परिषद के चार उत्सवों में शीघ्र आने वाला एक प्रमुख उत्सव 'विश्व मंगल दिवस' जिसे मकर संक्राति के पर्व पर मनाया जाता है यह उत्सव विश्व बंधुता, समरसता, ऋतु परिवर्तन एवं आध्यात्मिक संदेश देता है, स्वास्थ्य लाभ के लिए इस दिन को मंगल दिवस के रूप में मनाया जाता है।

पत्रिका प्रकाशन के साथ समस्त बंधुओं भगिनियों को विश्व मंगल दिवस उत्सव की अग्रिम बधाई शुभकामनाएं व्यक्त करता हूं। विश्व आयुर्वेद परिषद निरंतर शिक्षकों, चिकित्सकों, विद्यार्थियों, औषधि निर्माताओं एवं समस्त आयुर्वेद अनुरागियों के साथ मिलकर आयुर्वेद की वैश्विक स्थापना के लिए निरंतर कार्य कर रहा है विश्व आयुर्वेद परिषद के विभिन्न आयामों में विद्यार्थी प्रकोष्ठ के माध्यम से व्यक्तित्व विकास शिविर आयोजन, कौशल विकास कार्यक्रम, लक्ष्य आयुर्वेद प्रवेश परीक्षा आयोजन, शोध अध्येताओं के लिए शोध कार्यशालाओं का आयोजन एवं प्रकाशन का कार्य निरंतर चल रहा है। अनवरत रूप से पत्रिका का प्रकाशन आयुर्वेद अनुरागियों एवं पाठकों के लिए प्रसन्नता एवं गौरव का विषय है।

अत्यंत प्रसन्नता का विषय है कि विश्व आयुर्वेद परिषद की पत्रिका शिक्षकों, चिकित्सकों, विद्यार्थियों को एक वैज्ञानिक दिशा प्रदान कर रही है, इसमें प्रकाशित लेख, शोध कार्य जो पाठकों के लिए अत्यंत उपयोगी सिद्ध होते हैं, मैं संपादक मंडल एवं संबंधित विद्वानों को साधुवाद देता हूं और यह आशा करता हूं कि प्रकाशित लेख भविष्य में होने वाले शोध कार्य एवं वर्तमान में चल रहे शोध कार्यों के लिए अत्यंत उपयोगी, सार्थक एवं प्रेरक होगा।

—डॉ किशोरी लाल शर्मा  
राष्ट्रीय प्रभारी विद्यार्थी प्रकोष्ठ  
विश्व आयुर्वेद परिषद्



## AYURVEDIC MANAGEMENT IN ANIDRA WITH SPECIAL REFERENCE TO INSOMNIA

- Roshani Singh<sup>1</sup>, Rajendra Prasad<sup>2</sup>  
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### Abstract :

*Sleep is a state of rest where our consciousness and control are partially or completely suspended. It plays a crucial role in our lives, helping us recover and adapt. Good quality sleep rejuvenates us, enabling us to perform at our best. On the other hand, sleep deprivation can cause significant disruptions in our body's functions, leading to various neurophysiological problems. Adequate sleep is essential for maintaining overall health and well-being.*

*Insomnia is in fact, both a symptom as well as a disorder. If left untreated, insomnia increases the risk of developing diseases like depression, diabetes, hypertension and possibly even death in older individuals as per reported studies. 'Sleep hygiene' is the term used to describe good sleep habits. Considerable research has gone into developing a set of guidelines designed to enhance good sleeping, and there is much evidence to suggest that sleep*

*hygiene is fairly inexpensive but much effective intervention. There are many medications used to treat insomnia, but these lead to dependence and interfere with one's day to day activities, thereby prolonging sleep difficulties. In Ayurveda, Nidra is one among the Trayopasthambha. Nidranasha is a nanatmaja vikara mentioned by Charaka. Principle dosas involved are vata and pitta. Aswagandha, Jatamansi, Bramhi, Shankhapushpi and the therapies like Karnapurana (Ear pulling), Akshitarpan (Eye treatment) are very beneficial for management of Anidra (Insomnia). The Drug shankhapushpi mentioned as medhya rasayana by Brihatrayis. The drug is tridosha samana mainly vatapitta samana. Ayurveda considers the perfect balance of mind, body and soul for complete health. Any derangement in mental functions can result in disease.*

**Keyword:** *Ayurveda, Nidranasa, Insomnia, Ayurvedic medicine, sarpagandha vati, jatamansi kwath shirodhara*

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## AIMS AND OBJECTIVES:

1. The primary objective of this research is to conduct a comprehensive review of insomnia and its management through the Ayurvedic medicine.
2. To explore and analyze the concept of *Anidra* (insomnia) and its therapeutic interventions as described in classical Ayurvedic texts (*Samhita Granthas*).

## METHOD AND MATERIALS:

This present study is a review article, from different Ayurvedic texts *Brihatrayi* (*Charak, Sushrut, Vagabhata*), *Laghutrayi* (*Madhav Nidan, Sharangdhar, Bhavprakash*), *Kashyap Samhita*, published research papers and available materials on internet have been reviewed for this article.

## INTRODUCTION:

It is a natural rejuvenator refresh every living being in the earth. Sleep disturbances occur in many of the psychiatric illnesses and is also as a diagnostic criterion for specific disorders. According to National institute of Health, the prevalence of sleep disorders in America is approximately among 14.71 % of the population. A higher prevalence of sleep disorders related to initiation and maintenance of sleep (28%) was reported in an urban population from India. Among

these sleep disorders, insomnia is the commonest clinical presentation which is 40% more common in women than in men. Severe insomnia is sleeping less than 3.5 hours in female and 4.5 hours in males, main lead to a reduced life span. Sleep is one among the best elixir and tonic of life.

Mainly describing three contexts one while describing *trayopasthambhas* i.e. *ahara, nidra* and *brahmacharya*, secondly in association with *Adharaneeya Vega* and next mentioned in *vatajananatmaja vikaras*. As per the definition stated for primary insomnia under ICD-11, non-organic insomnia is a condition where there is recent difficulty in the initiation and maintenance of sleep, a poor quality of sleep lasting for at least 3 times a week for at least three month which results in a marked distress in the social and occupational functioning, in an absence of any causative organic factor. Behavior approach and psychological treatment are complimented with medications. Tranquilizers and sedatives like a benzodiazepine, barbiturate etc. treatments for primary insomnia however there are concerned of residual symptoms such as excessive sedation tolerance addiction and neurological toxicity over longer usages. In an Ayurvedic physician day today practice we have to meet with a





lot of cases complaining about various type disorders of which insomnia gains and major proportion. Ayurveda is a medical branch giving us utmost preference in correcting physiological aspects such as sleep. Evidence-based studies in this area is the need of the hour and have to be enhanced for the benefit of the affected.

**Types of *nidra*:** Our Acharyas have given different opinions regarding the types of sleep. Basically, *Nidra* can be classified into two types i.e. *Swabhavika Nidra* or Natural sleep comes automatically and regularly at night. whereas artificial sleep may be restored by different measures like sedative drugs, massage of oil slowly on head foot etc. Charaka has described 7 types of *Nidra* as follows.

1. *Tamobhava Nidra*
2. *Shleshma Samudbhava Nidra*
3. *Mana Shrama Sambhava Nidra*
4. *Sharira Shrama Sambhava Nidra*
5. *Vyadhyanuvaritini Nidra*
6. *Agantuki Nidra*
7. *Ratri Prabhava Nidra*

#### **MODERN ASPECTS OF SLEEP:**

**Definition:** “Sleep is the natural periodic state of rest for mind and body with closed eyes characterized by partial

or complete loss of consciousness. Loss of consciousness leads to decreased response to external stimuli and decreased body movements. Depth of sleep is not constant throughout the sleeping period. It varies in different stages of sleep<sup>1</sup>.

**Anatomy of sleep:** The brain’s many structures are engaged in sleep. Groups of neurons in the peanut-sized hypothalamus, located deep within the brain, serve as control centers for alertness and Effect of selected Ayurvedic treatment modalities along with sleep hygiene education in Primary Insomnia sleep. The suprachiasmatic nucleus (SCN) is a cluster of hundreds of cells located in the hypothalamus. It receives information about light exposure directly from the eyes and regulates your circadian rhythm. Because they are unable to synchronize their circadian rhythms with the light-dark cycle, some individuals with damage to the SCN experience unpredictable sleep patterns throughout the day. To regulate the shifts from wakefulness to sleep, the brain stem, located at the base of the brain, interacts with the hypothalamus. (The pons, medulla, and midbrain are structures that are part of the brainstem.) A brain chemical known as GABA is produced by sleep-promoting cells in the brain stem and hypothalamus, and it functions to lessen



the activity of arousal centers in these regions. Additionally, the brain stem particularly the pons and medulla plays a unique function in REM sleep by sending signals to relax muscles that are necessary for maintaining proper posture and limb movements. However, the thalamus is active during rapid eye movement (REM) sleep, transmitting to the cortex the noises, pictures, and other sensations that make up our dreams. Within the two hemispheres of the brain, the pineal gland gets signals from the SCN and increases melatonin synthesis, a hormone that aids in falling asleep at night.

**Physiology of sleep (Nidra):** When the eyelids are closed during sleep, which is a normal periodic condition of rest for the body and mind, movement and reaction to outside stimuli are both reduced. Sleep can also result in partial or whole loss of awareness. Sleep occupies one-third of our lives. Sleep is necessary for a person's body and mind to develop normally. Phases of sleep:

Sleep is divided into two phases

- i. REM sleep/Rapid eye movement sleep:  
It is known as paradoxical sleep.
- ii. NON-REM Sleep; it is known as slow wave sleep.

*Acharya Charaka* considered that when the *Mana* (Heart/Mind) and *Indriyas*

(Senses) get tired and detached themselves from their objects, then the individuals sleep. *Gyanendriyas* and *Karmendriyas* are continuously attached with *Mana* for perceive any kind of objects. When the *Gyanendriyas* (wisdom or knowing senses) and *Karmendriyas* (means of expression, action or senses) get tired by various kinds of activities then the *Mana* gets tired also. In this condition people falls into sleep for resting their *Indriyas* (Senses) and Mind also. *Acharya Charaka* mentioned the following lines- “*Yada tu manasi klante karmatmana klamaanwita. Bishayebhyo nibartante tada swapiti manaba*”.

**Sleep cycle:** Approximately every ninety minutes, the EEG pattern recorded during sleep repeats itself in a cyclic manner. Therefore, a typical 6–7-hour sleep cycle consists of around four cycles.

1. Slow wave sleep, also known as non-REM sleep, is the first stage of the sleep cycle in healthy people.

- a. Slow-wave sleep occurs in four stages: I–IV.
- b. When a person goes to sleep, they go through these four phases in turn, getting deeper and deeper sleep.

2. Following that, his sleep becomes lighter and enters the REM phase. The



sleep cycle ends when the REM phase is over.

3. The subsequent fresh cycle, which begins with stage I of non-REM sleep, comes after the REM period.

4. Thus, the cycle repeats every 70–90 minutes.

- a. The early hours of the night are often dominated by deep, slow-wave sleep, with the first REM phase of sleep perhaps happening an hour later.
- b. In the later hours of the night, the REM stage becomes more common.
- c. REM sleep typically accounts for 25% of the overall amount of sleep.

## AYURVEDIC ASPECTS OF NIDRA

### Mechanism of *nidra* (Sleep):

Several theories have been postulated in Ayurvedic classics to explain the phenomenon of the natural sleep such as:

1. *Tamoguna* Theory
2. *Kaphadosha* Theory
3. *Sharira Mana Klanta* (Exhaustion) Theory
4. *Unpanished* Theory
5. Yogic Theory

***Tamoguna* Theory:** *Tamoguna* theory states that at night, Tamas being all

powerful and higher psychic centers, when overpowered by it, the living organism goes to sleep. *Sushruta* has said that the *Hridaya* is the seat of consciousness, when it is covered by *Tama*, the person goes to sleep. *Tamas* is hence cause for sleep and the *Satva* for consciousness. According to *Kashyap*, *Satva guna* is *Prakashak*. *Raja guna* is *Pravartaka* and *Tamoguna* is *Jadyakar*. When *Tamoguna* becomes predominant than that of *Satva* and *Raja*, then sleep occurs.

***Kaphadosha* Theory:** *Kapha* is supposed to be composed by *Tamas* and therefore increased *Kapha* has been more or less the qualities of *Tamas*. This theory says that whenever the *Chetana* (center of consciousness) is over powered by an accumulation of inertia, the sensation conveying channels of the body are blocked or choked up by the *Shleshma*, when the *Shleshma* is over saturated with *Tamasika* quality, the living being gets sleep. *Sushruta* also clearly mentioned the role of *Shlesma* and *Tamas* in *Nidra*. *Dalhana*, the commentator of *Sushruta Samhita* added that heart is the seat of *Sadhaka Pitta*. When *Kapha* covers it and *Tamas* diminishes the power of perception the sleep commences. This has highlighted the inter relationship of the body and mind during the commencement of sleep.



### ***Sharira-Manah***

### ***Klanta***

**(Exhaustion theory)**- When mind gets exhausted or become inactive and then the individual gets sleep. Sleep is nothing but location of mind in a place unconnected with sensory or motor organs. This opinion suggests that sleep is a phenomenon resulting out of mental tiredness.

***Upanishada Theory:*** According to *Upanishada* Theory, sleep is only a palliated form of death. The fatigue theory suggested that during sleep a man restores his lost energy. Then the senses are all absorbed in the mind itself. The mind merges into the ocean of light. When he is over-powered by light, then does the soul see no dreams and at that time great happiness arises in the body.

***Yogic Theory:*** The Yogic philosophers of India gave explanation regarding sleep and also explained the Samadhi state which resemble the sleep but entirely opposite to that. According to them, sleep is a state in which all activities of thought and feeling come to an end. In sleep the senses of perception rest in the mind, the mind in the consciousness and consciousness in the being.

***Concepts of Anidra:*** It is evident from the descriptions found in Ayurvedic classics regarding *Nidra* that it is an

important as well as essential phenomenon of life which affects the body and mind equally in a favorable way when it occurs routinely and sufficiently during life span of a person. Sometimes a person does not get proper and sufficient *Nidra* or sleep then his health gets affected adversely and such a condition is known as *Anidra* or *Nidranasha*.

*Anidra* or *Nidranasha* is described as a disease under *Nanatmaja Vata Vyadhi* in Ayurvedic classics. It is a state of improper or absence of sleep, usually known as insomnia in modern science. Now-a-days it is a common problem in our society, arises due to rat race of modern era and different stressful conditions.

The description of *Anidra* or *Nidranasha* as a disease is found in Ayurvedic literature from Samhita period. It is described as diseased condition in *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Sangraha*, *Ashtanga Hridaya*, *Bhela Samhita*, *Harita Samhita*. Ayurvedic texts from medieval period like *Madhavkar*, *Vangasena*, *Bhava Prakash* have also used the term *Nidranasha* but not described in detail about the condition.

In the *Charaka Samhita*, *Acharya Charaka* explained the *Nidra* and *Nidranasha* in context of “*Ashtou Ninditiya Adhyaya*.” *Nidra* is *Pushtida*



along with other beneficial effect and *Jagarana or Nidranasha* does the emaciation of the body. *Charaka* included *Nidranasha* under eighty types of *Nanatamaja Vikara* but had not explained it in *Chikitsa Sthana*.

*Acharya Sushruta* explained this under the chapter of *Garbha Vyakarana Shariram* might be because *Nidra* plays a role of nutrition and development of the body. He also explained the *Vaikariki Nidra* and *Nidranasha* in the same chapter along with *Chikitsa*.

*Vagbhatta* in *Ashtanga Sangraha* mentioned about *Nidranasha* in *Viruddhanna Vigyaniya Adhyaya* where he explained about *Tryopastambha*. He used the term *Aswapna* for *Nidranasha* and described it under eighty types of *Nanatmaja Vata vikara*. He had not considered any *Nidra Vikara* due to *Pitta* and describes *Nidradhikya* under twenty types of *Kaphaja Vikaras*.

*Acharya Sharangdhar* quoted *Nidranasha* in *Vata Nanatmaj Vikar* and *Alpanidra* as one of the *Pitta Nanatmaja Vikar* and *Atinidra* under *Kapha Nanatmaja Vikara.vikara*.

#### **Clinical features of Anidra (Insomnia):**

Loss of sleep is the cardinal feature of *Anidra (Insomnia)*. As per *Astanga*

*Hridaya* the symptoms of loss of sleep are-

- *Angamarda* (Body ache)
- *Shiro-gaurava* (Heaviness of head)
- *Jrimbha* (Yawning)
- *Jadyata* (Lassitude)
- *Glani* (Exhaustion even without strain)
- *Bhram* (Giddiness)
- *Apakti* (Indigestion)
- *Tandra* (Stupor)
- Disease of *Vata dosha* origin

**Nidan:** *Charaka* explains elimination of *Doshas* in excess from the body and head through purgation and emesis, fear, anxiety, anger, smoke, excessive physical exercise, blood letting, uncomfortable bed is causes *anidra*.

*Vagbhatta* in *Ashatanga Sangraha* followed the view of *Charaka* but added some other factors also. According to him excessive hunger, thirst, mental and physical misery, excessive happiness, sadness, excessive coitus, fearfulness, anger, worry, eagerness, excessive use of moisture less dietetics are the extra factors mentioned which may cause sleeplessness. The *Vata* and *Pitta* provoking *Ahara Vihara*, excessive *Langhana* causes *Anidra*. *Sushtura* has described that



*Nidranasha* is caused by aggravated conditions of Vata and Pitta, as aggrieved state of the mind wasting of Dhatus and physical or mental trauma. *Chinta, Krodha, Shoka, Manobhighata* are said to be important causative factors for *Nidranasha*. All causative factors of *Anidra* are classified as under-

#### **Aaharjanya (Dietary Factors)**

- a. *Ati Rukshya Aahar*:- For example *Java, Alabu, Dry fish, Cucumber, Fried rice, Sarshapa* etc.
- b. *Katu Tikta Kashaya Aahar*:- For example *chilli, Vriddha Mulaka Leaves, Karavellak, Jambu, Kapitha, Lakucha* etc.
- c. *Upavasa* - Excessive fasting.
- d. *Samshamana, Vishamashana, Adhyashana*.
- e. Excessive intake of Alcohol

#### **Viharjanya factors (Causes due to physical activities).**

- a. Faulty approach of Panchakarma
- b. *Ratri Prajagarana* (Night Awakening)
- c. *Ati Vyayama* (Excessive Exercise)
- d. *Vega Dharana* (Suppression of natural urges).
- e. Uncomfortable bed.
- f. Excessive Coitus.
- g. Trauma, Injury etc.

#### **Manasika Karana (Psychological causes )**

- a. *Shoka* – Grief.
- b. *Krodha* – Anger.
- c. *Bhaya* – fear
- d. *Chinta* – Tension.
- e. *Manobhighata* -mental trauma

#### **Others cause of Anidra –**

1. *Prakriti* (constitution) - *Deha prakriti* (physical constitution) is of seven types- *Vataja, Pittaja, Kaphaja, Vata-pittaja, Pitta-kaphaja, Vata-kaphaja* and *Sannipatik Prakriti*. As per *Acharya Sushruta* “*Prajagaruka*” (less sleep) is a characteristic of *Vataja prakriti*. The persons of vata and pitta prakriti often suffers from *Insomnia*.
2. Age – People over the age of sixty years at “*Vriddhavastha*” often suffer from sleeping disorder. *Dhatu kshaya* (Depletion of tissues) and *Vata vriddhi* are the main cause of it.
3. *Vikara* / Disease – *Anidra/Insomnia* may occur as a complication or symptom of another disease. When any physical or mental pathological condition becomes chronic, lack of sleep is a chief complain due to pain and discomfort. E.g. arthritis, depression etc.



**INSOMNIA:** Insomnia is a sleep disorder in which you have trouble falling and/or staying asleep. The condition can be short-term (acute) or can last a long time (chronic). It may also come and go. Acute insomnia lasts from 1 night to a few weeks. An insomnia complaint lasting one to several nights (with a single episode) is termed transient insomnia. And is typically the result of situational stress or a change in sleep schedule or environment. Insomnia is chronic when it happens at least 3 nights a week for 3 months or more.

### **Types of Insomnia**

There are two types of insomnia: primary and secondary.

1. Primary insomnia: This means your sleep problems aren't linked to any other health condition or problem.
2. Secondary insomnia: This means you have trouble sleeping because of a health condition (like asthma, depression, arthritis, cancer, or heartburn), pain, medication or substance use (like alcohol).

As per the definition stated for primary insomnia under ICD-11, insomnia is a condition where there is recent difficulty in initiation and maintenance of sleep, a poor quality of sleep lasting for at

least three times a week for at least three months.

### **Insomnia Causes**

**Primary causes of insomnia include:**

- a. Stress related to big life events, like a job loss or change, the death of a loved one, divorce, or moving
- b. Things around you like noise, light, or temperature
- c. Changes to your sleep schedule like jet lag, a new shift at work, or bad habits you picked up when you had other sleep problems
- d. Your genes. Research has found that a tendency for insomnia may run in families.

**Secondary causes of insomnia include:**

- a. Mental health issues like depression and anxiety
- b. Medications for colds, allergies, depression, high blood pressure, and asthma.
- c. Pain or discomfort at night
- d. Hyperthyroidism and other endocrine problems
- e. Other sleep disorders, like sleep apnea or restless legs syndrome



f. Pregnancy

g. Alzheimer's disease and other types of dementia

h. ADHD

### Management of Anidra (Insomnia)

**1. Nidana Parivarjana** (avoiding the Cause) – One should avoid the above discussed causative factors first and should rule out if there is any other pathological condition like Neurological disorders or depression which may cause loss of sleep also and treatment should start accordingly.

**2. Sodhana Chikitsa:** – The following *Sodhana Chikitsa* (Purification process) are applied for the treatment of *Anidra* (Insomnia). *Jatamansi kwath shirodhara* <sup>ao</sup> *Abhyanga* (oil massage) <sup>ao</sup> *Udvardhana* (rubbing medicated paste and powder) <sup>ao</sup> *Shirodhara* by medicated oil <sup>ao</sup> *Karnapurana* (Ayurvedic Ear oiling) <sup>ao</sup> *Akshitarpana* (Eye treatment) <sup>ao</sup> Application of “*Pichu* (Spine Therapy)” on head by medicated oil

**3. Samana chikitsa** (Pacification) – It is a type of palliative treatment by medication. The treatment principles of *Anidra* (Insomnia) are – *Vatahara chikitsa*; *Madhura rasa prayoga* (use of sweet essence food articles), *Guruguna ausadha prayoga* (medicine). In *pitta*

*nimittaja - mridu virechana* (Soft purgation) is done.

- Single herbs: *Sarpagandha*, *Tagar*, *Aswagandha* (*Withania somnifera*), *Jatamansi* (*Nardostachys jatamansi*),
- *Kashaya Kalpana* (Decoction form): *Drakshadi kasayam*, *Vidaryadi kasayam*. Dose – 60ml, twice daily, half an hour before food.
- *Churna Kalpana* (Powder form): *Jatamansi churna*, *Aswagandha churna*, *Tagara mula churna* Dose – 5 to 10gms at bed time with milk after food [Note – The dose of *Tagara mula churna* (Root powder) is 5gms twice daily with milk after food, over dosage of *Tagara* (*Valeriana Wallichii*) can cause vomiting, giddiness hence it should be administered in low dosage]
- *Vati Kalpana* (Tablet form): *Manasmitra vatakam*, *Bramhi vati*, *Sarpagandha gulika*. Dose – 1-2 tablets twice daily after food. [According to *Roga bala and Rogi bala*] [Though *Sarpagandha* have the properties of *ruksha guna* (Dry), *ushna virya* (hot potency), *katu vipaka* (Pungent) and *tikta rasa* (bitter) it indicates in *Anidra* (Insomnia), *Bhrama* (Confusion), *Unmada* (Insanity), *Apasmara* (Epilepsy) etc.





- *Lehya Kalpana* (Therapeutic Jams): *Aswagandha lehyam, Dhatukalpa lehyam*. Dose – 5 to 10gms twice daily after food.
- *Ghritha kalpana*: *Bramhi ghritha, Kalyanaka ghritha*. Dose – 5 to 10ml at bed time with milk after food. *Taila kalpana* (Oil form- Internal): *Kshirabala taila*. Dose – 10ml at bed time with milk after food.
- *Arista/Asava Kalpana* (fermented product): *Sarasvatarista, Ahiphenasava*. Dose – 20ml twice daily after food. <sup>a</sup>% *Shiro pichu* (External application): *Kshirabala taila, Narayana taila, Bramhi taila*.

**Yogic practices**– The following yogic practices are beneficial for insomnia Pranayama – *Anuloma-viloma, Ujjai, Bhramari, Cooling, Asana* – *Suryanamaskar, Tadasana, Matsyasana, Padmasana, Bhujangasana, Paschimottanasana* and *Shavasana*. (These should be performed only under the guidance of qualified yoga therapist)

#### **DISCUSSION & CONCLUSION:**

- *Anidra* is a complex disorder that requires a holistic approach to management.
- Ayurvedic medicine, including lifestyle modifications, *rasayana*

therapy, *panchakarma, agni* management, *yoga* and meditation.

- By incorporating these approaches, individuals can effectively manage *Anidra* and improve their overall quality of life.
- Modern medicine has many side effects such as dizziness, headache, nausea etc. So treatment of *Anidra* by ayurvedic medicine is good.
- Ayurvedic remedies help regulate digestion, reducing symptoms of insomnia-related digestive issues.
- Reduced mental agitation: Ayurvedic herbs and therapies calm the mind, reducing mental agitation and promoting relaxation.

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## PANCHAKARMA AND IT'S IMPORTANCE IN FEMALE INFERTILITY.

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### ABSTRACT :

*Ayurveda is the most sacred science of life, beneficial to human both in this world and the world beyond. Ayurveda considers the individual as whole and seeks to re-establish harmony between all the constituents of the body and a perfect balance of tripod - mind, body and spirit, basically Ayurveda is a health promotive-preventive- curative and nutritive science. God has created women in such a way that, she can take her generation forward by giving birth to new offspring. A healthy female has to bring up the child properly and she contributes to the overall health of the society. In present Era due to the changing of lifestyle and food habits, many Gynecological disorders occurs in a women, in which Infertility is most burning issue in our society. Infertility primarily refers to the biological inability of a women of reproductive age to contribute to conception and also the state of a women who is unable to carry pregnancy to full term. In the management of female infertility,*

*Panchakarma ( Vamana, Virechana, Basti, Nasya, Uttar Basti ) has significant role and to be beneficial in the case of female infertility of various etiologies. Panchakarma treatment has been successful in treating infertility since several thousands years , which eradicate the vitiated doshas and help to maintain a healthy status. It gives the ability to the Infertile women through treatment to become fertile, to improve the overall health and quality of the individual to be able to conceive naturally without the aid of western medicine.*

**Keywords :** Ayurveda, Gynecological disorder, Infertility, Panchakarma, Conception.

### INTRODUCTION-

यदपत्यानामूलं नार्यः परं नृणाम् ।

तद्विघातो गदैश्चासां क्रियते योनिमाश्रितैः ॥

In Charak samhita- Acharya Charak described the infertility that women are the root of a healthy progeny when Yoni (genital tract) of a women afflicted with

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doshas, does not retain shukra thus the female unable to conceive.<sup>1</sup>

According to Charak, Vandhyatva is caused by pradushta garbhashay, beeja bhaga of shonita (abnormal beeja(ovum) of mother) and beeja bhaga of shukra (abnormal shukra(sperm) from father).<sup>2</sup> Vandhyatva can be classified into 3 types.<sup>3</sup>

- 1) Vandhya (absence of aartav (ovum) or menstrual blood)
- 2) Apraja (primary infertility)
- 3) Sapraja (secondary infertility)

**Sushruta** said - Vandhya Nastaartava means Vandhya is women who has lost her Artava i.e. menstruation.<sup>4</sup>

**Vagbhata** explains that the congenital under development or deformity of female genital tract (garbhashayis or Yoni) the cause of Vandhya.<sup>5</sup>

**Astanga sangraha**-Vagbhata referred Vandhyatva which occurs due to abnormality of beeja (ovum) and kshetra (uterus). Also said that women who suffering from yonivyapad (disorders of uterus) ultimately result in vandhyatva. Putraghni (demise of male child) and Jatagni (still birth) causes vandhyatva.<sup>6</sup>

**Madhavnidan**- Madhavkar include Vandhyatva under vinasati yonivyapad. Vandhyam nashtartavam (loss of beeja (ovum) or aartav (menstrual blood)).<sup>7</sup>

**Bhavprakash**- Acharya Bhavmishra also included Vandhya under sataj yoni vyapad. Characteristic feature of vandhya is vandhyam nashtartavam vidyat (absence of ovum).<sup>8</sup>

**Kasyapa samhita**- Acharya Kashyap, mentioned vandhyatva mentioned as pushphagni means having mean lack of pushpa (ovum).<sup>9</sup>

**Harita samhita**- According to Acharya Harit, Vandhyatva is failure to conceive child than pregnancy.<sup>10</sup>

Harit classified vandhyatva in 6 types-

- 1) Kakvandhya (one child sterility)
- 2) Anepathya (no child) Garbbasravi frecurrent abortions)
- 3) Garbhasravi (recurrent abortions)
- 4) Mritavats (still births)
- 5) Balakshay (strength loss)
- 6) Vandhya due to dhatushhaya

**Bhel samhita**- Bhela stated that Vata is responsible for Vandhya (infertility).<sup>11</sup>

**Acharya yogaratnakar** quotes vandhya nastartava dnoya that is loss of aartav (blood) due to vayu.<sup>12</sup>

In Ayurvedic texts Tridosha Vatra , Pitta and Kapa have more importance. Without vitiation them not a single disease can manifest among the Tridosha , kapha



and pitta are non-motile where as vata dosha have motility. Vitiated vata mainly responsible for all Gynecological disorders which leads infertility. Due to changing of lifestyle like intake of junk food, disturb sleeping pattern, Psychological causes, disturbed physical work, Alcohol, smoking etc which vitiates Vata dosha in our body. This vitiated Vata reaches in reproductive system (Gharbhashya) and produce many diseases and complications related to reproductive system in a women which may cause Infertility .

In this study the reference of Panchakarma for female infertility mentioned in Ayurvedic text books, which described Panchakarma is the treatment of a disease or preventive methods for positive health. These approaches can be categorized broadly in two groups, viz. Shodhana Karma and Shamana karma. In the treatment of infertility, Panchakarma have five types Shodhana karma that are Vamana (Emesis), Virechana (Purgation), Basti (Decoction enema), Nasya (nasal medication), Uttarbasti (sneha basti/ medicated oil enema) Instead of Raktamokshana. With the administration of Shodhan karma is the radical purification that eliminates waste products, toxins and aggravated doshas from the body, as

aggravated doshas are the primary cause of disease, this method is the most direct for curative purpose. Shaman karma revitalizes the body by treating imbalances and neutralizing any impurities that remain after detoxification. It is a healing treatment and to bring about the harmony of tridosha.

#### **MATERIAL AND METHODS :**

Information related to female infertility was reviewed from

1. Classical Ayurvedic texts.
2. Modern text books of Gynecology.
3. Article related to female infertility.

**SAMANYA NIDANA FOR VANDHYATAVA (INFERTILITY) -** General etiology of infertility by Acharyas<sup>13</sup>

1. Mithyaahara-vihara
2. Artavadushti
3. Mata-pita Beeja dushti
4. Daiv karma

#### **VISHSHT NIDANA OF INFERTILITY:**

Acharya Sushrut has mentioned 4 main factors which are required for the healthy conception as follows-<sup>14</sup>

1. Ritu – The Ritukal i.e. period near to ovulation or healthy menstrual cycle.



2. Kshetra – Garbhashaya i.e. Healthy uterus.

3. Ambu – Healthy Rasa Dhatu i. e Healthy food.

4. Beeja – Stree Beej- Artav i.e. ovum and Purush Beej – Shukra i.e. sperm. Aacharya Charak says if couple is suffering from following conditions then it is hard to conceive for them.

**Modern etiological factors :(16)**

- Late age - The quality and quantity of a women's eggs begin to decline with age.
- Weight - Overweight bor underweight may affect ovulation.
- Smoking & Alcohol - Damaging cervix and fallopian tubes and increase risk of miscarriage
- Nutrition less & fat rich food - Tempers ovary function.
- Tight clothing & mobile
- Over use of Antibiotics & Painkillers and excess use of chemotherapy agents.
- Improper hygiene of genital organs - Genital tract infection
- Stress - loss of libido, affects HPO-axis leads to impairment of ovarian function.

**Due to above causes disorders produce in female and their Management by Panchakarma :**

- Unovulatory cycle
- Acidic pH of Vagina
- Menstrual irregularities
- Obesity
- PCOD
- Hormonal imbalance
- Tubal block

**MANAGEMENT :**

In Ayurveda both Shodhana and Shamana karma are mentioned , but here we will see Shodhana karma, that involves the internal purification of the body through five specially designed procedures. One of characteristic of Panchakarma is that it can provide both prevention and cure for various disease. Shodhana karma are three types on the behalf of dosha dushti and Bala of patient.

1. Pradhan Shuddhi - Pravar dosha dushti and Prabal Bala
2. Madhyam Shuddhi - Madhyam dosha dushti and Madhyam Bala
3. Heena Shuddhi - Avar dosha dushti and Avar Bala



**Shodhana treatment includes,** Vamana, Virechana, Nasya, Basti and Uttar basti. As the Shodhana includes **Trividha Karma - Poorva Karma, Pradhana Karma, Paschat Karma.** Eventhough, Pradhana Karma is having more important, equal importance should be given to both Poorva and Paschat Karma.

**Poorva Karma includes -** Deepana, Pachana, Snehana, Swedana.

**Pradhana Karma includes -** Vamana, Virechana, Basti, Nasya, Uttar basti.

**Paschat Karma includes -** Samsarjana Karma and Parihara Vishaya.

**Samsarjana Karma :-**Samsarjana Karma is one among the Paschat Karma. After every Shodhana procedure there will be Agnimandhyata, to restore the Agni Bala, particular Ahara Krama should be followed. The Ahara Krama includes Peya, Vilepi, Yusha and Mamsa Rasa. Duration of Samsarjana Krama depends on the type of Shuddhi. The Samsarjana Krama includes Peyadi -Rasadi-Tarpanadi Samsarjana Krama.

**1.VAMANA KARMA:** Vamana is a medicated emesis therapy to induce therapeutic vomiting or to expel out the contents of the stomach including vitiated Doshas through oral route. Vaman remove

mainly Kapha dosha associated with pitta and Vata dosha and toxins accumulated in the body, which is indicated for the purification of Urdhwa Bhaga (upper part) of the body. Kaphaja predominant Aartav dushti may be treated with Vamana Karma. Vamana also recommended for Soumya Dhatu nirharan and Agneya Dhatu vraddhi, does increases Artava matra in Artavakshaya (Oligomenorrhoea) and also works on Astartava dushti (menstrual irregularities), ovarian factors and obesity.<sup>17</sup>

**2.VIRECHANA KARMA :** Virechana is a medicated purification of gastrointestinal tract. In which medicated dravya given through oral route to remove mainly excessive or vitiated Pitta Dosha associated Kapha and Vata dosha through Anal route, which indicated to purifying blood and clearing toxins of Adho Bhaga (Lower part) of body. Vitiated Pitta dosha along with Dushta Rakta and Dushta Artava are major factors associated with Yoni Roga or Gharbhashya dushti (reproductive system disorders), which purified by Virechana karma and works on Anartava (Amenorrhoea), Astartava dushti (menstrual irregularities) , ovarian factors and obesity.<sup>18</sup>

**3.BASTI KARMA (Yoga Basti) :** Medicated Dravya given through





Adhomarga i.e. called Basti (enema). This means to tell that the procedure in which Medicated Dravya are administered through anal route using Vasti or urinary bladder as an equipment is called basti. It is also considered as ardhachikitsa (half treatment of entire treatments). It is specially indicated in vataja dosha dushti related disorders. Vata Dosha is main root cause of all yonivyapada. Vitiated Vata Dosha vitiates Rakta dhatu and Artavavaha srotas, Which are the major factors associated with Yoni Roga or Gharbhashya Dushti (gynecological disorders). Basti Karma helps to stop aggravation of Vata dosha and gives the strength to uterus to reduced disease progression.

**Bastikalpna - Based on the site of administration (Adhishtana Bheda) -**

1. **Pakwashaya Gata** - is administered into the Large Intestine, through anal route
2. **Garbhashaya Gata**-through vaginal route.
3. **Mutrashaya Gata**-Through urethral route, for both men and women.
4. **Vrana Gata**-Directly to the wounds, ulcers, sinuses.

**Based on Sankhya bheda -**

1. **Karma basthi (30)** - Total 18 Anuvasana- Starting with 2 Anuvasana ending with 5 Anuvasana + 12 Niruha.

2. **Kalabasthi (15)** - Total 9 Anuvasana- starting with 1 Anuvasana ending with 3 Anuvasana+ 6 Niruha.
3. **Yogabasthi (8)** - Total 5 Anuvasana- starting with 1 Anuvasana and ending with 2 Anuvasana+3 Niruha. <sup>(19,20,21,22,23)</sup>

**Based on the type of Dravya Bheda(liquid medicine used) -**

**1. Anuvasana Basti**

**2. Niruha Basti**

**1. Anuvasan Basti** i.e. enema where mediated oil is the main content or only content which suppress the vitiated Vata dosha and maintain the Pitta dosha. So in this procedure we use Vatanulomak and Pittavardhaka medicated oils. Anuvasana basti also nourish the Garbhashaya (reproductive system) by microchannels to stimulate your body's natural ability to generate collagen, elastin and other building blocks of healthy cells. We can be used in Artvakshya (oligomenorrhoea), Anartava (absence of menstruation), Vibandha (Incomplete evacuation of bowel movement), Astartvadáshti ( Menstrual Irregularities), Vandhyatva (Infertility), Garbhashosha (IUGR)

**2. Niruha Bast** i.e. enema where decoction of medicinal dravya is the main content which suppress the Vitiated Kapha dosha. So in this procedure we use Ushana



evam Teekshna dravya which eliminates the Vitiated Kapha dosha from the Garbhashaya (reproductive system) through microchannels. It's can be used in Artvakshya (oligomenorrhoea), Anartava (Amenorrhoea), Udavarta yonivyapada (dysmenorrhoea), Astartvadushti (Menstrual Irregularities), Vandhyatva (Infertility).

Anuvasana basti and Niruha basti gives in alternative day manner for seven days . Due to its effectiveness it is recognized as Amrutopamam (best treatment). Yoga basti work on Mandagni or Vishmagni (Gastrointestinal tract to improve digestion), Dorbalyata (malnourishment), Raktalpta (Anemia), Artvadusti (menstrual irregularities), Garbhasrava or Garbhapata (repeated loss of pregnancy).

**4. UTTARBASTI KARMA :** Apart from regular Panchakarma procedures, Uttara basti is a special & highly acclaimed procedure in Ayurveda to treat Vandhyatva (Infertility). It is a Basti which is given through Uttarmaraga i.e. administration of medicated oil or decoction into the uterine cavity through the cervix and vagina in females. Recommended time for Uttarbasti administration is Rutukal i.e just after the cessation of menstruation.Uttar Basti help

in expelling the dushta-doshas from Garbhashaya and help to remove doshas related to urogenital system.it is strengthens the Garbhashaya (reproductive system). It's mainly work on fallopian tube blockage and anovulatory menstrual cycles through to remove Fallopian tube blockage and restore tubal function and also help in healthy ovulation to maintain ovary function. Uttar Basti is the main ayurvedic treatment for the Fallopian tube blockage, Hormonal imbalance, Endometrial factor, cervical and ovarian factors.It also helps in following conditions -<sup>24</sup>

Yonivibhransha (Utero-vaginal prolapse)

20 Yonivyapad (gynaecological problems)

Yonishool (severe vaginal pain)

Asrgkdar (meno- metrorrahgia)

Aartava dushti (conditions like PCOD, oligomenorrhoea, amenorrhoea, dysmenorrhoea etc)

Gharbhashya Arbuda (Uterine fibroid)

Apra sanga (Retention of placenta)

Medicines which can be used for Uttarbasti are Vatanulomak, Pitta-var dhaka and kapha-nisharaka like Bala Tail, kshar



taila, dashmool taila, Phalaghrit and Phalakalyanak Ghrit etc.

**5. NASYA KARMA :**According to Acharya Charak “**Dvaram hi Shirsonasa**” Medicated oils administered through the nose , reaches in Shira(Head). Nasya works in nervous system, endocrine system, and some psychological disturbances, thus Nasya works on HPO-AXIS (Hypothalamus-Pituitary-Ovarian axis). Nasya karma activate this axis and treat the infertility which is mainly produced by the hormonal imbalance and by the stress.<sup>25</sup>

#### **DISCUSSION:**

Ayurved does not focus only on diseased person but also gives different treatment modalities for the healthy person to maintain his health. One of this is Panchkarma. Panchkarma holds a unique importance in Ayurvedic treatment. It is very well known as body detoxification treatment. Ayurvedic texts do not specifically mentions about Panchkarma that can be used in infertility but Acharyas have mentioned various treatments for both male and female for the healthy conception. Panchkarma is required for body detoxification and for providing healthy environment to the embryo. As discussed previously, there are 4 main factors which are required for the healthy

conception. So here in this study Stree-Vandhyatva (female infertility) is discussed on the basis of default in these factor and treatment is reviewed accordingly.

In Ayurved there are three basic body components named as Dosh Vata, Pitta, Kapha. According to Acharyas vitiation of Vata Dosh plays an important role in infertility. Normal areas where Vata Dosh lives in body are abdomen, lumbar region, pelvis, bones. All the reproductive organs are situated mainly in pelvic region which is one of the main places of Vata. So any disturbance in its normal function plays an important role in infertility. For this vitiated Vata, Basti (enema) is told as main treatment. Drugs administered through Basti gives a universal action in whole body through ENS (enteric nervous system). The endogenous opioids in the ENS specifically endorphins are influenced which release GnRH which might help in regulating the HPO axis regulating the ovarian cycle and ovulation. Uttarbasti one of the types of Basti where medicated drug is directly administered in Garbhashaya (uterus) acts directly on uterus so it also gives a good result.

Where there is obstructive pathology with Kapha dosha predominance, we can think about of Vaman karma i.e. emesis and Pitta dosha dushti then give Virechana



karma i.e. purgation. The combination of medicines use in Vaman and Virechana with their properties they help to remove srotoavrodha (obstruction in channels). Excessive kapha and Pitta Dosh also leads to disturbance in formation of Artava (ovum) and Raja (menstruation flow) and Agni of the body. Vaman and Virechana karma plays an important role on Mandagni or Vishmagni to induce Dhatvagni (digestive factor in the GIT) which is required for the formation of Sapta-Dhatu (Rasa-Rakta-Mansa-Meda-Asthi-Mazza-Shukra) to maintain the nourishment of the body and helps in production of healthy ovum with regular menstrual cycle.

Although it is quite easy to deal with any physical abnormality but if we consider psychological factor it is hard to cure it only by counselling. Acharya Charak said “**Somnasya Garbhadharnam**” that’s means stress free mind and body are necessary for good conception. For this Nasya karma plays an important role. It helps to calm down the mind and body, to relive stress and Activate HPO-AXIS of a woman to maintain healthy menstrual cycle with healthy ovum which must require to conceive.

#### **RESULT AND CONCLUSION :**

The important cause of infertility is changing of lifestyle and food habits. Ayurveda can treat Infertility by various

methods of Panchakarma procedures like Vamana, Virechana, Basti, Nasya and Uttarbasti using by different Ayurvedic formulation. Proper selection of drug and time of administration is very essential to getting the desired results. This review summarizes and evaluate the evidence underlying the use of Panchakarma for female infertility. From the overall review it can be said that Panchakarma is a Ardhachikitsa for female infertility. It not only purifies the reproductive system but also whole body providing mental as well physical fitness to women who is going to conceive. On the base of Ayurvedic texts and case study results it is clear that Panchakarma can treat Infertility causing factors successfully.

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## “ CHITTAVRITTI NIRODHA” – A REVIEW

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### Abstract :

*Citta is the mind, vritti refers to thoughts and Nirodha means removal. Vrittis are of five types are as follows: Pramana (right knowledge) – A state in which the mind reflects reality, Viparyaya (misconception) – A state when the mind makes a wrong judgement, Vikalpa (imagination or feeling) – Refers to understanding the real situation, though words do not directly relate to the situation, Nidra (deep sleep) – The state of mind that exists when one sleeps and Smriti (memory) – That which is stored in the mind. “Vrittis” refers to the whirlpool of thoughts, emotions, and mental activities that constantly occupy our consciousness. These fluctuations can be compared to the ripples on the surface of a serene lake, disrupting its tranquility.*

**Material and Methods:** A compilation and critical analysis of Yoga and Ayurvedic literature, national and international journal, online search engine, contemporary textbook book and

*other sources that contributes to the compilation of study.*

**Discussion:** “Yoga Chitta Vritti Nirodha” is one of the beginning sutras from Patanjali’s Yoga Sutra which means ‘yoga is the cessation of the modification of Chitta. The chitta is the unconscious storehouse of past thoughts and experiences and the bed of memory. In Hindu philosophy, Vritti is often described based on the foundation of Samskara. Samskara represents the result of our past karma,

**Conclusion:** Vrittis are the ever-changing mental fluctuations, encompassing thoughts, emotions, and patterns of the mind, at the heart of yoga philosophy. By engaging in yogic techniques such as meditation, individuals can gain mastery over these mental fluctuations. The path may be challenging, but with persistence and self-compassion, it leads to the self-realization.

**Key words:** Chitta, Chittavritti, Yoga, Ayurveda

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## INTRODUCTION-

Chitta vritti is a term that refers to the thoughts that clutter or chaos the mind.[1] Chitta vritti can be translated as “Mind chatter,” or “Monkey mind.” When mind gets connected with any object it assumes the form of that object. This form is called as ‘Vritti’. Modifications of the mind is called ‘Chitta vrittis’.

### Modifications of Chitta or Chitta Vritti

The vritti is of two types, can be painful (Klishta) or non-painful (Aklishta), but they always affect one’s ability to find truth.<sup>2</sup> vritti prevents us from self-realization. Five types of Chitavritti viz. Pramana, Viparyaya, Vikalpa, Nidra and Smriti.<sup>3</sup> In this context, Swami Vivekananda gave an example of a river. Consider a silent river. When we throw a stone into the river, a small wave or series of waves on the surface of water start appearing. Until we stop throwing a stone, it gradually appears at the surface. These waves don’t let us see at the bottom of the river. The river is like our Chitta. The stones we throw into the river is the external causes which enter in mind through senses. The bottom of the lake is our own true Self; the lake is the Chitta and the waves the Vrittis.<sup>4</sup>

**Pramana:** Pramana is right cognition. In the yoga philosophy, three

Pramana are accepted as a valid means of knowledge, Perception, inference, and testimony by which Chitta attends the form and knowledge of object.[5] perception is possible when it comes in contact with the sense organs and again in contact with external object and its form.[6] Inference takes place when Chitta organizes the generic feature of things.<sup>7</sup> Verbal testimony takes place when there is a word uttered by trustworthy person and the meaning is understood out of it.<sup>8</sup>

**Viparyaya:**<sup>9</sup> It is wrong cognition or false knowledge. All knowledge of the external world, we get through five senses, sometimes becomes deceptive. For example, illusionlike snake ropedoubt etc.

**Vikalpa:**<sup>10</sup> It is verbal cognition or imagination. This is knowledge in which the object does not exist. For example, fantasy, daydreaming etc. If it’s used in the controlled & practical manner, It’s called controlled imagination - ‘Kalpana’. On the other hand, Vikalpa is uncontrolled imagination which diverts the mind in fantasy.

**Nidra:**<sup>11</sup> It is state of sleep or the absence of cognition. In this state due to the preponderance of Tamas guna, there is absolute absence of the waking and dreaming modifications of Chitta. But according to some scholars this state





should not be conceived as the total absence of knowledge because after arising from sleep, the person has the consciousness that he had slept well. Thus, Nidra is also a vritti of mind because it still experiencing a thought unconsciously.

**Smriti:**<sup>12</sup> Smriti means memory. Memory is impressions of past experience which is stored consciously or unconsciously by the person's mind. Memory is the recollection of past experience through which new experience comes with knowledge by the help of the impressions left behind.

**Material and Method:** A compilation and critical analysis of chitta and Vritti told in Yoga Ayurveda has been done. Yoga and Ayurvedic literature, National and International journal, online search engine, contemporary textbook book and other sources were primary source for compilation, Meta analysis was done in the data base with the keywords like Chitta, Yoga, Vritti, Pramana, Nidra etc. The obtained Data were correlated critically analyzed and conclusion were drawn that the brief presented in the ancient literature are relevant even today.

#### **DISCUSSION:**

“Yoga Chitta Vritti Nirodha” is one of the beginning sutras from Patanjali's Yoga Sutra which means ‘yoga is the cessation

of the modification of Chitta. When self attains true knowledge then self ends to see itself in these modifications of the Chitta and get rid of attachment and aversion to the worldly pleasure and sufferings. This attachment and aversion are cause of bondage. The only way to get rid of this bondage is to control the modification of Chitta, which is the result of yoga.

The waves of thought in the Chitta are called Vrittis. for example. how pearls are made. A parasite gets inside the shell and causes irritation, and the oyster throws a sort of enameling round it, and this makes the pearl. The universe of experience is our own enamel, so to say, and the real universe is the parasite serving as nucleus

The chitta is the unconscious storehouse of past thoughts and experiences and the bed of memory. It accumulates impressions and blends them with current mental imagery to give understanding and richness to experience. In meditation this can take the form of a fantasy, a distracting thought, a simple desire, or a powerful emotional urge. However, the process of meditation deposits impressions of peace and concentration in the chitta. These provide support during future periods of meditation. Meditation gradually dispels



the falseness of self-identity and reveals a deep and true Self. Sat, Chit, Ananda: The realization of the true Self is actually indescribable. sometimes it is described as: Sat means existence itself. Chit means consciousness. Ananda means bliss. In Ayurveda also Chintya, Vicharya, Unhya, Dhyeya, and Sankalpa mentioned as a Chitta Karma.<sup>13</sup>

Pramana” stands as the pillar of right cognition. This Vritti revolves around our ability to perceive information accurately,

making it an indispensable aspect of our cognitive faculties. Pramana essentially represents the mind’s quest for truth and knowledge based on belief, experience, and moral values.

#### The Six Types of Pramana<sup>14</sup>

Within the realm of Pramana, the mind employs a diverse set of tools to determine the validity of information. These six types of Pramana Vrittis are essential to our understanding of the world.

Table 1: Pramana

SR. No	Pramana
1	Direct Experience (Pratyaksha): This is the most straightforward form of Pramana, relying on sensory perception. What we see, hear, taste, touch, and smell directly inform our understanding of reality.
2	Inference (Anumana): Inference involves drawing conclusions based on observations. For example, if we see smoke, we infer the presence of fire.
3	Comparison (Upamana): Upamana Pramana relies on comparison. When we relate something new to something familiar, we gain insights. For instance, a new fruit is described as “apple-like.”
4	Postulation (Arthapatti): This form of Pramana helps us understand scenarios where direct evidence is lacking. For example, if a person never eats during the day but remains healthy, we postulate that they eat at night.
5	Non-apprehension (Anupalabdhi): Anupalabdhi is the perception of the absence of something. It’s the recognition that something we expected to see or experience is not present.
6	Verbal Testimony (Aptopadesha): This involves gaining knowledge from credible sources, such as teachers, books, or experts. It’s an important Pramana as it enables us to access knowledge beyond our direct experiences.



While Pramana Vritti empowers us to acquire knowledge, it's crucial to recognize that what we perceive as true may not hold the same truth for someone else. Belief systems, past experiences, and individual perspectives influence our understanding of reality. As seekers of self-realization, the recognition of these individual differences becomes vital. In our journey to understand Pramana and its role in Vrittis, we navigate the path of discernment and wisdom. The ability to differentiate between personal belief and objective reality is a stepping stone toward clarity and self-realization.

Viparyaya are referred as "misconception". This Vritti occurs when the mind incorrectly interprets sensory information, leading to a distortion of reality. In the intricate tapestry of the mind's fluctuations, Viparyaya can be likened to a mirage, where what we perceive may not align with the truth. To illustrate Viparyaya, consider the classic example of a mirage in the desert. From a distance, one might see what appears to be a shimmering pool of water on the arid horizon. The senses signal the presence of water, and the mind interprets it as a real body of water. However, upon closer examination, it becomes evident that there is no water, and the mirage dissipates. This

mirage effect encapsulates the essence of Viparyaya vritti. It highlights how our sensory perceptions can deceive us, leading to a false understanding of reality. It serves as a reminder that our senses, while powerful, are not infallible. The mind's tendency to misinterpret sensory input can create illusions that obstruct our path to self-realization. In the pursuit of self-realization through yoga, clarity and accurate perception are paramount. Recognizing the presence of Viparyaya within our mental landscape is the first step toward dispelling the fog of misconception. By acknowledging that our senses can sometimes lead us astray, we open the door to a more profound understanding of the true nature of reality.

Vikalpa, often associated with imagination, is a fascinating Vritti that explores the creative depths of the mind. This mental fluctuation allows us to conjure mental images, fantasies, and daydreams. While imagination can be a wellspring of inspiration and innovation, it also has the potential to lead the mind astray if left unchecked. One facet of Vikalpa worth exploring is controlled imagination, known as "Kalpana." This form of imagination serves as a valuable tool for setting and achieving goals, problem-solving, and nurturing creativity. Controlled imagination allows us to



envision possibilities, plan for the future, and bring our dreams to life. Imagine an artist who envisions a masterpiece before putting a brush on canvas or an architect who mentally constructs a building before it stands in reality. These are examples of controlled imagination at work, harnessing the mind's creative power for constructive purposes. Conversely, uncontrolled imagination (Vikalpa) can be likened to a wandering mind lost in fantasy. It often leads to daydreaming, doubt, and indecision. While brief moments of wandering imagination can be harmless, unchecked Vikalpa Vritti can become a source of distraction and mental turmoil. Think of a moment when you found yourself lost in an elaborate daydream, detached from the present reality. This is a manifestation of uncontrolled imagination. It diverts the mind from its intended focus and may hinder productivity and self-realization.

Nidra, the Vritti of sleep, introduces us to an altered state of consciousness that is both mysterious and profound. In the landscape of mental fluctuations, Nidra represents a unique state where the mind's thought patterns are significantly reduced. It's a state where we experience rest and restoration, but it's not merely the absence of wakefulness. It's a state where the mind's usual chatter subsides, and we find ourselves in a realm where thoughts are minimal, if not absent. It's a transient state

that holds great potential for self-discovery and transformation.

Within the realm of yoga, there exists a powerful practice known as "Yoga Nidra." This ancient meditation practice allows individuals to consciously experience the activity of deep sleep while remaining awake and aware. Yoga Nidra guides practitioners through a state of deep relaxation, where they become observers of their thoughts and sensations. Yoga Nidra provides a unique opportunity to explore the depths of consciousness while retaining a sense of mindfulness. It allows us to access the tranquil state of Nidra intentionally, rather than experiencing it solely as an unconscious part of our daily cycle. In Ayurveda also Nidra is considered as a Vaikariki and Papma by Acharya Sushurta.<sup>15</sup>

Smriti means "memory," is a Vritti that takes us on a journey through the corridors of our past. It involves the recollection of lasting impressions, both conscious and unconscious, that have been imprinted on the canvas of our mind by past sensations and emotions. Smriti as the mental archive that stores our life's experiences, both significant and mundane. It encompasses memories of joy, sorrow, love, and countless other emotions, each with its unique vibrancy and texture. These memories shape our perception of the world and influence our responses to



present situations. Smriti plays a crucial role in shaping our present moment. It affects our mood, decisions, and interactions with the world. When we encounter a situation, Smriti acts as a lens through which we view it. The memories we recall can either elevate our spirits or cast a shadow on our experiences. For example, a positive memory of a past achievement can boost our confidence, while a negative memory may trigger anxiety or self-doubt. Smriti's influence on our current state of mind is profound, and it can either facilitate our journey toward self-realization or hinder it. Acharya Charaka has mentioned 8 factors whose repeated practice will improve Smriti.<sup>16</sup> They are Nimitta Grahana (Reaction to Caused effects), Roopagrahana (Perception of Similar shape and objects), Sadrushya (Similarity), Saviparyayata (Contract), Satwanubandha (Attention), Abhyasa (Repetition), Gyanayoga (divine knowledge), Punaha shruta (Repeated hearing).

### **Vrittis in Hindu Philosophy**

In Hindu philosophy, Vritti is often described based on the foundation of Samskara. Samskara represents the result of our past karma, the actions and deeds that accumulate over lifetimes. These accumulated impressions give direction to our emotions, behaviors, and responses to various life situations.

**Conclusion:** Vrittis are the ever-changing mental fluctuations, encompassing thoughts, emotions, and patterns of the mind, at the heart of yoga philosophy. These Vrittis are mainly of five types and each with its unique influence on our daily lives and spiritual journey. Controlling Vrittis is central to the practice of yoga, and it begins with self-awareness and mindfulness. By engaging in yogic techniques such as meditation, asanas, pranayama, and concentration, individuals can gain mastery over these mental fluctuations. Through a consistent yogic lifestyle and unwavering dedication, one embarks on a transformative journey toward self-realization, unlocking the profound inner peace that lies beyond the realm of Vrittis. The path may be challenging, but with persistence and self-compassion, it leads to the realization that the fluctuations of the mind are not obstacles but stepping stones toward reaching our highest potential.

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## MICROCOSM TO MACROCOSM CONTINUUM: THE AYURVEDIC APPROACH TO ENVIRONMENT & HEALTH EQUILIBRIUM

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### INTRODUCTION :

Human biology has long evolved in accordance with the universe. The first source of knowledge, Veda, processed several concepts with the environment around it. “Ayurveda, which is derived from Atharva Veda is a study of continuous association between the living and its surrounding environment to maintain the state of balance and health.” (Patwardhan, 2016) Ayurveda, a traditional system of knowledge has been established on several eternal principles, and concepts. The doctrine of Loka Purusha Samya is one such concepts that describes association of human being, the surrounding environment, and the cosmos at large. The environmental science is a discipline of modern science that deals with the environment and its constituents such as air, land and water, their interrelation among themselves and with the living organisms. It is the study of interactions between physical, chemical, and

biological components of nature. (Young, 1999) With specific reference to health, “Environmental epidemiology is the study of the distribution and environmental determinants of disease.” (Froeling, 2021) In the present chapter, we will discuss these broad-based concepts of Ayurveda based on the microcosm and macrocosm continuum, the relationship between environment and seasonal variations, and their impact on health. The suggested lifestyle changes according to these variations for prevention of diseases, maintenance of health, and their therapeutic values have also been discussed.

The doctrine of Loka Purusha Samya and Health: According to the fundamentals of Ayurveda, the individual, environment, and the cosmos at large is a continuum. Whatever factors exist in the universe, the same exists in an individual in miniature form. Reciprocally, whatever constitutes the individual exists in the universe.

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Charaka opines that misery is one of the causative factors for disease development. The individual who perceives himself as a continuum of the universe and vice versa does not get attached to any forces, and thus gets liberated. This theory has been applied to understand the physiology, and pathology of human functioning and also in a variety of clinical scenarios for a better understanding and realization of the relationship between the environment and living beings.

The human body and the universe are panchbhautika (five basic elements). Panchbhautika describes all aharadravyas, as well as aushadhadravys. The universe and the human body are structurally identical at the minute level. The biological and functional form of panchmahabhutas is called tridosha. According to Acharya Charaka, all of the panchbhutika components of our food supply nutrition to the panchbhutika components of our bodies by those components' inherent qualities. For instance, parthiva components of food provide nutrition to parthiva(earth) components of our bodies, and so on.

Another related concept called Janapadodhwamsa, refers to the diseases produced due to contamination and

vitiating of environmental factors like land/soil, air, water, and the seasonal (time) factors. This concept is more relevant in the present scenario in the light of the different types of environmental pollution and the ancient methods of their prevention & management.

Relationship between environmental factors and Ayurveda Science: In Vedic period, Yajna was given a distinct importance in protecting constituents of the environment. (Tiwari, 2006)

Aayuryajna Kalpataam | Pranaa Yajna Kalpataam|Yajurveda 9/21

In various treatises such as Manusmriti, Taitareeya Upanishad, Yajurveda, etc., measures seeking welfare of environment has been emphasized. From Vedas, Upanishads to Ayurveda, the universe is believed to consist of five basic elements viz Prithvi (earth), Aap (water), Teja (Fire or lustre), Vayu (air), and Akash (ether). According to Ayurveda, the root cause of disparity in the macrocosm is adharma (depletion of righteousness) (Tripathi B. 2007). Acharya Charaka further states that if dharma is lost, over time, the sun, moon, seasons, rivers, meteorites, earthquakes, and unpredictable behavior of the sun and moon, among other natural and human-caused mayhem, will all





result in the mass extinction of all living things. (Tripathi B. 2007).

Seasonal Environmental Changes and Health Guidelines: According to Ayurveda, the year is divided into two phases called Ayana (movement), termed Uttarayana (north-movement) and Dakshinayana (south-movement) respectively based on the position and movement of the sun. This regime includes specific guidelines to be followed in every ritu (season) such as Shishira (winter), Vasanta (spring), Grishma (summer), Varsha (monsoon), Sharad (Autumn), and Hemanta ritu (late autumn/early winter) in terms of Ahara (diet), Vihara (lifestyle), Nidra (sleep), etc. (Table 1)

*Table 1: Season according to Ayurveda*

<i>Uttarayan</i>	<i>Shishira, vasanta, and grishma.</i>	<i>Adanakala</i>
<i>Dakshinayan</i>	<i>Varsha, sharada and hemanta.</i>	<i>Visargakala</i>

“*Uttarayana*” refers to the sun rising or moving northward and is also known as “*adan kala*” (northern solstice). During this time, the sun, wind, and surroundings are all strong, hot, and dry, which causes the body to become drier and lessens the strength. “*Dakshinayana*” denotes the sun’s descent or travel in a southerly direction. The moon is more powerful than the sun at this time, and the breeze is not particularly dry. Because of the clouds, rain, and chilly breezes, the earth becomes cooler. During this time, a person’s strength grows. It is also called as visarga kala (southern solstice). This kala includes all six seasons, with the summer, spring, and cold seasons making up the *Uttarayana Kala* and the rainy, autumn, and winter seasons making up the *Dakshinayan Kala*.



*Table 2 : Feature of Seasons in Ayurveda*

<i>Kala</i>	<i>Ritu</i>	<i>Months</i>	<i>Rashi</i>	<i>Properties of the Season</i>	<i>Dominant Taste</i>	<i>Agni</i>	<i>Dominant Dosh</i>	<i>Guna</i>	<i>Bala</i>
<b>Aadaan (Northern Solstice)</b>	<i>Sishira</i>	Magha and Phalgun (Mid January to Mid-March)	<i>Kumbha</i> <i>Meena</i>	Winter Season	<i>Tikta</i> (Bitter)	<i>Teekshna</i> (very sharp digestive power)	<i>Pitta</i>	<i>Ruksha</i> (Dry)	<i>Srestha bala</i> (superior strength)
	<i>Vasanta</i>	Chaitra and Vaishakha (Mid-March To Mid-May)	<i>Mesha</i> <i>Vrishabha</i>	Spring Season	<i>Kashaya</i> (Astringent)	<i>Manda</i> (very slow digestive power)	<i>Kapha</i>	<i>Ruksha Tara</i>	<i>Madyabala</i> (moderate strength)
	<i>Grihama</i>	Jyeshtha and Aashadha (Mid-May to Mid-July)	<i>Mithuna</i> <i>Karkataka</i>	Summer Season	<i>Katu</i> (pungent)	<i>Manda</i>	<i>Vata</i>	<i>Ruksha Tama</i>	<i>Alpa Bala</i> (inferior strength)
<b>Visarga (Southern Solstice)</b>	<i>Varsha</i>	Shravan and Bhadrapada (Mid-July to Mid-September)	<i>Simhanya</i>	Monsoon Season	<i>Amla</i> (Sour)	<i>Vishama</i> (unstable digestive power)	<i>Vata</i>	<i>Snigdha</i> (Unctuous)	<i>Alpa Bala</i>
	<i>Sharada</i>	Ashvina and Kartika (Mid-September to Mid-November)	<i>Tula</i> <i>Vrishchika</i>	Autumn Season	<i>Lavana</i> (Salty)	<i>Teekshna</i>	<i>Pitta</i>	<i>Snigdha Tara</i>	<i>Madyabala</i>
	<i>Hemanta</i>	Mrgishirsha and Pushya (Mid-November to Mid-January)	<i>Dhanu</i> <i>Makara</i>	Late autumn/early winter Season	<i>Madhura</i> (sweet)	<i>Teekshna</i>	<i>Pitta</i>	<i>Snigdha Tama</i>	<i>Srestha bala</i>

Human physiology may be affected by the seasonal variation throughout the year. Three physiological humours were also rhythmically vitiated by the *ritu* (season). As and when the sun shifts from one *rashi* (zodiac) to another, the dosha experiences



several fluctuations, including Sanchaya (Accumulation), *Prakopa* (Aggravation), and *Prashaman* (Mitigation), which can lead to the sickness. Therefore, having knowledge on *ritucharya* (seasonal regime) would maintain the homeostasis. (Mangalagouri. R. 2007) (Table 3)

Table 3: *Ritucharya* (Seasonal Regimen)

<b>Hemanta/Shishira Ritucharya</b>			
<b>Ahara (Diet)</b>		<b>Vihara (Lifestyle)</b>	
<b>Indicated</b>	<b>Contraindicated</b>	<b>Indicated</b>	<b>Contraindicated</b>
<p><i>Amla</i> (Sour), <i>Lavana</i> (Salty), <i>Madhura</i> (Sweet), <i>Guru</i> (Heavy) And <i>Snigdha</i> (Unctuous) Substances New Rice and Wheat, Fats and Oils, Black Gram and Its Products, Milk and Its Products, Sugarcane Products, Warm Water, Honey, <i>Anupa</i> (Animals of Marshy Land) And <i>Audaka</i> (Aquatic Animals) <i>Mansa</i>, Liquor.</p>	<p><i>Laghu</i> (Light) And <i>Vatala Dravya</i> (<i>Vata</i> Aggravating Substance), <i>Pramitahara</i> (Underfeeding), <i>Udmantha</i> (Beverage Prepared by Flour of Corns or Barley).</p>	<p>Protection From Cold by Warm Cloths and Beddings Living in Warm House, Regular Use of Shoes, Bathing with Warm Water, <i>Abhyanga</i> (Medicated Massage), <i>Utsadana</i> (Powder Massage), <i>Vyayama</i> (Exercise), <i>Atapa Sevana</i> (Exposure to Sun), Sexual Intercourse.</p>	<p>Day Sleeping, Exposure to Direct Air</p>



<b>Vasanta Ritucharya</b>			
<b>Ahara (Diet)</b>		<b>Vihara (Lifestyle)</b>	
<b>Indicated</b>	<b>Contraindicated</b>	<b>Indicated</b>	<b>Contraindicated</b>
<p><i>Katu</i>(Pungent), <i>Tikta</i>(Bitter)And <i>Kashaya</i>(Astringent)Substances, <i>Ruksha</i>(Dry), <i>Laghu</i>(Light)And <i>Ushna</i>(Hot) Substance; Old Wheat,Rice and Barley; WaterMedicatedwith Ginger,<i>Khadira (Acacia Catechu)</i>, <i>Musta (Cyperus Rotundus)</i>And Honey; <i>JangalaMamsa</i> (Meat of Animals of Arid),Liquor.</p>	<p><i>Amla (Sour)</i>, <i>Madhura (Sweet)</i>, <i>Guru (Heavy)</i>, <i>Snigdha (Unctuous)</i>, And <i>Sheeta (Cold)</i>Substances, Curd.</p>	<p><i>Kavala Dharana</i>(Medicate d Gargling), <i>Anjana</i>(Collyrium), <i>Dhumapana (Medicated Smoke)</i>, <i>Vyayama (Exercise)</i>, <i>Udvartana (Powder Massage)</i>, <i>Chandana (Santulum Alba)</i> And <i>Agaru Lepa</i> (Paste of <i>Aquilaria Agallocha</i>), Sexual Intercourse, <i>Vamana (Emesis)</i>&amp; <i>Nasya (Nasal Medication)</i>.</p>	<p>Direct Sunlight, Day Sleeping, Sleeping Under Dew.</p>
<b>Greeshma Ritucharya</b>			
<b>Ahara (Diet)</b>		<b>Vihara (Lifestyle)</b>	
<b>Indicated</b>	<b>Contraindicated</b>	<b>Indicated</b>	<b>Contraindicated</b>
<p><i>Amla (Sour)</i>,<i>Lavana (Salty)</i>, <i>Madhura (Sweet)</i>, <i>Guru (Heavy)</i>And <i>Snigdha (Unctuous)</i>Substances,<i>Mantha</i>(Liquid Pharmaceutical Preparation)With Sugar,Ghee,Milk, Shali Rice, <i>JangalaMamsa</i> (Meat of TerrestrialAnimals).</p>	<p><i>Lavana (Salty)</i>, <i>Amla (Sour)</i>, <i>Katu (Pungent)</i>And <i>Ushna (Hot)</i> Substance, Curd,Liquor.</p>	<p>Day Time Sleeping, Living andSleeping in Cold Place,Protection from Heat,Bathing with Cold Water,<i>Chandan Lepa</i> (Paste of <i>Sanatum Alba</i>), Wearing OfLightClothes.</p>	<p>Exercise,Exposure to Sunlight,Sexual Intercourse.</p>



<b>Varsha Ritucharya</b>			
<b>Ahara (Diet)</b>		<b>Vihara (Lifestyle)</b>	
<b>Indicated</b>	<b>Contraindicated</b>	<b>Indicated</b>	<b>Contraindicated</b>
<p><i>Amla (Sour), Lavana (Salty), Madhura (Sweet), Guru (Heavy) And Snigdha (Unctuous) Substances, Old Wheat, Rice and Barley, Yusa, Food with Honey, Boiled &amp; Cooled Water, Jangala Mamsa (Meat of Terrestrial Animals), Liquor.</i></p>	<p><i>Ruksha (Dry) And Ati-Drava Dravya (Liquid Diet), Udmantha (Beverage Prepared by Flour of Corns or Barley), River Water</i></p>	<p>Living In Dry Place, Wearing of Light Clothes, Pragnarshan (Friction Massage), Udvartana (Powder Massage), Vasti (Enema), Virechana (Purgation), Vamana (Emesis), Use of Flowers and Perfume.</p>	<p>Day Sleeping, Exercise, Living Under Dew, Eastern Wind, Excessive Sunlight Exposure, Sexual Intercourse.</p>
<b>Sharad Ritucharya</b>			
<b>Ahara (Diet)</b>		<b>Vihara (Lifestyle)</b>	
<b>Indicated</b>	<b>Contraindicated</b>	<b>Indicated</b>	<b>Contraindicated</b>
<p><i>Madhura (Sweet), Tikta (Bitter) And Kasaya (Astringent) Substances, Laghu (Light), Ruksha (Dry) and Sheeta (Cold) Substance, Wheat, Rice, Barley and Mudga (Green Gram), Milk, Sugar And Sugarcane, Tikta Sarpi (Ghee Prepared From Bitter Substances), River Water, Hansodak (Water Exposed To Sunlight &amp; Moonlight), Jangala Mamsa (Meat Of Terrestrial Animals).</i></p>	<p><i>Amla (Sour), Katu (Pungent), Tikshna (Sharp) and Ushna (Hot) Substances, Kshara, (Alkali) Oils and Fat, Curd, Ginger, Anupama and Aaudak Mansa (Meat of Terrestrial &amp; Domestic Animals), Liquor</i></p>	<p><i>Virechana (Purgation), Raktamokshana (Bloodletting), Living Under Moonlight, Wearing of Flowers, Pearls, Clean Cloths.</i></p>	<p>Day Sleeping, Exercise, Eastern Wind, Living in Dew, Sunlight Exposure.</p>



**Geographical variations & Health:** The ayurvedic approach mandates that the characterization of the natural inhabitants of an individual, i.e., geographical and anatomical land, play a vital role in etiopathogenesis. The geographical land is further divided based on the characterization into three:

- 1. Jangala Desha (dry land):** It is an arid region with dense evergreen trees, dry soil that is rich in coarse, hard granite and gravel, and it is home to birds like quails, francolins, green partridges, and others. Here the tract's sparse vegetation and scarce water supplies give it the appearance of a desert. *Khadira* (Acacia catechu), *Asana* (Terminalia tomentosa), *Ashvakarna* (Shoreadal bergioides), and other common trees may be found in this area. The biosphere must be dominating with Agni because of the exceedingly dry state of the soil and the surrounding desert environment. Plants containing *Kashaya*, *Katu*, and *Tikta* sap are produced by *Vayu* and *Prithvi Mahabhootas*.
- 2. AnupaDesha (marshy land):** This region is a somewhat low-lying area close to the sea with plenty of trees, coconut groves, and other vegetation. Lakes and rivers surround the area, which is also frequently buffeted by chilly winds. Heavy rainfall is seen in

this region. Herbs and bushes exhibit a very good seasonal blossoming tendency due to the extremely humid environment. Richly populating the area are birds like flamingos, ruddy geese, cranes, woodpeckers, cuckoos, and others. In this location, the ground is grassy and green with clumps of reedy plants (*Nala*), Nelumbo species (*Kumuda*), and Calamusrotung (*Vethasa*). Strong, wet winds like a storm continue to blow. Due to the moist nature of soil and influence of *Prithvi* and *Aap Bhuthas* the herbs, creepers and annuals flourishing in the area generally bear sap that tastes sweet or sour. (Acharya YT. 1997)

- 3. Sadharana Desha (normal land):** Normal land has a mixture of the aforementioned two traits. Here, the soil is grey, crimson, or black in colour, and the environment is neither very wet nor overly dry. It also doesn't have a lot of sand or rock debris. The lush soil supports a wide variety of trees and crops. Dosha is generally kept in balance in this location, and residents' *Prakruthis* reflect this. (Acharya YT. 1997)

Any variation in geoclimatic factors would directly affect the pathophysiological activities of the body. The recent study has determined that geoclimatic factors play a major role in determining the unique phenotypic features of an individual.



1. Jangala Desha (Dry land) is said to have the predominance of *Vata-Pitta* and the people inhabiting have sturdy and hard body.
2. Anupa Desha (marshy land) has the predominance of *Vata-Kapha* and the people inhabiting have a tender body nature.
3. Sadharana Desha (normal land) has predominance of all the Doshas in equal proportion, the people are said to be sturdy, tender, endowed with strength, complexion and compactness in nature. (Acharya YT. 1997)

Similarly, the individuals of dry land are susceptible to suffer from *vata* predominant diseases; marshy land are from *Kapha* predominant diseases. Therefore, the opposite quality of the nature of *desha* (*desha vipareeta*) food, lifestyle and treatment protocol has to be adopted. (Harishastri. P. 2000)

**Ayurvedic Concepts of Environmental Variations and its Impact on Health & Disease:** Environmental catastrophes are described in the *Janapadodhwmsaniya* vimana chapter of Charaka Samhita's *Vimana Sthana*. This chapter discusses the community-related demolitions or calamities (*udhwamsa*). It was known as *Janapadodhwamsa* by Acharya Charaka, *Maraka* by Acharya Sushruta, and *Janamaar* by Acharya Bhela.

Unrighteousness originating from ignorance is cited as the primary cause. According to Vedic texts, moral obligations and virtues gradually deteriorate through long epochs in the actions and characteristics of living things (Figure 1). The scriptures separated these periods of time into four distinct phases, or yugas, each of which saw a marked decline in dharma and *guna* compared to the previous one. In successive order, the constituents such as *vayu* (air), *jala* (water), *desha* (land), and *kala* (season) become increasingly hazardous and more challenging for mankind to manage (Table 4). *Kala* is the most vital factor among these four components. The other three components are impacted by a derailment in the *kala*. *Kala* and *Ritu* have an invariable relationship with each other. Therefore, *RituVyapat* (seasonal complications) is also regarded as a potential causative factor for *Janapadodhwamsa*.

*Ritu Vaiparyata* is the term for when we experience artificial and unexpected seasonal qualities at an inappropriate period. Numerous changes are occurring due to an increase in population, urbanization, deforestation, and pollution, including global warming and seasonal variations, which have an impact on human health both directly and indirectly. One needs to make changes to their way of life in order to avert these negative impacts of seasonal variations.

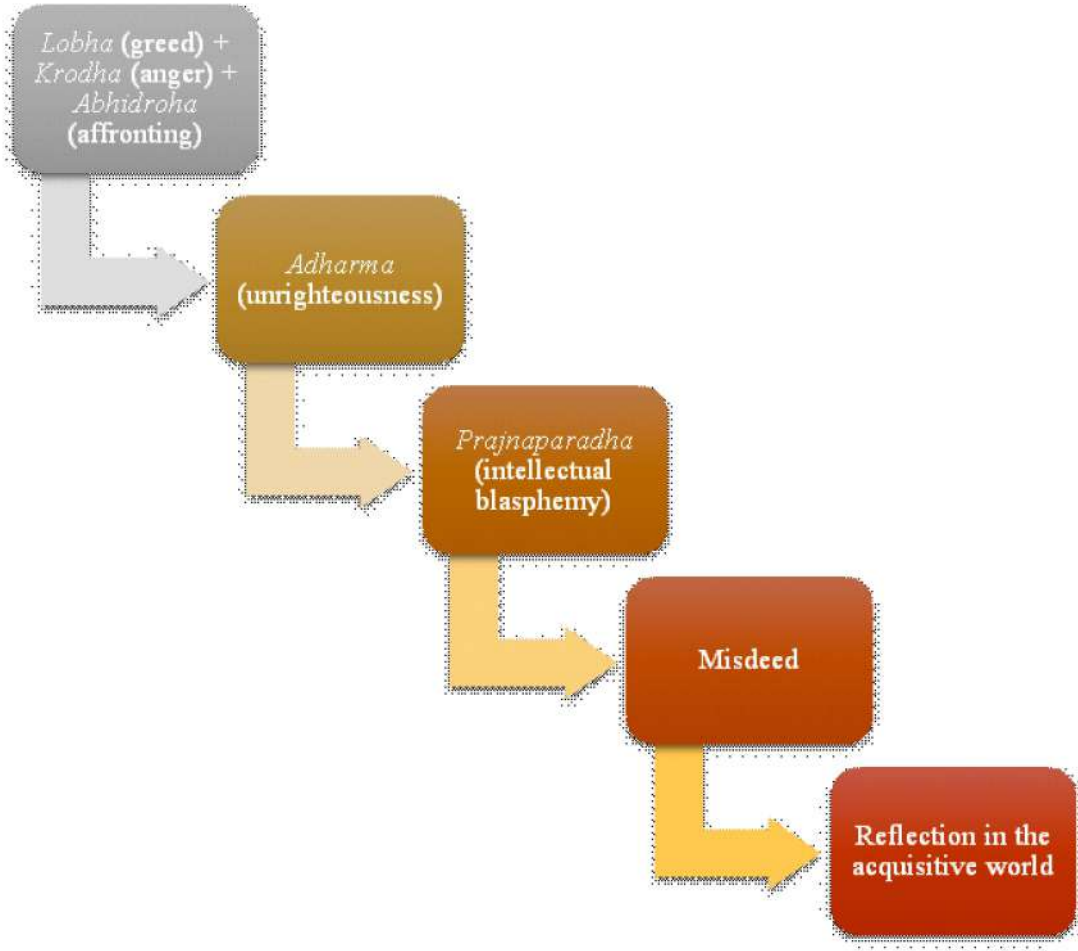


Figure 1: Janapadodhwamsa





Table 4: The derailed features of vayu (air), jala (water), desha (land), and kala (season)

Sl. no.	Factor	Derailed features
1	Vayu (air)	<ol style="list-style-type: none"><li>1. <i>Vishama</i> (absence of features in accordance with season)</li><li>2. <i>Atistimita</i> (excessive calm)</li><li>3. <i>Atichalam</i> (excessive violent)</li><li>4. <i>Atiparusha</i> (excessive rough)</li><li>5. <i>Atishita</i> (extreme cold)</li><li>6. <i>Atyushna</i> (extreme hot)</li><li>7. <i>Atiruksha</i> (excessive dry)</li><li>8. <i>Atyabhishyandi</i> (excessive humid)</li><li>9. <i>Atibhairavaravam</i> (wind blowing with excessive sound)</li><li>10. <i>Atipratihataparaspargati</i> (colliding in nature)</li><li>11. <i>Atikundalinam</i> (excessively cyclonic)</li><li>12. <i>Asatmaygandhavashpasiktapanshudhumophatamiti</i> (wind with unwholesome smell, mixed with gases, sand, ashes and smoke)</li></ol>
2	Jala (water)	<ol style="list-style-type: none"><li>1. <i>Vikrutgandhavarnarasasparsa</i> (Abnormal smell, colour, taste and touch)</li><li>2. <i>Kledabahula</i> (excessive stickiness)</li><li>3. <i>Jalcharavihangam</i> (water bodies devoid of aquatic animals like fishes etc.)</li><li>4. <i>Upkshinamjaleshaya</i> (reduced water levels in lakes and ponds)</li><li>5. <i>Apritikaram</i> (unpleasant appearance or taste)</li><li>6. <i>Uḡgataganam</i> (devoid of natural qualities)</li></ol>
3	Desha (land)	<ol style="list-style-type: none"><li>1. <i>Vikrutgandhavarnarasasparsa</i> (Abnormal smell, colour, taste and touch)</li><li>2. <i>Kledabahula</i> (excessive stickiness)</li><li>3. Abundance of serpents, wild animals, mosquitos, locusts, flies, rats, owls, vulture and jackals</li><li>4. <i>Pratanaadibahulam</i> (excessive orchard with grass, weeds and creepers)</li><li>5. <i>Atishukshanastashasyam</i> (extremely dried land with destroyed crops)</li><li>6. <i>Dhumrapawanam</i> (abundance of smoke in air)</li><li>7. Suffering of different animals and birds due to bewilderment and agony.</li><li>8. Land where religion, truth, modesty, manners, conducts and other qualities of inhabitants are absent.</li><li>9. <i>Kshubhitudirnjalashayam</i> (disturbed and turbulent water bodies)</li><li>10. <i>Pratataulkapatanighatabhumikampa</i> (Frequent occurrence of meteorites, thunderbolts and earthquakes.)</li><li>11. <i>Atibhayavaramroopam</i> (hearing of fearful sounds)</li><li>12. Sun, moon and stars appear as they are covered with coppery, reddish-brown and whitish coloured clouds.</li><li>13. The people living on the land appear as confused, bewildered, agitated, sorrowful, frightened etc</li></ol>
4	Kala	Features opposite, excessive or less to the features of normal course of season



## Therapeutic strategies and Preventive Measures

The environmental variation in terms of vitiated air, land, water and season needs careful measure. The variation in kala can be addressed through *ritucharya*. *Ritucharya palana* is the primary measure.

**Therapeutic strategies for vitiated Air:** *Dhupana* (medicated fumigation) is a procedure where in different types of disease specific substances, or medications, as listed in the Charaka and Sushruta Samhita are utilised. *Raksoghana Dhupana*, a remedy for ailments developed from *Bhuta* (microbes) may be beneficial in vitiated *vayu*. *Guggulu* (*Commiphora mukul*), *Nimba* (*Azadiracta indica*), *Vacha* (*Acorus Calamus*), *Kushtha* (*Saussurea lappa*), *Haritaki* (*Terminalia chebula*), *Sarshapa* (*Brassicacampestris*), *Yava* (*Hordeum vulgare*) with *Ghrita* (ghee) are few to mention (Sharma RK. 2008). *Rakshoghna Dravya*, including *Sarsapa*, *Nimba*, and *Lavana*, are described in the Sushruta Samhita along with instructions for *Ghrita* fumigation twice daily for ten days (Acharya VJT. 2014). *Raksoghana* medications eliminate microbes. *Aparajitha dhooma choorna* is a remedy recommended for air purification (Celine

C. 2007). *Bilwa* (*Aegle marmelos*) and *Devadaru* (*Cedrus deodara*) dhooma are also used against airborne bacteria. Fumigation with cow dung, cow ghee, cow milk, camphor, *guggulu* (*Commiphora mukul*), *anantamula* (*Hemidesmusindicus*), *Shati* (*Hedychium spicatum*) and *shallaki* (*Boswellia serrata*) was found to inhibit the growth of most aerial microorganisms (Nautiyal CS. 2007). *Tulsi* (*Ocimum sanctum*), aloe vera, peace lilies, devil's ivy, snake plants, and orchids were found to have an environmental effect that causes CO<sub>2</sub> concentration to fall and O<sub>2</sub> concentration to rise in areas with tree cover (Babu K. 2006) (Lad N. 2016).

**Therapeutic strategies for vitiated water:** Consuming contaminated water may cause *adhmana* (flatulence), *udaravyadhi* (gastrointestinal disorders), *jwara* (fever), *kasa* (cough), *kshutmandya* (loss of appetite), *grandhi* (tumors, nodular enlargements, and goitre), *angagaurava* (heaviness), *udarasoola* (abdominal pain), *koshtabaddhata* (constipation), *sotha* (swelling), *pandu* (anemia), *ajeerna* (indigestion), *swasa* (respiratory distress), *pratisyaya* (rhinitis), *kushta* (skin diseases), *kandu* (itching), and *netrabhishyanda* (conjunctivitis)



(Acharya VJT. 2014). Therefore, careful measures have to be taken to purify the water. The reservoir of the water has to be administered with ashes of the drugs like dhava (*Anogeissus latifolia*), aswakarna (*Dipterocarpus alatus*), patala (*Stereospermum suaveolens*), paribhadra (*Erythrina variegata*), asana (*Pterocarpus marsupium*), nigundi (*Vitex negundo*), mokshaka (*Schrebera swietenoides*), karnikaraka (*Cassia fistula*), and somavalka (*Acacia leucorrhoea*). Impregnation of kataka (*Strychnos potatorum*), gomeda (hessonite), visagranthi (lotus roots), shaivalamoola (root of algae), vastra (cloth), mukta (pearl), mani (potash alum), parnimula (a kind of grass having property of water dilution) and lotus roots; and also heating, exposing to sunlight, immersing hot iron balls are said to clear water from impurities (Murthy KRS. 2010). To remove smell of vitiated water nagakesara (*Messua ferrea* L.), champaka (*Michelia champaka* L.), utpala (*Nymphaea sellata* Willd.), patala (*Stereospermumsuaveolens* DC), and karavira (*Nerium indicum* Mill) flowers are used. It is recommended to keep water in gold, silver, copper, clay, bell metal, or precious stone-made containers. It is believed that storing water in a copper jar overnight offers some health advantages,

such as its *lekhana* (desiccation) virtue, which aids in healing and nutrition (Acharya VJT. 2014). The water mentioned in the *sharad ritu*, known as *hamsodaka*, is made by exposing water to sunshine and moonlight and has the properties of *rasayana* (rejuvenating), *balya* (strengthening), *medhya* (promotes intellect), *tridosahara*, and *anabhishtyandi* (does not clog channels of circulation). (Kunte AM. 2014)

#### **Therapeutic strategies for vitiated land:**

*Anantha* (*Hemidesmus indicus*), *sarvagandha* (Eladi gana), and sura/black clay in water are indicated as sprinkling agents and *vidanga* (*Embelia ribes*), *paata* (*Cissampelos pareira*), and *katabhi* (*Albizia procera*) are indicated to maintain land status. In a recent study on phytoremediation, it was studied that *neem* (*Azadiracta indica*), wild *Maha Nimba* (*Melia azadirach*), and river tamarind subabool (*Leucaena luecocephala*) have significant reuptake and transport of chromium thereby reducing the burden of chromium in soil (Khajanchi L. 2008) (Saktivel V. 2009).

विगुणेश्वपिखल्वेतेशुजनपदोद्धवंसकरे  
शुभावेशुभेशजेनोपपाद्यमानानामभयंभवतिरोगेभ्यइति ।।  
Charaka Samhita Vimana Sthana 3/8



येशानमृत्युसामान्यंसामान्यनचकर्मणाम् ।  
कर्मपञ्चविधंतेशाभेशजंपरमुच्यते ॥  
रसायनानांविधिवच्चोपयोगःप्रषस्यते ।  
षस्यतेदेहवृत्तिष्वभेशजैःपूर्वमुद्धृतैः ॥  
सत्यंभूतेदयादानंबलयोदेवतार्चनम् ।  
सद्भ्रष्टस्यानुवर्षतिष्वप्रषमोगुप्तिरात्मनः ॥  
हितंजनपदानांचषिवानामुपसेवनम् ।  
सेवनं ब्रह्मचर्यस्यतथैव ब्रह्मचारिणाम् ॥  
सुकथाधर्मषास्त्राणामहर्शीणांजितात्मनाम् ।  
धार्मिकैःसात्त्विकैर्नित्यंसहास्यावष्टसम्मतैः ॥  
इत्येतद्भेशजंप्रोक्तमायुशःपरिपालनम् ।  
येशामनियतोमृत्युस्तस्मिन्कालेसुदारुणे ॥

Charaka Samhita Vimana Sthana 3/  
13-18

Affliction of the disease is far from impossible if they are certain of access to suitable pharmaceuticals that have already been gathered and processed, even though the four components are vitiated, which leads to the vitiation of time (season).

Acharya Charaka further suggests that Panchakarma (five elimination therapies)—emesis, purgation, enema—*niruha* and *anuvāsana* kinds, and errhines—are seen to be the most effective for treating those who did not commit the same crimes in their previous lifetimes and who are not doomed to

perish during catastrophes. Additionally, Acharya advises on the appropriate use of *rasayana chikitsa* (rejuvenation therapy) for maintenance of the body using medicinal plants gathered before to the commencement of ailments (Acharya YT. 1997). (Figure 2)

The instillation of medicated oils in the nostrils, such as *Anu Taila* and *shadbindu taila*, is advised by Ayurveda. This might prevent pathogens from entering the respiratory tract. In Ayurveda, this process known as *nasya* (Acharya YT. 1997). It has been discovered that pure sesame oil can effectively cure dry nasal mucosa. Application of nasal oil may help create a biofilm that acts as a barrier to the passage of viral particles, much like *Kavala* and mouth *Gandusha*. Further nasal and throat congestion, bronchoconstriction, headaches, and sinusitis can all be successfully treated clinically with steam inhalation and hot fomentation (with aromatic oils like menthol). Several clinical investigations have reported on its role in enhancing nasal conditioning, enhancing nasal mucus velocity, and lowering congestion and inflammation. (Reshmi Bg. 2022)



Figure 2: Janapadodhwamsa chikitsa

**RASAYANA:** According to Charaka, *Rasayana* is the most efficient way to create the highest-quality dhatus. *Rasayana*, according to Kalpadruma, is the means by which one gets the excellence of Rasa (the nourishing fluid which is produced immediately after digestion) is known as Rasayana. These Rasa nourishes our body and stimulates the immunity of the body and keeps us healthy. *Rasayanatantra*, according to Sushruta, involves many procedures for slowing down the ageing process, boosting longevity and intelligence, and giving one's body illness resistance. (Shastri K. 1989) Acharya Bhavaprakasha emphasized on usage of Haritaki (*Terminalia chebula*) with respect to season (Table 5). It has been demonstrated that Haritaki when given with a specific adjuvant as per ritu exhibits every quality of Rasayana. (Shastri A. 1994)

Table 5: Ritu Haritaki Rasayana

Ritu (Season)	The common ingredient	Ritu specific Adjuvant
<i>Shishira</i>	Haritaki ( <i>Terminalia chebula</i> )	<i>Pippali (Pepper)</i>
<i>Vasant</i>		<i>Madhu (Honey)</i>
<i>Grishma</i>		<i>Guda (Jaggery)</i>
<i>Varsha</i>		<i>Saindhava (Rock Salt)</i>
<i>Sharad</i>		<i>Sharkara (Sugar)</i>
<i>Hemanta</i>		<i>Shunti (Ginger)</i>

**Significance of Daivavyapashraya chikitsa in balancing the individual, environment and the cosmos:** The *Daivavyapashraya chikitsa* is one of the spiritual approaches that connects the universe to its miniature. It encompasses the divine remedial measures such as *Mantra* (chanting sacred hymns or words), *Ausadhi* (tying some part of specific medicinal plant), *Manidharana* (wearing gems), *Mangal*



(auspicious observances), *Bali* (offering), *Upahar* (gift), *Homa* (oblation), *Niyama* (observance of scripture), *Prayashchitta* (Atonement), *Upavasa* (fasting), *Swastyayana* (Chanting of auspicious hymns), *Pranipata* (Pranama or Bowing forward) and *Gamana* (Tirthsthana-Gamana).

**Mantra chikitsa:** Mantra is one significant approach under the umbrella of *Daivavyapashraya Chikitsa*. Mantras are energy-based sounds, when repeatedly chanted, it produces a set of vibration on surrounding environment. Mantra, at a particular frequency, comes in contact with cosmic energy and spreads all around the body. It balances the power of the human body, increases action modesty. Vedas are in the form of Mantra, chanting Veda regenerates cosmos. In Ayurveda regime, chanting “*Gayatrimantra*” is suggested to maintain the health of an individual and also to uplift the sattva of the psychologically challenged.

**Homa:** *Yajna* has been more important for the welfare of the general populace since the Vedic era. It uplifts hygiene at community level and offers various health benefits. **Agnihotri** with cow’s ghee, pipal wood (*Ficus religiosa*), and *guggulu* (*Commiphoramukul*) has potentials to reduce 51% of SO<sub>2</sub> and 60% of NO (Sharma PK. 2014).

### **Shabda Chikitsa (Sound Therapy):**

According to Acharya Sushruta, if food is tainted with a poison, numerous symptoms would manifest as a result of the poison, and in order to treat them, various pastes can be applied to a variety of instruments to make sound. All four of the following *dravya* purified *Taar* (silver), *Sutaar* (mercury), *Suvarna* (gold), *Saariva*, and *Kuruvind* (a type of precious stone called *Mustai ecyperus*) should be combined in equal amounts with the Pitta of a cow from the *KapilaVarna* (tawny colour). Apply this paste to any instruments that produce sound. The dangerous poison will be destroyed as soon as there is an instrument’s sound. (Murthy KRS. 2010)

### **PREVENTIVE MEASURES**

*Ritucharya*, is a regimen for adapting to a changing environment that is beyond our control. Ritu or season is purely based on the movement of sun. *Ritus* manifests with a variety of traits as a result of the movement of the sun. Charya refers to the *Anushtana*, or changes, that can bring us into balance with the environment. (Table 3)

### **Sadvritta & Achara Rasayana to be followed in environmental disorders are**

- ❖ Truthfulness
- ❖ Compassion for living beings
- ❖ Charity



- ❖ Sacrifices
- ❖ Worship of God
- ❖ Observance of right conduct
- ❖ Tranquility
- ❖ Prophylactic protection of oneself and seeking one's own good
- ❖ Residing in a wholesome country
- ❖ Service to those observing *brahmacharya* (celibacy) and following it
- ❖ Discussion of religious scriptures
- ❖ Constant association with the righteous
- ❖ The well-disposed and those who are approved by the elders

An individual's *papakarma* is reduced when they pursue the path of truthfulness, righteousness, *achara rasayana*, *sadvritta*, regular *shodhana*, daily, and seasonal regimen. They also become liberated from worldly attachment.

## CONCLUSION

The main objective of Ayurveda is to maintain the health of the healthier and to treat the diseased. Ayurveda, the eternal science has always derived the basic concepts from environment and therefore for the welfare of the environment, principles described in ayurveda has to be followed. The core constituents of environment viz *kala*, *jala*, *desha*, *vayu* may be maintained by the measures explained in *Janapadodhwamsaniya vimana* chapter of Charaka. Various recent

research also validated the beneficial effect of these measures. The preventive aspects mentioned in Ayurveda would protect the community from being affected by environmental calamities and its negative impact on health.

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## परिषद् समाचार

### विश्व आयुर्वेद परिषद, राष्ट्रीय आयुर्वेद संस्थान जयपुर एवं राजस्थान आयुर्वेद विश्वविद्यालय जोधपुर के संयुक्त तत्वावधान में संयोजनम्-2024 (नेशनल आयुर्वेद यूथ कानक्लेव) का आयोजन

विश्व आयुर्वेद परिषद, राष्ट्रीय आयुर्वेद संस्थान जयपुर एवं राजस्थान आयुर्वेद विश्वविद्यालय जोधपुर के संयुक्त तत्वावधान में विश्व आयुर्वेद परिषद के राष्ट्रीय कार्यक्रम संयोजनम् 2024 (नेशनल आयुर्वेद यूथ कानक्लेव) का आयोजन दिनांक 15, 16 एवं 17 नवम्बर को जयपुर के राष्ट्रीय आयुर्वेद संस्थान में किया गया। इस कार्यक्रम में देश भर के 2800 चिकित्सक, शिक्षक, शोधकर्ता एवं विद्यार्थियों ने पंजीकरण कराया जिसमें यू जी स्कालर्स 1480, आयुर्वेद चिकित्सक 400, आयुर्वेद शिक्षक एवं स्नातकोत्तर अध्येता 912 ने संयोजनम् में पंजीकरण कराया। कार्यक्रम में 61 आयुर्वेद महाविद्यालयों से पधारे हुए आयुर्वेद अनुरागियों का प्रतिनिधित्व रहा। दिनांक 15.11.2024 कार्यक्रम के उद्घाटन में मुख्य अतिथि माननीय ऊर्जा मंत्री राजस्थान सरकार हीरा लाल नागर, विशिष्ट अतिथि सांसद मंजू शर्मा, एनसीआईएसएम के चेयरमैन जयंत देव पुजारी, वैद्य योगेश चन्द्र मिश्र, वैद्य कमलेश कुमार द्विवेदी, वैद्य महेश व्यास, डॉ दिनेश जी पालक अधिकारी विश्व आयुर्वेद परिषद, डॉ अशोक वार्षणेय जी, राष्ट्रीय संगठन मंत्री आरोग्य भारती, प्रोफेसर संजीव शर्मा कुलपति एन आई ए जयपुर, प्रोफेसर प्रदीप कुमार प्रजापति कुलपति आयुर्वेद विश्वविद्यालय जोधपुर, डॉ आनंद कुमार शर्मा निदेशक आयुर्वेद विभाग राजस्थान, प्रोफेसर बनवारी लाल गौड़ पूर्व कुलपति जोधपुर आयुर्वेद विश्वविद्यालय, डॉ किशोरी लाल शर्मा प्रदेशाध्यक्ष विश्व आयुर्वेद परिषद राजस्थान, डॉ. विनोद कुमार गौतम महासचिव, विश्व आयुर्वेद परिषद राजस्थान, कार्यक्रम आयोजन सचिव डॉ सी आर यादव, तथा कार्यक्रम आयोजन अध्यक्ष डॉ गोविंद सहाय शुक्ल राष्ट्रीय अध्यक्ष विश्व आयुर्वेद परिषद के द्वारा भगवान धन्वंतरि प्रतिमा समक्ष दीप प्रज्वलित कर कार्यक्रम का शुभारंभ किया गया। डॉ सुनील यादव मंच व्यवस्था का संयोजन किया। तीन दिवसीय संयोजनम् में मुख्य आकर्षण एवं आयोजित कार्यक्रमों का विवरण निम्नानुसार है।

**(1) उद्बोधनम् :** उद्बोधनम् कार्यक्रम के अन्तर्गत देश के विभिन्न स्थानों से आए हुए विभिन्न आयुर्वेद विषय विशेषज्ञों ने अलग-अलग विषयों पर अपना अनुभव साझा किया। उद्बोधनम् (प्लेनेरी सेशन) के मुख्य वक्ताओं में प्रोफेसर कमलेश विद्यार्थी, डॉ सुनील जोशी, डॉ अशोक वार्षणेय, डॉ पंकज पाठक, डॉ प्रताप चौहान, डॉ तन्मय गोस्वामी, डॉ महेश दीक्षित, डॉ रजनी नैय्यर, डॉ अनुज जैन रहे। उद्बोधनम् कार्यक्रम प्रतिभागियों के लिए प्रेरक एवं ज्ञानवर्धक रहा।

**(2) कर्माभ्यास कार्यक्रम :** कर्माभ्यास कार्यक्रम आयुर्वेद चिकित्सकों एवं विद्यार्थियों के प्रायोगिक एवं ज्ञानवर्धक रहा। कर्माभ्यास के विभिन्न प्रायोगिक सत्रों में औरंगाबाद से पधारे डॉ नीता काला ने विद्ध कर्म का; मुम्बई से पधारे वैद्य विनायक तायडे एवं खुशबू पांबरा ने नाड़ी परीक्षा का; वैद्य उदय कुलकर्णी ने विद्धाग्नि कर्म पर; डॉ नितिका कोहली ने विटिलिगो पर; डॉ भानु प्रताप सिंह ने जलौका पर; डॉ मनोरमा सिंह ने अग्नि कर्म पर अपना अनुभव साझा किया। डॉ वैभव वापट ने पंचकर्म की विभिन्न विधाओं का प्रायोगिक ज्ञान दिया। डॉ सुभाष यादव ने हर्बल कोस्मेटोलोजी के अन्तर्गत साबुन, शैम्पू, जैल तैयार करना सिखाया। डॉ विश्वनाथ ने बी एल एस पर प्रायोगिक सत्र लिया। वैद्य पंकज प्रदीप तिवारी ने कौस्मेटिक अग्नि कर्म पर अपना अनुभव साझा किया।

**(3) क्रीडनम् :** क्रीडनम् कार्यक्रम विद्यार्थियों के लिए अत्यंत रोचक रहा जिसमें विभिन्न इन्डोर खेलों का आयोजन किया गया। मुख्य रूप से टेबिल टेनिस, कैरम, रस्साकसी आदि में विद्यार्थियों ने उत्साहपूर्वक भाग लिया डॉ गोविंद गुप्ता एवं डॉ प्रशांत देशमुख के संयोजन में क्रीडनम् कार्यक्रम आयोजित किया गया।

(4) **नूतनम** : संयोजनम् 2024 के अंतर्गत नूतनम आयुर्वेद स्टार्टअप्स और इनोवेशन एक्टिविटी का सफलतापूर्वक आयोजन किया गया। मुख्य भाषण श्री कर्ण सिंह तोमर (रतन ऑर्गेनिक फूड प्राइवेट लिमिटेड जयपुर न्यूट्रीऑर्ग) ने दिया। गहन विचार-विमर्श और प्रस्तुति के बाद कुल 12 प्रतिभागियों को नवीन विचारों, व्यवहार्यता, बाजार की मांग आदि के आधार पर अंतिम प्रस्तुति के लिए चुना गया, जिसमें से तीन को विजेता के रूप में चुना गया। डॉ. कन्हैया और डॉ. सोनी भगत (बीएएमएस एनआईए जयपुर) ने प्रथम स्थान प्राप्त किया, डॉ. धर्मेन्द्र (डीएसआरएयू जोधपुर) ने दूसरा स्थान प्राप्त किया और डॉ. गुनल (एनआईए जयपुर) ने तीसरा स्थान प्राप्त किया। डॉ. हरीश सिंघल के संयोजन एवं डॉ. हेमंत राजपुरोहित के सह संयोजन में नूतनम कार्यक्रम आयोजित हुआ।

(5) **पोषणम** : संतर्पण जन्य व्याधियों के लिए आयुर्वेद आहार विषय पर पोषणम आयोजित किया गया। आयुर्वेद आहार सिद्धांतों और उनकी भूमिका को जागरूक करना था। पोषणम में 55 प्रतिभागियों ने भाग लिया जिसमें 40 खाद्य पदार्थ श्रेणी एवं 15 पेय पदार्थ श्रेणी के थे। पोषणम में आयुर्वेदिक व्यंजनों की विविधता को प्रस्तुत किया गया कार्यक्रम का मूल्यांकन निम्न मापदंडों पर किया गया। डॉ. काशीनाथ संगमंडी, डॉ. सुदीप्त रथ, डॉ. निशा ओझा निर्णायक मंडल में रहे। डॉ. मनीषा गोयल कार्यक्रम संयोजक एवं डॉ. जागृति शर्मा सहसंयोजक रहे।

(6) **अभिमंचनम** : देश के विभिन्न स्थानों से आए हुए आयुर्वेद के विद्यार्थियों ने मंच पर विभिन्न सांस्कृतिक कार्यक्रमों की प्रस्तुति दी। एकल गायन, एकल नृत्य, सामूहिक गायन, सामूहिक नृत्य, कविता पाठ, नाट्य प्रस्तुति के साथ अभिमंचनम कार्यक्रम अत्यंत रुचिपूर्ण, आनंददायक एवं उत्साह से साथ प्रतिभागियों ने प्रस्तुति दी। चयन के पश्चात् कुल 88 प्रतिभागियों ने अपनी प्रस्तुति दी। डॉ. सुमन शर्मा, डॉ. निरंजन गौतम, डॉ. राशि ने कार्यक्रम का संयोजन किया।

(7) **गतिविधि** : गतिविधि कार्यक्रम में पोस्टर निर्माण, रंगोली, क्विज, वाद विवाद, आशु भाषण आदि प्रतियोगिताएं आयोजित की गईं विभिन्न गतिविधियों में बड़ी संख्या में प्रविष्टियां प्राप्त हुईं। डॉ. सुमन शर्मा के संयोजन में डॉ. कृतिका, डॉ. नेहा, डॉ. मनोरमा, डॉ. ममता ने सहयोग किया।

(8) **वैज्ञानिक सत्र आयोजन** : कार्यक्रमों की श्रृंखला में तीन दिन विविध चिकित्सा विषयों पर वैज्ञानिक शोध पत्र प्रजेंटेशन किया गया। कुल 500 से अधिक शोध पत्र वैज्ञानिक समिति को प्राप्त हुए, जिसमें अलग-अलग थीम अनुसार कुल 20 वैज्ञानिक सत्रों का आयोजन कुल 5 संभाषा कक्षों में किया गया। डॉ. राकेश कुमार शर्मा संयोजन एवं डॉ. सारिका यादव के सह संयोजन में वैज्ञानिक सत्र आयोजित हुए।

(9) **विश्व कीर्तिमान** : तीसरे दिन 2800 से अधिक आयुर्वेद अनुरागियों के साथ चरक संहिता के श्लोकों का सामूहिक पाठ किया गया एवं विश्व कीर्तिमान बनाया गया, पूरे देश भर के आयुर्वेद के मूर्धन्य विद्वान इस शुभ अवसर पर उपस्थित रहे। प्रोफेसर निशा एवं डॉ. रामतीर्थ शर्मा के संयोजन में विश्व कीर्तिमान स्थापित किया गया।

(10) **पी बी ए वेंकटाचार्य थीसिस अवार्ड 2024** : कार्यक्रम के समापन सत्र में पी बी ए वेंकटाचार्य मेमोरियल आफ इंडिया आयुर्वेद पी जी थीसिस अवार्ड 2024 आयुर्वेद के विषय द्रव्य गुण विज्ञान एवं रस शास्त्र भैषज्य कल्पना विज्ञान के क्षेत्र में श्रेष्ठ शोध कार्य थीसिस अवार्ड अतिथियों ने विजेताओं को मंच से दिया। द्रव्य गुण विज्ञान थीसिस अवार्ड प्रथम स्थान डॉ. अनु श्री एस उरकुडे, द्वितीय स्थान श्वेता मंडलोई ने प्राप्त किया। रस शास्त्र भैषज्य कल्पना थीसिस अवार्ड प्रथम स्थान डॉ. वैष्णवी के एम, डॉ. नीलाम रावत ने प्राप्त किया। प्रथम स्थान अवार्ड के साथ 15000 राशि एवं द्वितीय स्थान 10000 रूपए पुरस्कार दिया गया। थीसिस अवार्ड चौयरमैन वैद्य कमलेश कुमार द्विवेदी आयोजन अध्यक्ष डॉ. किशोरी लाल शर्मा, आयोजन सचिव डॉ. संजय अग्रवाल, संयोजक डॉ. श्रीधर एनीशेट्टी, सह संयोजक डॉ. प्रशांत, डॉ. सुनीता, डॉ. मनोज अदलखा रहे।



**समापन सत्र :** कार्यक्रम के समापन समारोह में मुख्य अतिथि के रूप में माननीय उप मुख्यमंत्री दिया कुमारी, विशिष्ट अतिथि डॉ रघुराम भट्ट अध्यक्ष मेडिकल एसेसमेंट एवं रेटिंग बोर्ड (NCISM), डॉ बी आर राम कृष्णन, प्रो. संजीव शर्मा कुलपति राष्ट्रीय आयुर्वेद संस्थान, वैद्य योगेश चन्द्र मिश्रा, वैद्य कमलेश कुमार द्विवेदी प्रोफेसर महेश व्यास राष्ट्रीय उपाध्यक्ष, डॉ किशोरी लाल शर्मा प्रदेशाध्यक्ष विश्व आयुर्वेद परिषद तथा कार्यक्रम की अध्यक्षता विश्व आयुर्वेद परिषद के राष्ट्रीय अध्यक्ष डॉ गोविंद सहाय शुक्नाल ने की। नार्थ मेसेडोनिया के राजदूत विशिष्ट अतिथि रहे। समापन कार्यक्रम में संयोजनम् में विभिन्न गतिविधियों में प्रथम स्थान एवं द्वितीय स्थान प्राप्त करने वाले प्रतिभागियों को पुरस्कृत किया गया। संयोजनम् कार्यक्रम में 1200 की संख्या में बच्चों को रोगप्रतिरोधक क्षमतावर्धक स्वर्णप्राशन कराया गया। संयोजनम् की समिति सदस्यों को भी केन्द्रीय नेतृत्व एवं अतिथियों ने सम्मानित किया। समापन सत्र में वैद्य केदार नाथ शर्मा, वैद्य प्रेम शंकर पाण्डेय, वैद्य गोपाल दास मेहता को आयुर्वेद पुरोधा सम्मान दिया गया। वैद्य उमा शंकर निगम, वैद्य बी आर रामाकृष्णा, वैद्य वेदप्रकाश शर्मा, वैद्य बी एम गुप्ता को आयुर्वेद शिरोमणि सम्मान दिया गया। श्रीमान दुर्गा प्रसाद जी को औषध क्षेत्र विशिष्ट सेवाओं के लिए आयुर्वेद भेषज शिरोमणि सम्मान दिया गया।

### विश्व आयुर्वेद परिषद् द्वारा एकदिवसीय कार्यशाला का आयोजन

दिनांक 3/11/24 रविवार को माधव सेवा प्रकल्प लोहता में विश्व आयुर्वेद परिषद वाराणसी महानगर इकाई के तत्वाधान में एक यकृत विकार पर सम्भाषा का आयोजन किया गया। जिसमें मुख्य वक्ता प्रोफेसर शांतनु मिश्रा थे। मुख्य अतिथि के रूप में एन.सी.आइ.एस.एम. भारत सरकार के सदस्य प्रोफेसर के. के. द्विवेदी ने कार्यक्रम की सराहना करते हुए कहा कि चिकित्सकों के कौशल उन्नयन के लिए इस तरह की कार्यशाला का आयोजन लगातार होना चाहिए। विशिष्ट अतिथि के रूप में उत्तर प्रदेश के प्रांतीय अध्यक्ष डॉ विजय राय जी थे। महानगर इकाई के अध्यक्ष प्रोफेसर राकेश मोहन के अध्यक्षता में यह कार्यक्रम संपन्न हुआ। महानगर इकाई के सचिव डा उमाकांत श्रीवास्तव ने आगंतुको व मंचाशीन लोगों का स्वागत एवं अभिनंदन किया। मंच संचालन डॉक्टर रचना निगम ने किया। वैद्य वीरेंद्र कुमार वर्मा ने धनवंतरी वंदना व मंगलाचरण किया। मुख्य वक्ता प्रोफेसर शांतनु मिश्रा ने यकृत विकार पर अपना विचार रखा तथा उसके कारण, लक्षण व उपचार पर प्रकाश डाला। वैद्य गणों ने उनसे अपनी जिज्ञासाओं का समाधान किया व ज्ञानवर्धन किया। अंत में डॉक्टर देवानंद पांडे जी ने धन्यवाद प्रकाश किया। कार्यक्रम में लगभग 100 से अधिक चिकित्सकों की उपस्थिति रही।

### विश्व आयुर्वेद परिषद् द्वारा स्नातक छात्रों के लिए कार्यशाला का आयोजन

दिनांक 28 सितंबर शनिवार 2024 को विश्व आयुर्वेद परिषद वाराणसी महानगर इकाई व राजकीय आयुर्वेद महाविद्यालय एवं चिकित्सालय वाराणसी के संयुक्त तत्वाधान में एक कार्यशाला का आयोजन किया गया। जिसमें मर्म चिकित्सा पर डॉक्टर आशुतोष पाठक जी का विभिन्न व्याधियों पर सजीव प्रदर्शन किया गया। उसके बाद द्वितीय सत्र में डॉक्टर भोलानाथ मोर्य जी ने 10 रोगियों पर विभिन्न व्याधियों में अग्नि कर्म का चिकित्सकीय अग्नि कर्म का सजीव प्रदर्शन किया। तीसरे सत्र में प्रोफेसर राजेंद्र प्रसाद जी तमक श्वास व्याधि से पीड़ित 5 आतुरों का सजीव कर्ण वेधन का प्रदर्शन किया। इस कार्य शाला में 150 चिकित्सक छात्रों ने भाग लिया। इस कार्यक्रम की अध्यक्षता कॉलेज की प्राचार्य एवं अधीक्षक प्रोफेसर शशि सिंह ने किया। इस कार्यक्रम में संचालन डॉक्टर रचना निगम ने किया। स्वागत भाषण महानगर इकाई के सचिव डा उमाकांत श्रीवास्तव ने किया एवं धन्यवाद ज्ञापन



डॉक्टर देवानंद जी ने किया। अंत में महानगर इकाई के अध्यक्ष प्रोफेसर राकेश मोहन सर ने परिषद् की विशेषता व हमें क्यों परिषद् का सदस्य बनना चाहिए, इस पर प्रकाश डाला। सभी प्रतिभागियों को प्रमाण पत्र वितरण किया गया। प्रमुख रूप से इस कार्यक्रम में परिषद् के प्रदेश अध्यक्ष डॉ विजय राय जी डॉक्टर मनीष मिश्रा जी, डॉक्टर हरिओम प्रकाश पांडे, डॉक्टर युगल किशोर पांडे, डा वीरेंद्र कुमार वर्मा जी, डॉक्टर अनुभा श्रीवास्तव, डॉक्टर रुचि तिवारी, प्रोफेसर संजय पांडे, डॉक्टर पी एल शंखुआ जी, प्रो यशवंत चौहान, प्रो नीलम गुप्ता व प्रोफेसर सुमन यादव, डा प्रकाश राज, डॉ. अजय गुप्ता सहित विभिन्न कॉलेजों के स्नातक छात्र उपस्थित रहें।

### कार्यकारिणी चिंतन बैठक विश्व आयुर्वेद परिषद् उत्तर प्रदेश ईकाई

दिनांक 9 नवंबर 2024 को कार्यकारिणी चिंतन बैठक विश्व आयुर्वेद परिषद् उत्तर प्रदेश ईकाई द्वारा प्रयागराज के जी. बी. पंत विश्वविद्यालय की प्रांगण में संपन्न हुई, जिसकी अध्यक्षता डॉ. विजय राय ने किया तथा संचालन महासचिव डॉ. चंद्रचूड़ मिश्रा जी ने किया। वाराणसी महानगर इकाई के अध्यक्ष प्रोफेसर राकेश मोहन, महासचिव डॉ. उमाकांत श्रीवास्तव एवं डॉक्टर देवानंद पांडे संपर्क प्रमुख उपस्थित रहें। कार्यकारिणी बैठक के प्रथम सत्र में परस्पर परिचय एवं विचारों का आदान-प्रदान हुआ। महानगर इकाई के अध्यक्ष प्रोफेसर राकेश कुमार ने परिषद् परिचय एवं परिषद् की विभिन्न गतिविधियों पर प्रकाश डाला। द्वितीय सत्र में प्रकोष्ठवार एवं जिलावार कार्यकर्ताओं की बैठक हुई, जिसमें आगामी एक वर्ष में आयोजित होने वाले कार्यक्रमों की रूप रेखा पर चिन्तन किया गया। तृतीय सत्र में गोरक्ष प्रांत के संघ प्रचारक परम आदरणीय मनोज भाई साहब ने वर्तमान परिप्रेक्ष्य में संगठन की आवश्यकता विषयक अपने संबोधन में सभी कार्यकर्ताओं का उत्साह वर्धन कर यह समझाया कि किसी भी संगठन विस्तार में कार्यकर्ताओं की क्या भूमिका है। अंतिम सत्र में सचिव उमाकांत श्रीवास्तव ने सभी कार्यकर्ताओं को चिन्तन बैठक में पधारने हेतु धन्यवाद ज्ञापित करते हुए बताया कि किस प्रकार से हम सभी लोग आयुर्वेद की विधाएं चिकित्सक गण, शिक्षक वर्ग व विद्यार्थी वर्ग को सिखाकर उन्हें समाज में गौरवान्वित कर सकते हैं। चिन्तन बैठक में 228 कार्यकर्ताओं एवं पदाधिकारियों की उपस्थिति रही।

### चरक जन्म जयन्ती समारोह का आयोजन

विश्व आयुर्वेद परिषद्, बस्ती के तत्वाधान में दिनांक 29/10/2024 को भगवान धन्वंतरि का पूजन कार्यक्रम डॉ बी के श्रीवास्तव अध्यक्ष की अध्यक्षता में मंगलम आयुर्वेद निकट बादशाह टॉकीज मालवीय रोड बस्ती पर संपन्न हुआ। कार्यक्रम का शुभारंभ श्री जगदीश प्रसाद शुक्ला वरिष्ठ नेता भाजपा के द्वारा दीप प्रज्वलित एवं भगवान धन्वंतरि पूजन कर किया गया। पूजन कार्यक्रम में मुख्य अतिथि डॉ० जगदीश यादव क्षेत्रीय आयुर्वेदिक एवं यूनानी अधिकारी बस्ती रहे। कार्यक्रम में मुख्य रूप से डॉ० वीरेंद्र बहादुर चौधरी, डॉ० बीरेंद्र त्रिपाठी डा व लक्ष्मी सिंह, डॉ० शबनम जहां, डॉ० शक्ति सिंह, योग प्रशिक्षक सन्नो दुबे, दया शंकर, सूर्य प्रकाश सिंह, दिनेश कुमार, अरविंद कुमार, उमेश कुमार, निरंकुश शुक्ला, अंकुर, नरपत शुक्ला, कृष्णा ने प्रतिभाग किया।