

**AYURVEDA PERSPECTIVES ON NON-PHARMACEUTICAL STRATEGIES FOR  
COMPREHENSIVE HEALTH: INSIGHTS FROM *CHAITANYA SANGRAHA* (DIVINE  
CONSCIOUSNESS)**

**1.Dr. Shivam G Joshi, 2.Dr. Swapnil C Raskar**

<sup>1</sup>Chief Physician - Trimarma Ayurved Chikitsalaya Amreli Gujarat

<sup>2</sup>Child physician - Daksha Ayurveda Clinic Vadodara Gujarat

**Abstract:** *Panchamahabhuta* (Five basic elements), *Panchatanmatra* (Five basic sensation human senses can perceive), *Panchagyanendriya* (five basic sensory organs of perceiving knowledge) are Ayurveda fundamentals of human life and its different entity. Basic five elements composed into three basic functional units viz. *Vata* (Neuromotor and neurobehavioral), *Pitta* (endocrinal, metabolic and biochemical reactions), and *Kapha* (tissue architecture and sustenance). These three functional units define three vitals *Prana*, *Agni* and *Oja*. Uninterrupted functioning of these three vitals is highly essential to maintain life and health. Psychological behaviours strongly affect these three vitals ultimately affecting the consciousness (*Chaitanya*) of individual and ultimately affect the health and longevity. *Satmendriyarth Samyoga* (engaging the mind and senses in productive and spiritual tasks, *Sattvika Ahara* (Diet with purity of mind), *Pranayama* (breath holding exercises), concentration and *Dhyana* (meditation) helps to balance our vitals (*Prana*, *Agni*, *Oja*), improves function of *Dosha* (*Vata-Pitta-Kapha*), increases the *Chaitanya* (Divine consciousness) is and ultimately imparts health and longevity to individual.

**Key Words:** *Agni, Chaitanya, Oja, Prana, Pranayama*

**1. INTRODUCTION:** Acharya Charaka science view point consciousness is describes the life as union of *Sharira* neuronal in origin and based one global (physical body), *Indriya* (sensory organs), workplace theory of neurons. In this article *Sattva* (mind, memory and psychological we have described *Chaitanya Samgraha* determinants), and *Atma* (soul/divine with focused on the concept of force/consciousness). Different studies have *Panchamahabhuta*, *Panchatanmatra*, *Panchagyanendriya*. Additionally impact of diet, behaviour, thought pattern and ego on vitals (*Prana*, *Agni* and *Oja*)/vitality and its correlation with *Manas Bhava* is explained in subsequent paragraphs.

## 2. AIMS AND OBJECTIVES

- Review and understanding (observation) the context of *Chaitanya* (consciousness) from different Ayurveda texts
- Understanding practical application of *Chaitanya* or *Prana* (vital force to breath

and living) and correlate it with contemporary science

## 3. OBSERVATION:

*Panchmahabhuta* (Fundamental five elements) and *Chetana* (soul with consciousness) creates *Purusha* (Live human).<sup>[1]</sup>

**Table 1: *Panchmahabhuta* qualities and its relation with Senses (Sensory Organs)**

<i>Panchmahabhuta</i>	<i>Tanmatra</i>	<i>Gyanendriya</i>	<i>Guna</i>
<i>Akash</i>	<i>Shabda</i>	<i>Karna</i>	<i>Vichar shunya vani</i> ( concentration)
<i>Vayu</i>	<i>Sparsh</i>	<i>Twacha</i>	<i>Vishwasa</i> ( trust )
<i>Agni</i>	<i>Rupa</i>	<i>Ankh</i>	<i>Samaj</i> ( understanding)
<i>Jala</i>	<i>Rasa</i>	<i>Jihva</i>	<i>Ashwasana</i> ( assurance)
<i>Pruthvi</i>	<i>Gandh</i>	<i>Nasa</i>	<i>Kshama</i> ( forgiveness )

1. *Akasha Mahabhuta* is directly connected with brain ( neurological action) and ear, if any same disease person activate *Vichar*

*Shunya Vani Guna* - relevant thoughts and talk / proper concentration then one can reverse neurological functions easily along with or without medicine or procedure.

2. *Vayu Mahabhuta* is directly connected with respiration and skin, if any same disease person activates *Vishwas Guna* (trust/ confidence/ rhythmic breathing) then one can improve in respiration and skin.

3. *Agni Mahabhuta* is directly connected with digestion and eyes; if any same

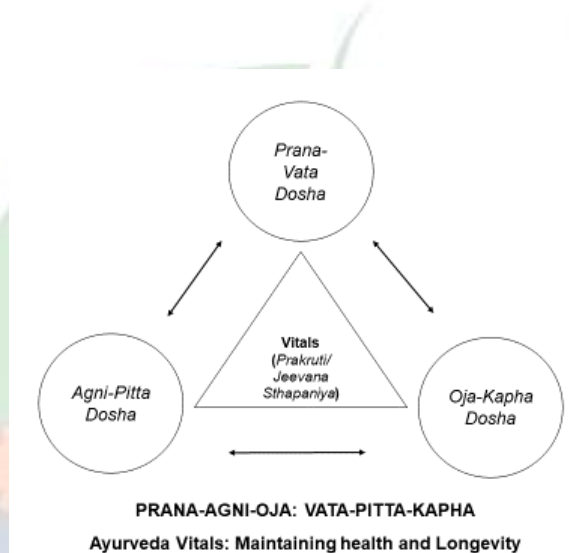
disease person activates self-understanding then one can reverse digestion and eye functions.

4. *Jala Mahabhuta* is directly connected with urine system and tongue, if any same disease person activate assurance (background positive commentary) then one can maintain urine functions and tongue related disease.

5. *Pruthvi Mahabhuta* is directly connected with spinal cord, lower body and nose, if any same disease person activates forgiveness then one can maintain spine, lower extremity, nose related disease.

**Table No 2: *Mahabhuta* and its correlation with *Dosha* and modern physiology**

<i>Mahabhuta</i> (constituent)	<i>Sharira Bhava</i> (Physical characteristic) - Vitality	<i>Dosha</i> Predominance and its modern perspective
<i>Akasha</i> and <i>Vayu</i>	<b><i>Prana</i></b>	<b><i>Vata Dosha</i></b> - Respiration (Vital force lead to breath and oxidation)
<i>Tejal Agni</i>	<b><i>Agni</i></b>	<b><i>Pitta Dosha</i></b> - Metabolism (Vital force lead to digestion and tissue metabolism)
<i>Jala</i> and <i>Prithvi</i>	<b><i>Oja</i></b>	<b><i>Kapha Dosha</i></b> (Vital force lead to immunity and vitality)



**Figure 1:** Schematic presentation of Ayurveda Vitals (*Prakruti/Jeevana Sthapaniya*) depicting correlation with *Dosha*

#### 4. DISCUSSION:

Individual self-care is mandatory to maintain overall health. *Prana* (proper *Vayu* / proper sound - rhythmic breath), *Teja* (proper pitta / proper visual judgement {*Darshan*} - digestion), *Oja* (proper *Kapha* / *Dhatu Sara* - positive/ creative energy immunity) are vitality indicating base form for every individual.

Composition of *Sharira* (body), *Indriya* (senses), *Sattva* (mind), and *Atma* (soul) called *Dhari, Jivitam* <sup>[2]</sup> and depends upon *Hridaya*.<sup>[3]</sup> *Ojas* connected with *Hridaya*. Person is made of *Panchamahabhuta* and *Chetna* and overall health definitely depends on *Chaitanya* (consciousness) *Sangraha* (stage / level / deposit).

Base organ called *Trimarma*, *Shira*, *Basti* (*Nabhi*) and *Hridaya* directly related with *Prana* (*Shira*), *Teja* (*Nabhi - Basti*), *Oja* (*Hridaya*).

For *Prana Sthapana* primarily two way,

- (1) *Prasanna Snigdha Swara* (Creatively sound) <sup>[4]</sup>
- (2) *Lay Baddha Shwasa* (Rhythmic breathing)

As per classics, *Ahimsa Bhava* (nonviolence attitude) is excellent theme for receive *Prana* from nature. Practical meaning of *Ahimsa* may take as cooperation (positive response) to self and others. For example, in classroom student do not concentrate in study once and teacher ask to take 5 minute break and then suggest to study carefully it seems teacher *Ahimsa Bhava* but without understanding the situation of student, teacher take actions against student then it consider as *Himsa Bhava* of teacher. Adverse effect of *Himsa Bhava* is mainly having complaint and destructive sound frequency and causes disturbance of breath rhythm in atmosphere.

Detrimental or hazard to *Prana* may effect on ten (10) *Prana Sthana*,<sup>[5]</sup> and causes *Trimarmiya Vyadhi*.

So in order to maintain *Prana Tattva* in body and ultimately to maintain *Chaitanya*, one should practice for creative sound which response and feel positive emotions in heart and results of rhythmic breathing. If any

take care of rhythmic breathing then maintain *Agni* and overall health naturally. As per observation, when person with proper concentration, happy emotions, one has below 12 breath per minute naturally. Acharya Charaka described creative sound as *Vachana Sukhanubandh*<sup>[6]</sup> and *Prasanna Snigdh Swara* as *Shukra Sara Lakshana*.<sup>[7]</sup>

**For *Teja (Agni Sandhushan)*,**

Maintain *Teja*, *Prana Sthapana* care is mandatory means practice of sound and breath. *Teja* is directly connected with *Pitta* and *Darshan* is *Prakrut Karma* for *Prakrut Pitta*. So, *Darshan (Alochak Pitta - Akshi Sthana)* is visual judgement. If any person judge negative then heart feels negative and *Hridaya Ashuddha* disturbs *Prana* and *Agni*, causes *Sharira* and *Mano Vyadhi* mainly *Hridaya*, *Nabhi Gata Vyadhi* like *Grahani* and *Unmada*, *Apasmara*. As conclusion, should matter proper visual connection (*Grahana*). For example, two unknown person argue in public place, non-connection person receive negative judgement for those person and *Ashuddha Hridaya* may cause disturb *Prana* and *Teja* results as *Aswasthtaha* or *Vyadhi*. So, one should practice for proper perception. Acharya also described *Satmaya Indriyarth Samyoga* as a part of treatment.

As per observation, if any person with fear (*Prana* disturbance) or anger (*Teja*

disturbance), may effect increase *Nimesh* and *Unmesh* (eye blinking) more than 18 per minute. Heart valve blood flow and eye blinking are directly connected. So, Practice of control *Nimesh* and *Unmesh* below 12 per minute, help to concentrate, sustain *Prana* (natural breath focus) and *Teja* (*Nabhi Agni Sandhushan*)

For maintain *Teja*,

1. Creative sound
2. Rhythmic breathing
3. Proper visual judgement
4. Eye blinking practice below 12 per minute

For *Oja*,

*Ojas* is called as *Sapta Dhatu Sara*. For *Dhatu Samyata*, Maintenance of *Prakrut Prana*, *Teja* and *Oja* is mandatory protocol. *Rutujanya Kopa* is primarily cause for *Oja Kshaya* [8], it seems one should avoid *Paryushita Bhojan* and *Virruddh Bhojan*. Proper diet and lifestyle is beneficial for *Oja Vruddhi*. One should take food as per *Dosha Sanchaya* and *Prokopa Avastha* in each *Ritu* to maintain *Oja*.

As per concept of *Samanya Vruddhi Karanam*, 3 minute orange sunrays at sunrise create *Ojas* in heart. By seeing orange rays in cloud, activate *Alochaka Pitta*, *Sadhaka Pitta*, *Pachaka Pitta*, *Ranjak Pitta* and *Bhrajak Pitta* respectively.

Person should maintain peace through positive emotions. One observation for maintain peace to avoid irrelevant inquiry and suggestions to anyone.

Self-understanding is self-care for maintaining peace and happiness in heart, ultimately creates *Oja*. Person should follow self-understanding, should ignore other person's irrelevant behaviour if we have no any effect or we can't change situation.

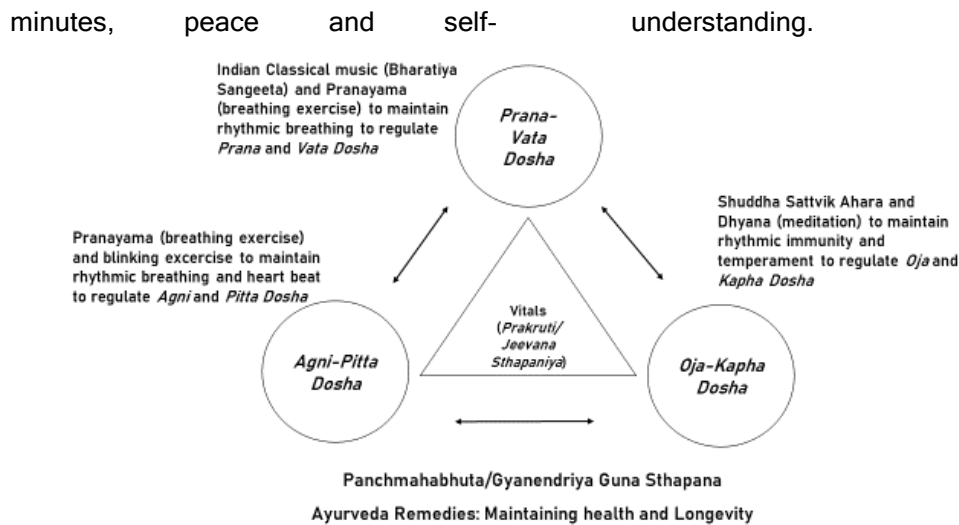
For maintaining *Oja*,

1. Diet care mostly avoid *Paryushita* and *Virodhi Bhojana*
2. Orange sun rays for 3 minute at sunrise
3. Peace through avoiding irrelevant inquiry and suggestions
4. Self-understanding

The path to connect with nature *Chaitanya* (Cosmic consciousness):

1. *Panchmahabhuta/Gyanendriya Guna Sthapana*
2. For *Prana* : creative sound and rhythmic breathing (at the rate of less than 12 respiration per minute)
3. For *Teja* : proper visual judgement, eye blinking below (at the rate of less than 12 blinking per minute)
4. For *Oja*: diet care (avoid *Paryushita* and *Viruddha Bhojana*), Visual connection with Morning orange sun rays in clouds at sunrise for 3





**Figure 2: Schematic presentation of Ayurveda remedies (*Prakruti/Jeevana Sthapaniya*) for Gyanendriya Guna Sthapana (sense organ) for mental health and longevity**

**5. CONCLUSION:** *Chaitanya Sangraha* is fundamental concept of Ayurveda closely connected with the health, vitality and longevity of individual. *Satmendriyarth Samyoga* (engaging the mind and senses in productive and spiritual tasks, *Sattvika Ahara* (Diet with purity of mind), *Pranayama* (breath holding exercises), concentration and *Dhyana* (meditation) helps to balance our vitals (*Prana, Agni,*

*Oja*), improves function of *Dosha* (*Vata-Pitta-Kapha*) and ultimately imparts health and longevity to individual.

**6. CONFLICT OF INTEREST:**

The authors declare that they have no conflict of interest.

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