



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

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**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 neurobehavorial), *Pitta* (endocrinial, 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. *Satmendriyartha 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 describes the life as union of *Sharira* (physical body), *Indriya* (sensory organs), *Sattva* (mind, memory and psychological determinants), and *Atma* (soul/divine force/consciousness). Different studies have been conducted since long time to understand and define the consciousness. From the *Darshana* (philosophical) view point consciousness is concept more concern with soul. While from modern science view point consciousness is neuronal in origin and based one global workplace theory of neurons. In this article we have described *Chaitanya Samgraha* with focused on the concept of *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). [1]

**Table 1: *Panchamahabhuta* 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>Teja/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)

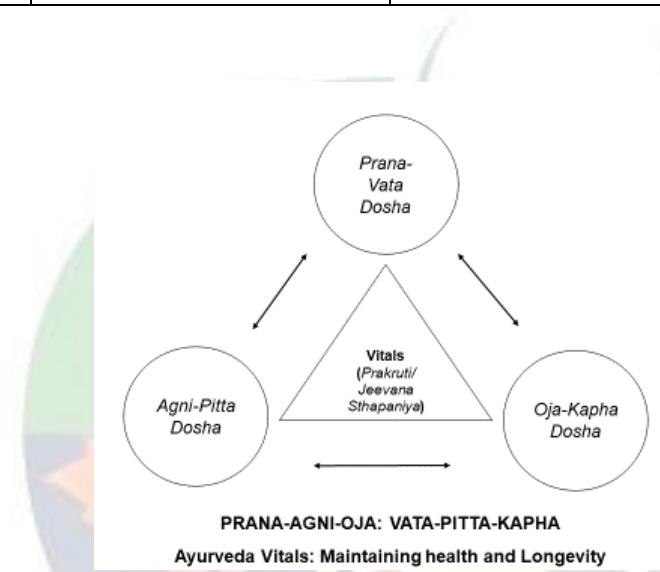


Figure 1: Schematic presentation of Ayurveda Vitals (*Prakruti/Jeevana Sthapaniya*) depicting correlation with *Dosha*

#### 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 Snigdha 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 Indriyartha 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 Dhatusara*. For *Dhatu Samyata*, Maintenance of *Prakruti Prana, Teja* and *Oja* is mandatory protocol. *Rutujanya Kopa* is primarily cause for *Oja Kshaya* <sup>[8]</sup>, it seems one should avoid *Paryushita Bhojan* and *Virruddha 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*,

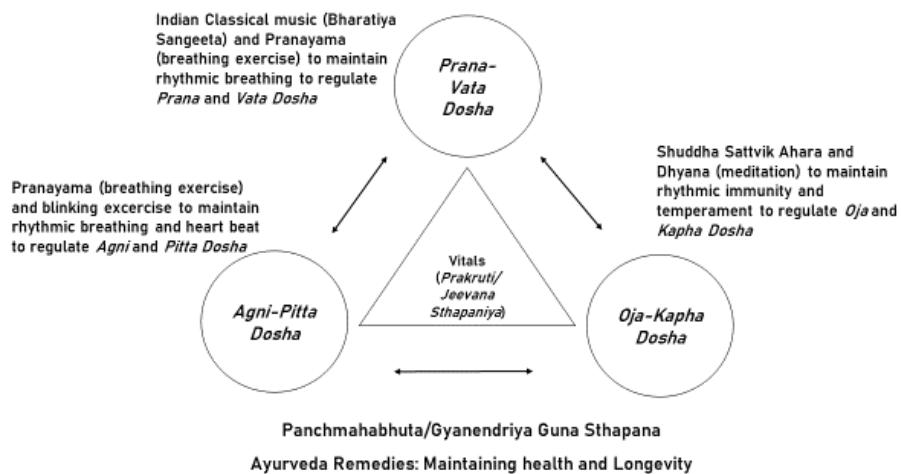
1. Diet care mostly avoid *Paryushita* and *Virodhi Bhojana*
2. Orange sun rays for 3 minute at sunrise
3. Peace through avoiding irrelevant inquiry and suggestions
4. Self-understanding

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



minutes, peace and self-understanding.



**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. *Satmendriyartha 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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