

# GAVI KALPATARU

AYURVEDA E MAGAZINE



S.G.V. V. T's  
SHREE JAGADGURU  
GAVISIDDESHWARA

AYURVEDIC MEDICAL COLLEGE,  
HOSPITAL, POST GRADUATE  
STUDIES & RESEARCH CENTRE,

KOPPAL - 583231

ISO 9001-2008 RECOGNISED INSTITUTION

Date of Publication: March 9

February 2026 | Volume 2 | Edition 2

# GAVI KALPATARU

TRIDOSHA BHEDA: The Functional Dynamics



February 2026 | Volume 2 | Edition 2



# **GAVIKALPATARU**

**FEBRUARY 2026/ EDITION 2**

## **EDITORIAL TEAM**

**CHIEF EDITOR: DR. M.M. SALIMATH**

**EDITOR IN CHARGE: DR. SHRIDHARAI AH M.H.**

**EDITORIAL MEMBERS: DR. S.N. HAKKANDI**

**DR. G.G. PATIL**

**DR. ANITA KULKARNI**

**DR. ASHA S.A**

**CREATIVE DIRECTOR / GRAPHIC DESIGN: DR. SHRIDHARAI AH M.H.**

**CONTRIBUTORS: ALL STAFFS, STUDENTS & INTERNEES OF SJG AMC**

**MARKETING / PUBLISHER: PRINCIPAL SJG AMC KOPP AL**

**CONTACT: CHIEFEDITOR GAVIKALPATARU@GMAIL.COM**

# **DISCLAIMER**

*This magazine is published for informational and educational purposes only.*

*The views and opinions expressed in the articles are those of the authors and contributors and do not necessarily reflect the official policy or position of the editorial team or the publishing institution. While every effort has been made to ensure the accuracy of the information, readers are advised to consult professionals or experts for specific advice related to health, Ayurveda, or any other topics discussed.*

*The magazine, its editors, and contributors are not liable for any errors, omissions, or consequences arising from the use of the information presented. All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form without prior written permission.*

**For queries, please contact:** [chiefeditorgavikalpataru@gmail.com](mailto:chiefeditorgavikalpataru@gmail.com)

# ACKNOWLEDGMENT

*With immense gratitude and humility, we offer our sincere thanks to **Shree Jagadguru Gavisiddeswara Swamiji**, whose divine presence and spiritual vision continue to inspire and guide us on our path of Ayurvedic wisdom and holistic well-being.*

*We bow with reverence to **Lord Dhanvantari**, the divine physician, whose eternal light illumines our understanding of seasonal balance and the healing rhythms of nature.*

*Our deepest appreciation goes to our respected **Chairman, Shri Sanjay Kotbal Sir**, for his unwavering encouragement and steadfast support. We are especially thankful to our **Chief Editor, Dr. M.M. Salimath Sir**, whose scholarly insight, and editorial excellence have once again shaped this edition with depth, precision, and clarity.*

*We gratefully acknowledge the sincere efforts of the **Editorial Committee**, whose thoughtful planning, dedication, and creative collaboration.*

*Special thanks are due to the **teaching and non-teaching staff, PG scholars, UG students, and interns of SJGAMC**, whose enthusiastic contributions enriched the magazine with insightful articles, reflections, and artistic expressions.*

*We are deeply grateful to our **Principal and Vice Principal** for their steadfast leadership, which continues to propel this initiative forward with integrity and purpose.*

*To our beloved readers, your enduring support and appreciation uplift our spirits and inspire us to delve deeper into the timeless science of life.*

*Finally, heartfelt thanks to the entire **GAVI KALPATARU** team, whose spirit of unity, dedication, and commitment have transformed this edition into a vibrant celebration of Ayurveda's purity and its healing touch across the world.*

*With Warm regards,  
The Editor In charge  
Dr. Shridharaiah MH  
Volume 2 - February Edition,  
2026*

# TABLE OF CONTENTS

01

Principal and Editor's note.... 1

---

02

The Five Pillars of Dosha.... 2

- Dr. Shridharaiah M.H

---

03

News Bites....14

---

04

Knowledge Hub....23

Nidra as an Adharaneeya Vega (non-suppressible reflex) in the perspective of Ayurveda and Neurophysiology: A Reflection....24

- Divyashree. C. Shivappayyanamath 1<sup>st</sup> BAMS (OJAS)

Scientific and Ayurvedic Perspectives on *Brahma Muhurta*: Implications for Circadian Regulation and Well-Being....27

- Rudrakshi, 1<sup>st</sup> BAMS (OJAS)

Ancient Ayurvedic Secrets for Monsoon Immunity....30

- Hajira M D, 1<sup>st</sup> BAMS (OJAS)

---

05

Creative Corner ....34

Bhagavanta Kalisuva Paata....35

- Dr. Priyanka S R

Pencil Sketch....36

- Dr. Anisha

# Principal & Editor's Letter



## Dear Readers,

It gives us immense pleasure to present **Volume 2, Edition 2 of *Gavikalpataru***. This publication reflects the collective efforts, intellectual curiosity, and creative spirit of our faculty members, students, and interns who continuously contribute to the enrichment and dissemination of Ayurvedic knowledge.

The theme of this edition, **“Tridosha Bheda: The Functional Dynamics,”** highlights one of the most fundamental concepts of Ayurveda. While the previous edition discussed the basic principles of **Vata, Pitta, and Kapha**, this issue explores their **five functional subdivisions**, which help us understand the intricate physiological processes occurring within the human body. The article *“The Five Pillars of Dosha”* provides valuable insights into how these subtypes influence various bodily functions and how their balance is essential for maintaining health.

We sincerely appreciate the dedication and enthusiasm of all contributors, the editorial team, and everyone involved in bringing out this edition. We hope this issue inspires readers to deepen their understanding of Ayurveda and encourages continued exploration of this timeless science.

We wish all our readers an enriching and enjoyable reading experience

**Warm regards,**

Dr. M. M. Salimath

Principal & Chief Editor

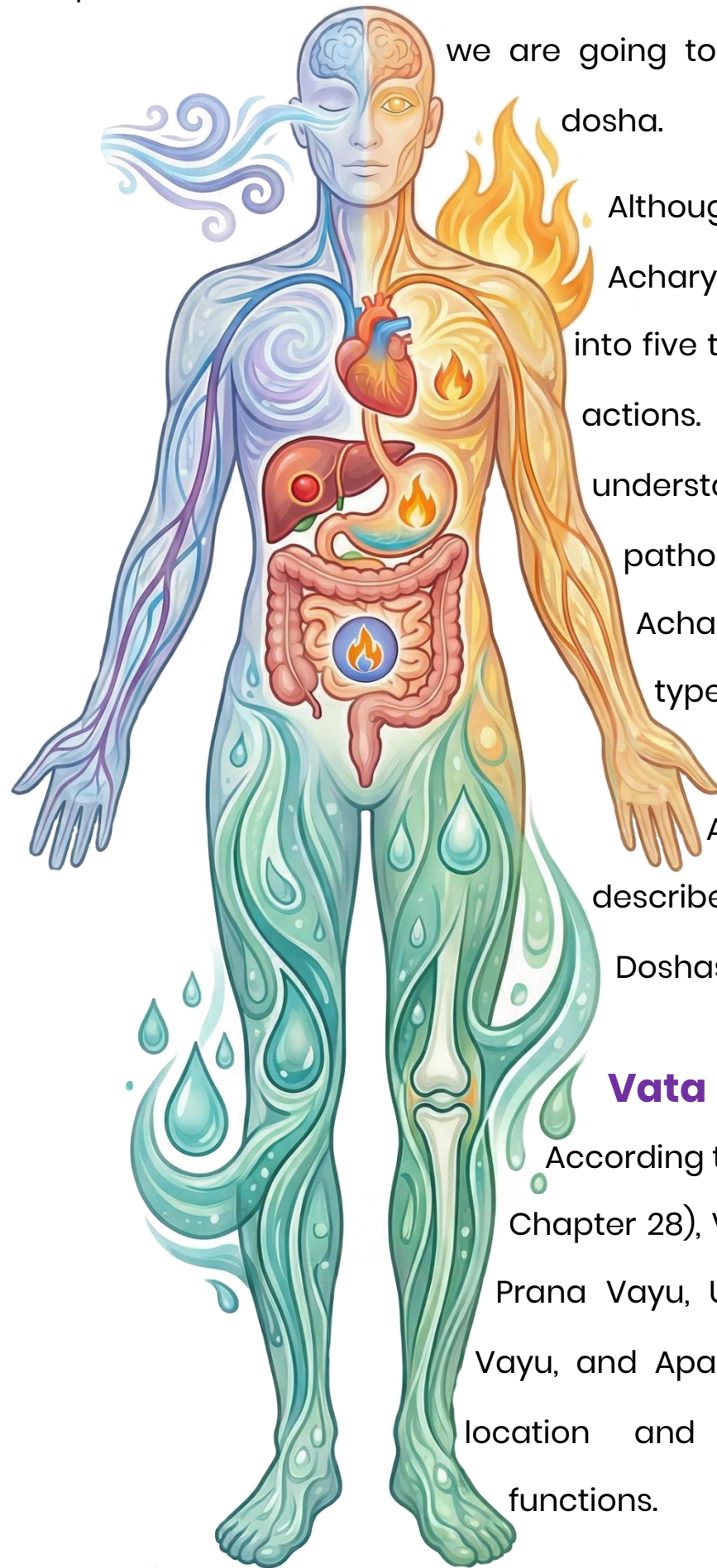
# The Five Pillars of Dosha: Understanding Vata, Pitta, and Kapha in Action

In previous edition we discussed about three dosha in detail, now in this edition we are going to discuss further about subtypes of dosha.

Although each Dosha is a single entity, our Acharyas have described their subdivision into five types based on location and specific actions. This classification helps in understanding the physiological roles and pathological manifestations of each Dosha. Acharya Charaka first elaborated the five types of Vata, Acharya Sushruta emphasized the types of Pittas, and Acharya Vagbhata systematically described the fivefold division of all three Doshas.

## Vata

According to Charaka Samhita (Chikitsa Sthana, Chapter 28), Vata Dosha is divided into five types: Prana Vayu, Udana Vayu, Samana Vayu, Vyana Vayu, and Apana Vayu. Each type has a specific location and performs distinct physiological functions.





## Prana Vayu

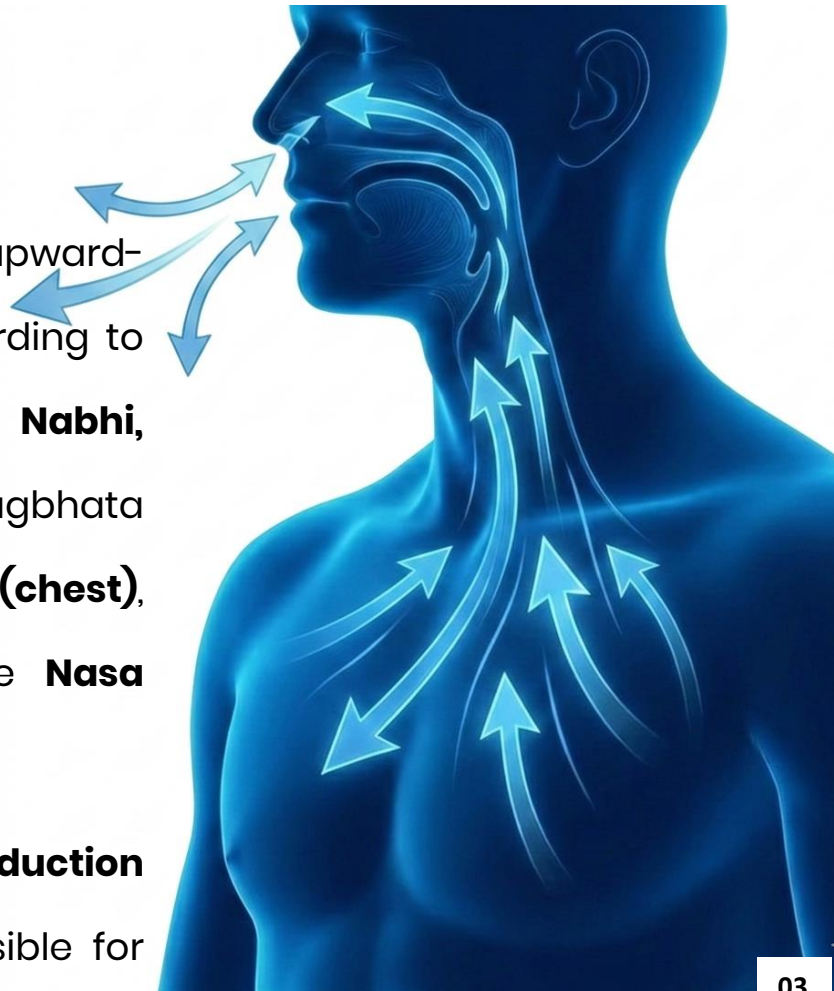
Prana Vayu is considered as the most vital form of Vata because it sustains life itself. According to Charaka, Prana Vayu is primarily located in the **Murdha (head)** and moves through the **Urah (chest)** and **Kantha (throat)**. Its principal function is **Dharana**, meaning it sustains and supports essential life components such as **Buddhi (intellect)**, **Hridaya (heart)**, **Indriya (sense organs)**, and **Chitta (mind)**.

Functionally, Prana Vayu does vital activities like **respiration (Shvasa)**, **swallowing of food (Anna Pravesha)**, **sneezing (Kshavathu)**, **belching (Udgara)**, and **spitting (Steevana)**. These actions are crucial for maintaining the continuity of life.

## Udana Vayu

Udana Vayu is responsible for upward-moving functions in the body. According to Charaka, its location includes the **Nabhi**, **Urah**, and **Kantha**, while Acharya Vagbhata specifies its main seat as the **Urah (chest)**, from where it moves through the **Nasa (nose)**, **Kantha (throat)**, and **Nabhi**.

Udana Vayu governs **speech production (Vak Pravrutti)** and is also responsible for



**effort (Prayatna), energy and enthusiasm (Urja), physical strength (Bala), complexion (Varna), and memory (Smriti).** Because of its role in expression, strength, and mental clarity, Udana Vayu is closely associated with higher functional activities of the body and mind.

## Samana Vayu

Samana Vayu plays a central role in digestion and metabolism. According to Vagbhata, it is located near the **Jatharagni (digestive fire)** and moves throughout the **Koshtha**, which includes the stomach and intestines. Charaka further elaborates that Samana Vayu resides in various channels

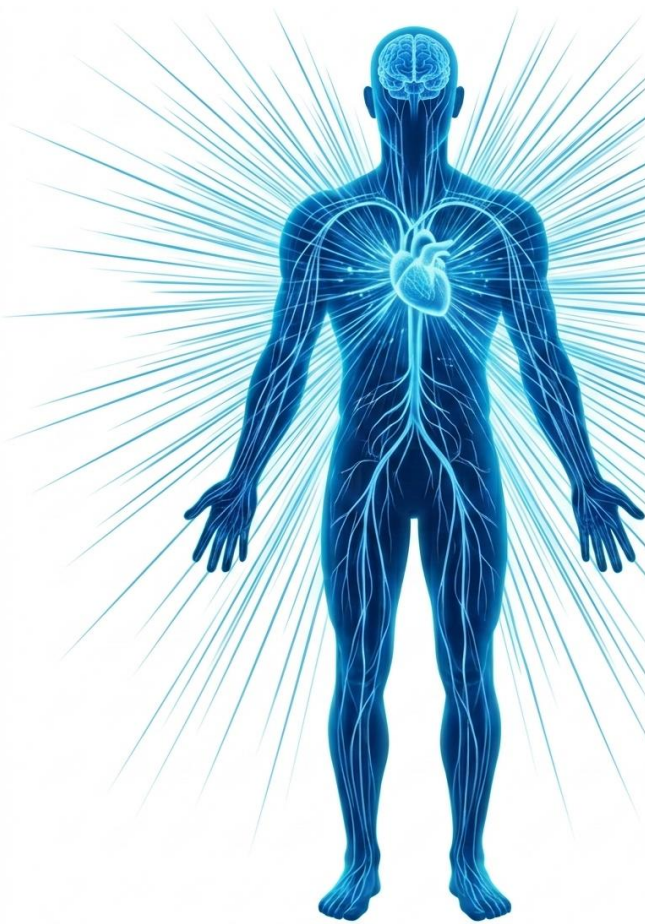
such as the **Sveda Vaha Srotas (sweat channels), Dosha Vaha Srotas, and Ambu Vaha Srotas**, while remaining close to the **Antar Agni (internal digestive fire).**

The primary function of Samana Vayu is to **strengthen the digestive fire (Agni Bala Prada).** It receives food into the stomach, aids in digestion, separates the nutritious essence (**Sara or Rasa**) from waste products (**Kitta or Mala**), and finally directs them to their respective pathways. Thus, Samana Vayu ensures proper digestion, absorption, and assimilation of food.

## Vyana Vayu

Vyana Vayu is responsible for circulation and movement throughout the body. Its main seat is the **Hridaya (heart)**, but it travels the **entire body (Sarva Sharira).** Classical texts describe Vyana Vayu as possessing **Mahajava**, meaning great speed, and **Sheeghra Gati**, indicating rapid movement.





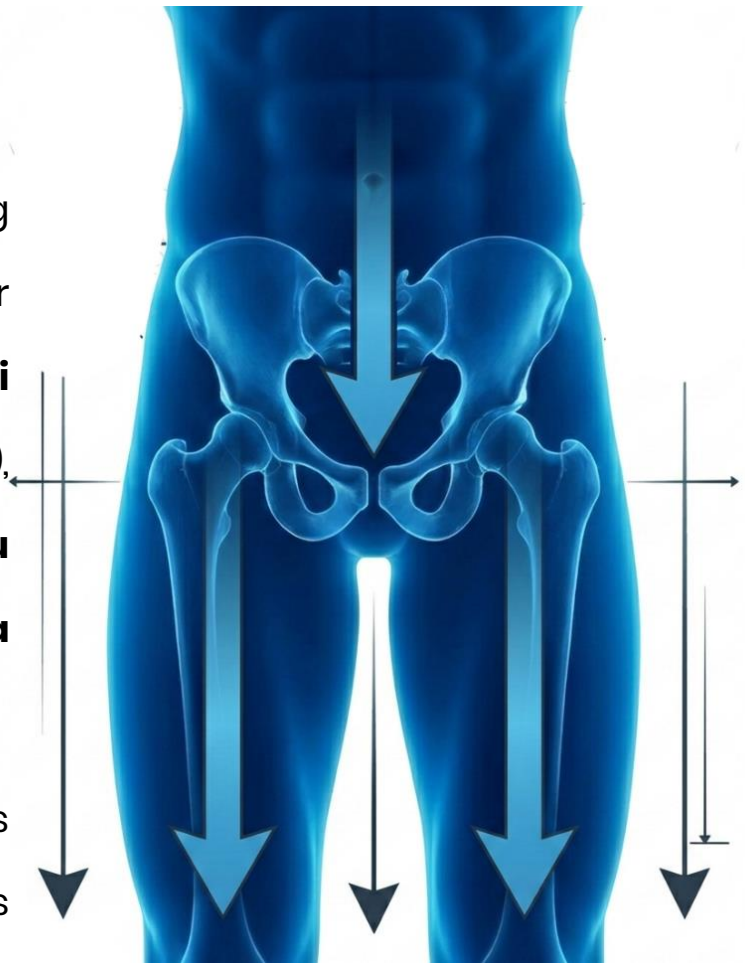
Functionally, Vyana Vayu governs all forms of bodily movement such as **extension (Prasarana)**, **contraction (Akunchana)**, **general locomotion (Gati)**, and even subtle actions like **blinking of the eyes (Nimesha and Unmesha)**. It is also responsible for the continuous and simultaneous circulation (**Ajasram and Yugapat**) of **Rasa Dhatu and Rakta Dhatu** from the heart to all parts of the body. All voluntary and involuntary physical activities are dependent on Vyana Vayu.

## Apana Vayu

Apana Vayu controls downward-moving and eliminative functions. It is in the lower part of the body, specifically in the **Shroni (pelvic region)**, **Basti (urinary bladder)**, **Medhra (genital organs)**, and **Uru (thighs)**. It also moves through the **Guda (rectum)** and intestines.

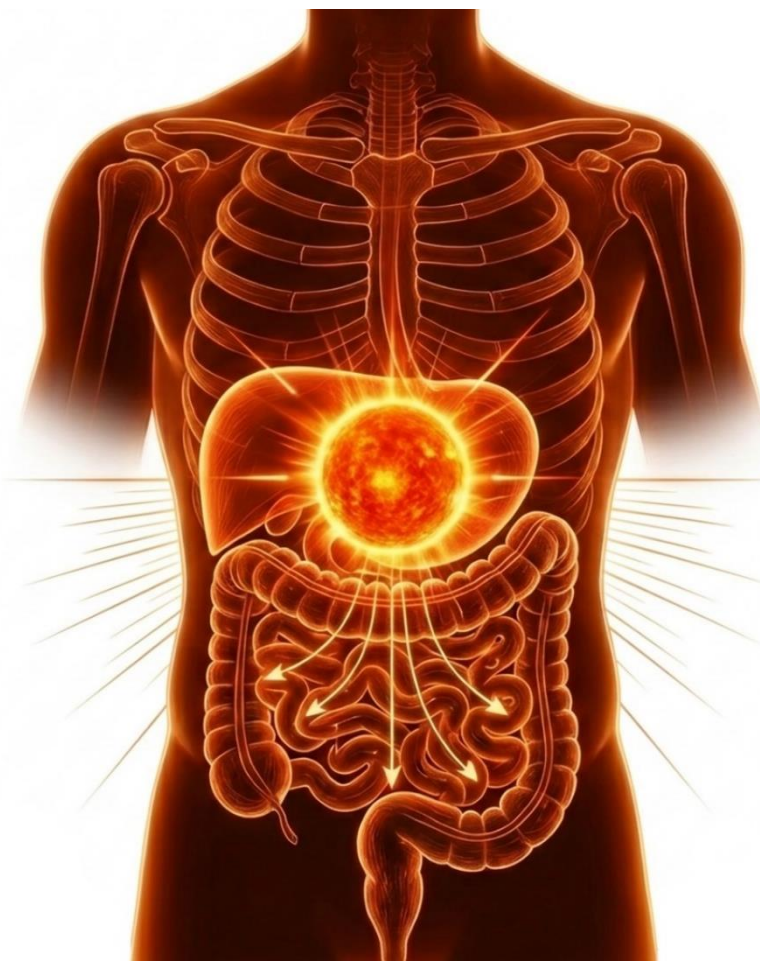
The primary function of Apana Vayu is **Nishkramana**, or expulsion. It facilitates

the elimination of **feces (Shakrit)**, **urine (Mutra)**, **semen (Shukra)**, and **menstrual blood (Artava)**, and it plays a crucial role in **childbirth by expelling the fetus (Garbha)**. Proper functioning of Apana Vayu is essential for reproductive health and excretory balance.



# Pitta

In Ayurveda, **Pitta Dosha** represents the principle of transformation, metabolism, and heat within the body. It is primarily responsible for digestion, vision, intellect, complexion, and biochemical conversions. The classification of Pitta into five functional subtypes has been described clearly by **Acharya Vagbhata**, while **Charaka and Sushruta** emphasized its qualities and physiological roles. These five types of Pittas are **Pachak Pitta, Ranjak Pitta, Sadhak Pitta, Alochak Pitta, and Bhrajak Pitta**, each having a specific location and function.



## Pachak Pitta

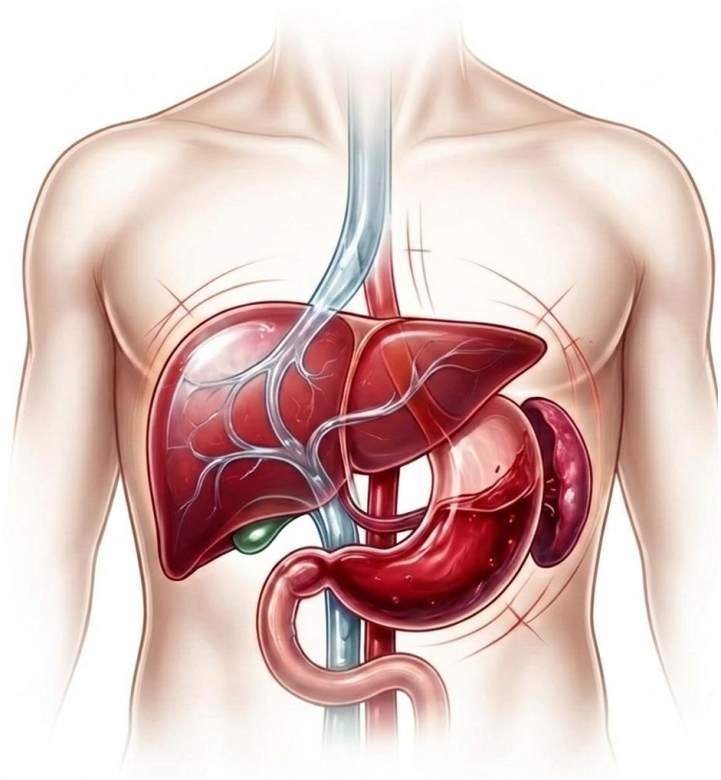
Pachak Pitta is the most important among the five types of Pitta because it directly governs digestion and nourishment. According to most Acharyas, Pachak Pitta is in the **Amashaya Madhyam**, which includes the **stomach and small intestine**. However, **Acharya Sharangadhara** holds a distinct view and considers the **pancreas** as the main site of Pachak

Pitta, emphasizing its role in digestive secretions.

Functionally, Pachak Pitta is responsible for the **digestion of food and liquids**. It facilitates the breakdown of ingested substances and separates the **useful, nutritive part (Sara)** from the **waste products (Kitta)**. In addition to digestion, Pachak Pitta provides **strength and functional support to the remaining four types of Pittas**, making it the central regulator of Pitta activity in the body.

## Ranjak Pitta

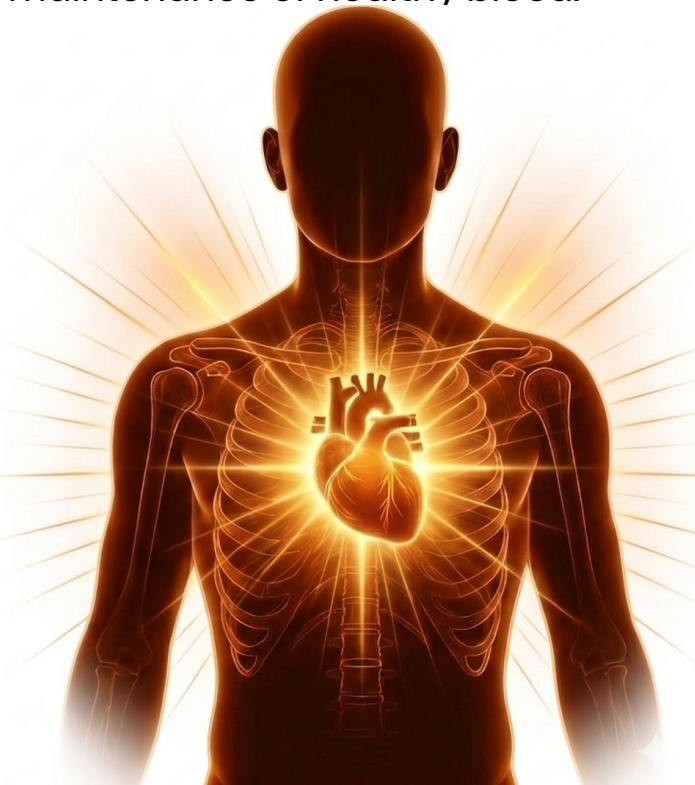
Ranjak Pitta plays a vital role in blood formation. According to **Acharya Vagbhata**, Ranjak Pitta is in the **Amashaya**, whereas **Acharya Sushruta** describes its location in the **Yakrit (liver)** and **Pliha (spleen)**. **Acharya Sharangadhara**, however, limits its location exclusively to the **Yakrit**.



The main function of Ranjak Pitta is **Ranjana Karma**, which means imparting color to the **Rasa Dhatu**. Through this action, Rasa Dhatu is transformed into **Rakta Dhatu (blood)**. Thus, Ranjak Pitta is essential for the formation, nourishment, and maintenance of healthy blood.

## Sadhak Pitta

Sadhak Pitta is considered the most subtle and psychologically significant type of Pitta. All Acharyas unanimously agree that its location is the **Hridaya (heart)**, making this an important and undisputed concept in Ayurveda.



Sadhak Pitta is responsible for higher mental and intellectual functions such as

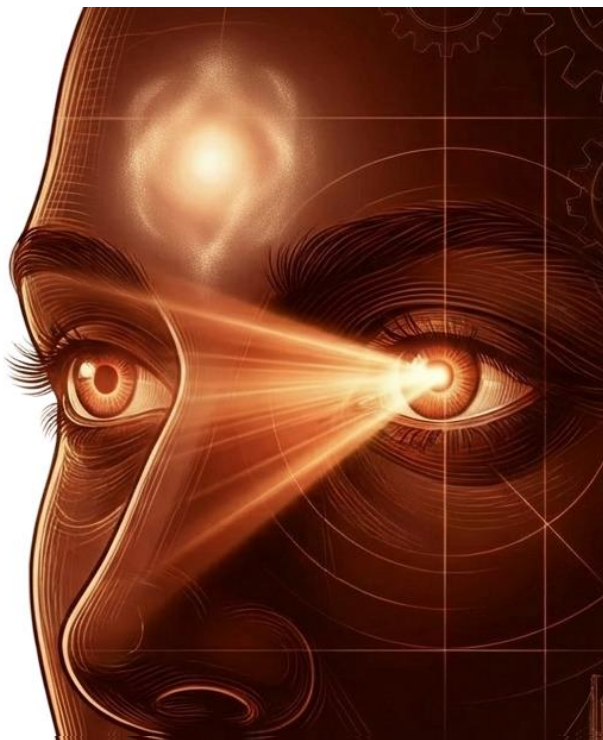
**Buddhi (intellect)**, **Medha (memory and retention)**, and **Abhimana (self-identity or self-esteem)**. It aids an individual in achieving desired goals by supporting courage, motivation, confidence, and clarity of thought. Hence, Sadhak Pitta plays a crucial role in mental performance and emotional balance.

## Alochak Pitta

Alochak Pitta governs vision and perception. Its primary location is the **Drishti (eyes)**. It enables the perception of form, color, and visual objects, thereby making visual cognition possible.

**Acharya Bhela** further elaborates on Alochak Pitta by dividing it into two subtypes. The first is **Chakshu Vaishika Alochak Pitta**, which is directly

responsible for perceiving visual objects. The second is **Buddhi Vaishika Alochak Pitta**, which is in the **Bhrumadhya (region between the eyebrows)** and is responsible for higher visual discrimination, such as distinguishing between **auspicious and inauspicious** or appropriate and inappropriate forms. Thus, Alochak Pitta integrates both sensory perception and intellectual interpretation of vision.



## Bhrajak Pitta

Bhrajak Pitta is in the **Tvacha (skin)** and is responsible for maintaining the **complexion, luster, and radiance** of the body. It imparts the characteristic color and glow unique to everyone.

In addition to maintaining skin health, Bhrajak Pitta plays an important role in processing substances applied externally to the skin, such as oils, ointments, and medicated pastes. By regulating skin metabolism, it ensures proper nourishment and appearance of the skin.



# Kapha

Kapha Dosha, representing the water body and cold energy within the human system, is essential for providing structure, lubrication, and stability to the body. These subtypes are Avalambaka Kapha, Kledaka Kapha, Bodhaka Kapha, Tarpaka Kapha, and Shleshaka Kapha. Each plays a distinct yet interrelated role in maintaining homeostasis.

## Avalambaka Kapha

known as the Chief Support, is situated in the **chest region (Ura)** and the **heart (Hridaya)**. It is dominated by **Sthira (stable)** guna and is associated with the Prithvi (Earth) Mahabhuta. In Ayurvedic understanding, Avalambaka Kapha provides Bala, including strength, stamina, vigor,

and vitality, by receiving the nutrient essence of food after digestion. Through Ambu karma, it maintains hydration and moisture balance throughout the body. It is considered the chief governing unit among the Kapha subtypes, as it stimulates and enhances the attributes of the other four types. From a modern physiological perspective, it regulates body hydration and transcellular fluids such as pleural fluid, pericardial fluid, and cerebrospinal fluid (CSF). Psychologically, it supports the development of self-confidence, courage, and great courage.

## Kledaka Kapha

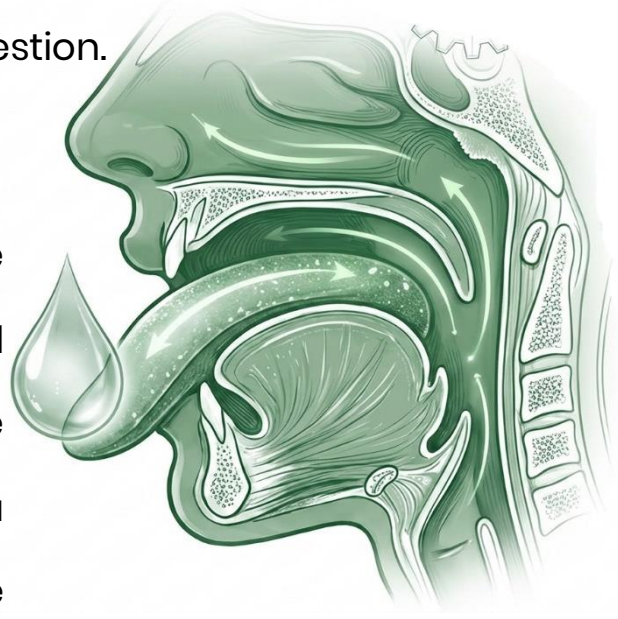
It referred to as the Moisturizer, is in the upper **stomach (Amashaya)**, including the fundus, body, and associated mucous and gastric glands. It is characterized by **Madhur Rasa**



**(sweet taste)** and **Snigdha (unctuous)** guna and is associated with the **Jala (Water) Mahabhuta**. Its primary Ayurvedic function is Anna Kledana, which involves moistening the food bolus to prepare it for digestion. It also helps circulate digestive enzymes over the food mass. In modern physiological terms, Kledaka Kapha maintains optimum moisture in the gastrointestinal tract and supports the formation of chyme. It functions in synchronization with Pachaka Pitta and Samana Vayu to facilitate efficient digestion.

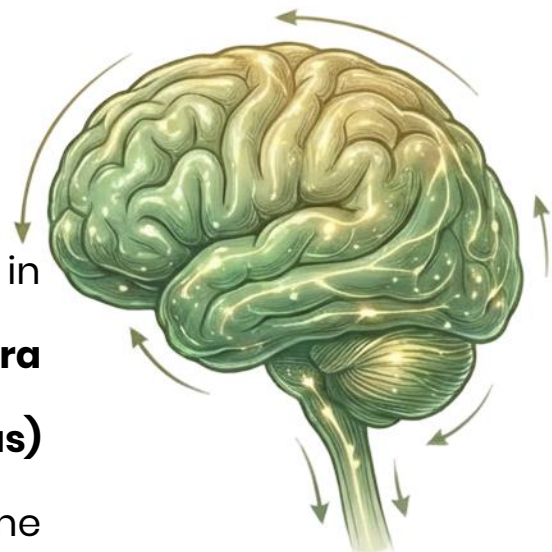
## Bodhaka Kapha

Is known as the Taste Perceiver, is located on the **tongue (Jivha)**. It is dominant in **Shita (cold)** and **Mrudu (soft)** guna and is associated with the **Teja (Fire) Mahabhuta**. In Ayurveda, Bodhaka Kapha is responsible for Rasa bodhan, the perception and appreciation of taste, and performs Ropan, aiding in the healing of oral mucosa and tissues. From a modern viewpoint, it maintains salivary secretions, facilitates carbohydrate digestion through salivary amylase, and ensures oral hygiene. It also helps prevent conditions such as Ageusia (loss of taste) and dry mouth syndrome.



## Tarpaka Kapha

It is described as the Nourisher of Senses, is situated in the head and the entire **nervous system (Shira Sansthan)**. It is characterized by **Snigdha (unctuous)** and **Guru (heavy)** guna and is associated with the **Vayu (Air) Mahabhuta**. Its Ayurvedic functions include Indriya Tarpan, which provides nourishment and smoothness to sensory and motor nuclear centers,



and Pooran, which helps fill porous bony cavities. In modern physiological terms, Tarpaka Kapha facilitates the excitability of nervous tissue and eases synaptic transmission. It provides hydration to nervous structures and helps prevent neuromuscular incoordination. Within the head, it works in coordination with Prana Vayu and Sadhaka Pitta to support memory and intelligence.



## Shleshaka Kapha

It is known as the Lubricator, is located in the **bone joints (Asthi Sandhi)**. It is dominant in **Shlakshna (smooth or slimy)** guna and is associated with the **Akasha (Space)** **Mahabhuta**. In Ayurveda, Shleshaka Kapha

is responsible for Sandhi Shleshan, which refers to the lubrication and strengthening of bony joints. In modern physiological understanding, it provides oleation to the joints, ensuring ease of locomotion and a free range of movement.

### Discussion:

The concept of Tridosha Bheda offers a systematic and functional explanation of human physiology in Ayurveda by describing how the three fundamental Doshas Vata, Pitta, and Kapha are further divided into five specific subtypes each to perform localized physiological activities while maintaining a holistic balance. Vata Dosha, considered the primary force governing movement, is classified into Prana, Udana, Samana, Vyana, and Apana Vayu, each responsible for distinct directional and functional activities such as respiration, speech, digestion coordination, circulation, and elimination. Pitta Dosha represents transformation and metabolic activity and is subdivided into Pachaka, Ranjaka, Sadhaka, Alochaka, and Bhrajaka Pitta, which collectively regulate digestion, blood formation, intellect and emotions, visual perception, and skin metabolism. Kapha

Dosha, responsible for structure, stability, and lubrication, includes Avalambaka, Kledaka, Bodhaka, Tarpaka, and Shleshaka Kapha that support bodily strength, facilitate digestion through moistening, enable taste perception, nourish the nervous system, and lubricate joints. An important feature of Tridosha Bheda is the interdependence among these subtypes, both within and across Doshas, where physiological processes occur through coordinated actions for example, during digestion Kledaka Kapha moistens food, Pachaka Pitta carries out digestion, and Samana Vayu regulates absorption and distribution, while cognitive processes involve the combined functioning of Prana Vayu, Sadhaka Pitta, and Tarpaka Kapha. This integrated model demonstrates the Ayurvedic principle that no physiological function occurs independently and also allows conceptual parallels with modern physiology such as circulation, neural activity, digestion, hematopoiesis, joint lubrication, and sensory processing. Clinically, understanding these subdivisions provides greater diagnostic precision and targeted therapeutic planning, enabling physicians to identify specific subtype imbalances rather than treating Doshas in a generalized manner, thereby improving the effectiveness of Ayurvedic treatment.

### **Conclusion:**

Tridosha Bheda represents a refined expansion of the fundamental Tridosha theory by dividing Vata, Pitta, and Kapha into five functional subtypes each, providing a detailed framework for understanding physiological regulation in Ayurveda. Each subtype possesses a specific location, direction of activity, and functional role, yet all operate in coordinated harmony to maintain the body's equilibrium and homeostasis. Disturbance in any subtype can influence others and lead to disease manifestation, making the understanding of these subdivisions essential for interpreting normal physiological states

(Swasthavastha), disease mechanisms (Samprapti), and rational therapeutic approaches (Chikitsa Siddhanta). In the study of Kriya Sharir, Tridosha Bheda forms a crucial foundation for understanding the dynamic functioning of the human body and strengthens both theoretical knowledge and clinical application in Ayurvedic practice.

A globe of the Earth is the central focus, showing continents and oceans. It is set against a background of various newspaper clippings, some of which are partially obscured by the globe. The clippings contain text such as "Barcelona gold, it's with a Charlie...", "Michelle...", "You don't...", "SAVE ON A UNID...", "airline's res...", "a Brit", "women's tennis, the CARIBB...", "ups and down...", "where Linford struc...", "proving a winner", "Thinking Trave...", "steal", "You don't...", "skins", "mat", "the", "air", "unim...", "a".

# News Bites

A cozy spot for latest updates.

# Free Cancer Screening Camp Organized on World Cancer Day 2026 at SJGAMC Koppal

Koppal, February 4, 2026:

On *World Cancer Day 2026*, observed under the global theme “**United by Unique,**” the Department of **Shalya Tantra**, S.J.G. Ayurvedic Medical College, and Hospital (SJGAMC), Koppal, organized a **Free Cancer Screening Camp** in collaboration with **Vivekananda General Hospital, Hubli**.



The screening camp was conducted with the objective of promoting early detection and spreading awareness about cancer prevention among the public. A team of experienced medical professionals provided consultations and screening services.

The expert team included:

- **Dr. Channabasappa Kori** – Surgical Oncologist
- **Dr. Rahul** – CEO
- **Dr. Manjula Huggi** – Medical Director
- **Dr. Latha** – Consultant Physician



The camp focused on identifying early warning signs of various cancers and guiding patients regarding appropriate investigations, preventive measures, and timely management. The specialists emphasized that **early detection saves lives**, encouraging individuals to undergo regular health check-ups and screenings.

The program witnessed active participation from the community and served as a meaningful initiative in raising cancer awareness. The event reflected the institution’s commitment to community healthcare and its dedication to standing “**United by Unique**” in the fight against cancer.

## Guest Lecture on Early Detection & Management of Cancers Marks World Cancer Day 2026 at SJGAMC

Koppal, February 4, 2026:

On the occasion of *World Cancer Day 2026*, observed under the global theme “**United by Unique,**” the Departments of **Shalya Tantra** and **Kayachikitsa** at S.J.G. Ayurvedic Medical



College and Hospital (SJGAMC), Koppal, organized a Guest Lecture for Final Year UG students, Interns, and PG Scholars.

The program featured **Dr. Channabasappa Kori**, Surgical Oncologist from Vivekananda General Hospital, Hubli, as the Resource Person. He delivered an insightful lecture on the topic **“Early Detection & Management of Various Cancers.”**



Dr. Kori emphasized the importance of early diagnosis, regular screening, and timely intervention in reducing cancer-related morbidity and mortality. He elaborated on warning signs of common cancers, advancements in diagnostic techniques, and current management protocols including surgical and multidisciplinary approaches. The session also highlighted the crucial role of awareness, lifestyle modifications, and preventive healthcare in combating cancer.

Students actively participated in the interactive session, raising queries regarding screening guidelines, patient counselling, and integrative approaches in cancer care. The lecture provided valuable clinical exposure and enhanced the understanding of oncological principles among budding Ayurvedic professionals.

The program concluded with a vote of thanks, expressing gratitude to the esteemed speaker for sharing his expertise. The event successfully reinforced the institution’s commitment to academic excellence and public health awareness, in alignment with the message of World Cancer Day 2026.

## **World Cancer Day 2026 Observed at SJGAMC Koppal with Poster Presentation Competition**

**Koppal, February 4, 2026:**

The Department of Agadatantra, S.J.G. Ayurvedic Medical College, and Hospital (SJGAMC), Koppal, observed *World Cancer Day 2026* with great enthusiasm and commitment by organizing a **Poster Presentation Competition** for 2nd BAMS students.

The theme of the program was *“Risks of Cancer and Prevention of Cancer.”*

The event aimed to create awareness about cancer, its risk factors, early detection, and preventive measures among budding Ayurvedic professionals. Students actively participated





and presented informative and creative posters highlighting various aspects such as causes of cancer, lifestyle modifications, importance of early screening, vaccination, and preventive strategies from both modern and Ayurvedic perspectives.

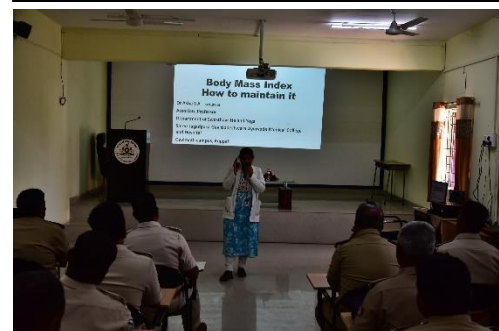
Participants explained their posters confidently, demonstrating a clear understanding of carcinogenic factors, dietary influences, environmental risks, and the role of preventive healthcare. The competition encouraged research orientation, critical thinking, and public health awareness among students.

Faculty members evaluated the presentations based on scientific content, clarity, creativity, and presentation skills. The program successfully emphasized the importance of education and awareness in the fight against cancer, aligning with the global message of World Cancer Day.

---

## **Guest Lecture on BMI Conducted for Police Personnel at KSRP Training Centre, Munirabad**

---



**Munirabad, February 4, 2026:**

A health awareness guest lecture on **Body Mass Index (BMI) and its maintenance** was delivered by **Dr. Asha S. A.** for the police community at the **KSRP Training Centre, Munirabad**, on 04.02.2026.

The session focused on educating police personnel about the importance of maintaining a healthy BMI for overall fitness and disease prevention. Dr. Asha explained the concept of Body Mass Index, its calculation, ideal ranges, and its significance in assessing health risks such as obesity, cardiovascular diseases, diabetes, and other lifestyle disorders.

She also emphasized practical strategies to maintain optimal body weight through balanced diet, regular physical activity, stress management, and disciplined lifestyle habits particularly important for police personnel due to the demanding nature of their duties.

The interactive session witnessed active participation from the attendees, who engaged in discussions regarding diet planning, exercise routines, and preventive healthcare measures. The lecture served as a valuable initiative in promoting health awareness and encouraging fitness among the police community.

The program highlighted the commitment towards community outreach and preventive healthcare education beyond the institutional campus.

# Webinar on “AI in Ayurveda” Conducted at SJG AMC, Koppal



**Koppal, February 9, 2026:**

S.J.G. Ayurvedic Medical College and Hospital (SJG AMC), Koppal, successfully organized a webinar on “**AI in Ayurveda**” on 09-02-2026 through Google Meet.



The session was delivered by **Dr. Prasanna Kulkarni**, Professor, Department of Swasthavritta, Sri Kalabyraveshwara Swamy Ayurvedic College, Hospital and Research Centre. The webinar focused on the emerging role of **Artificial Intelligence in Ayurveda**, highlighting how

modern technological tools can support classical Ayurvedic principles in diagnosis, research, data analysis, and patient care.

Dr. Kulkarni elaborated on the integration of AI in healthcare systems, predictive analytics, personalized medicine, and the potential for digitization of Ayurvedic knowledge. He emphasized the importance of adapting to technological advancements while preserving the authenticity of traditional wisdom.

Faculty members and students actively participated in the interactive session, making the program both informative and engaging. The webinar provided valuable insights into the future scope of AI-driven innovations in Ayurvedic education and clinical practice.

## Guest Lecture on Good Health Management at KSRP Training Institute, Munirabad



**Munirabad, Koppal, February 9, 2026:**

A guest lecture on “**Good Health Management Practices and Changing Habits for Good Health**” was delivered by **Dr. Savita Madam** at the **KSRP Training Institute, Munirabad** on 09.02.2026. The session was organized to

create awareness among the trainees about the importance of maintaining a healthy lifestyle and adopting positive health practices.

During the lecture, Dr. Savita explained the significance of proper diet, regular physical activity, adequate sleep, and maintaining personal hygiene for overall well-being. She also emphasized the importance of changing unhealthy habits and adopting disciplined daily

routines to promote long-term health.

The session was informative and interactive, with trainees actively participating and gaining valuable knowledge about practical ways to maintain good health in their daily life. The lecture was well appreciated by the participants and staff of the training institute.

## **SJG AMC Koppal PG Scholar Secures First Prize at Shalyacon-2026**



**Koppal:**

S.J.G. Ayurvedic Medical College and Hospital, Koppal, takes immense pride in announcing a remarkable academic achievement by its student at a national platform.

**Dr. Raksha**, Final Year PG Scholar from the Department of **Shalya Tantra**, secured the **First Prize** at **Shalyacon-2026**, held at the prestigious **National Institute of Ayurveda (NIA)**. She was honored for her outstanding presentation, which was highly appreciated by the panel of judges and delegates.

Shalyacon is a reputed academic conference that brings together scholars, researchers, and clinicians from across the country to share advancements and research in Shalya Tantra. Securing the first prize at such a distinguished forum reflects Dr. Raksha's dedication, scholarly excellence, and in-depth subject knowledge.

The management, Principal, faculty members, and students of SJG AMC, Koppal, congratulated Dr. Raksha on her remarkable success and expressed confidence that she will continue to achieve greater milestones in her academic and professional journey.

## **Guest Lecture on Stress Management at KSRP Training School, Munirabad**

Munirabad,

Koppal:

A guest lecture on “**Stress Management and Tips for Maintaining Good Mental Health**” was delivered by **Dr. Vishvanath S.** at the **KSRP Training School, Munirabad, Koppal**.



The session was organized for the trainees to create awareness about mental well-being and effective ways to handle stress in daily life and professional duties.

During the lecture, Dr. Vishvanath S. explained the importance of maintaining a balanced mind and healthy lifestyle to cope with stress, especially in demanding professions. He discussed various practical methods such as maintaining a proper daily routine, practicing

relaxation techniques, regular physical activity, meditation, and adopting positive thinking for better mental health.

The session was interactive and informative, where trainees actively participated and clarified their doubts regarding stress-related issues and mental wellness. The lecture was well appreciated by the trainees and staff of the training school.

## Senior IAS Officer Shri K. P. Mohan Raj Visited SJGAMC, Koppal

Koppal, March 7, 2026:

Shri K. P. Mohan Raj, Senior IAS Officer, visited Shri Jagadguru Gavisiddeshwara Ayurvedic Medical College and Hospital, Koppal. During his visit, he interacted with the Principal, faculty members, and staff of the institution.



He was given an overview of the academic activities, hospital services, and various healthcare initiatives carried out by the college. The visit also included a brief tour of the college campus and hospital facilities, where he observed the functioning of different departments and appreciated the efforts taken in promoting Ayurvedic education and healthcare services.

Shri K. P. Mohan Raj appreciated the institution for its contribution to Ayurvedic medical education and community health services. The Principal M.M. Salimath expressed their gratitude for his visit and valuable encouragement.

## Inauguration of Vasantika Vamana (Rutu Vamana) at SJGAMC, Koppal



Koppal, February 18, 2026:

The Department of Panchakarma of Shri Jagadguru Gavisiddeshwara Ayurvedic Medical College and Hospital (SJGAMC), Koppal, successfully organized the *Inauguration*

*Ceremony of Vasantika Vamana (Rutu Vamana)* on 18th February 2026 at the college entrance.

The program was conducted in a traditional and spiritual atmosphere with the aim of promoting the importance of *Rutu Shodhana* (seasonal purification) as described in Ayurvedic classics. Vasantika Vamana is a special Panchakarma procedure recommended during the *Vasanta Rutu* (spring season) to eliminate aggravated *Kapha Dosha* accumulated

during winter, thereby maintaining health and preventing seasonal diseases.

The ceremony began with traditional rituals and prayers seeking divine blessings. Faculty members, postgraduate scholars, interns, and students of the Panchakarma department actively participated in the program. The event highlighted the significance of adopting seasonal detoxification therapies in maintaining physical and mental well-being according to Ayurvedic principles.

During the program, the faculty members explained the clinical importance of Vamana Karma, its indications, benefits, and its role in preventive healthcare. They also encouraged patients and the general public to utilize the seasonal Panchakarma services provided at the hospital.

The program was successfully conducted under the guidance of the Principal, teaching faculty, and staff of SJGAMC. The initiative reflected the institution's commitment to promoting classical Ayurvedic practices and providing quality healthcare services to the community.

---

## Fire Safety and Prevention Day Observed at Institute

---



The institute successfully organized *Fire Safety and Prevention Day 2026* in collaboration with the Koppal District Fire Station under Karnataka Fire and Emergency Services. The program was conducted with the aim of creating awareness about fire safety and emergency preparedness among students and staff.



The event began with an informative awareness talk on fire safety and emergency management delivered by Mr. Ramappa H.K., Fire Officer, Koppal. He explained the common causes of fire accidents, preventive measures, and the importance of timely response during emergencies.



As part of the program, live demonstrations were conducted by the fire service team. They demonstrated the use of CO<sub>2</sub> fire extinguishers, dry chemical powder extinguishers, and the operation of a water fire engine. These practical sessions helped participants understand the correct techniques to control different types of fires.



An emergency evacuation role play was also performed by interns, fire service personnel, and hospital staff. The demonstration showed how to safely and systematically evacuate people during a fire emergency, highlighting teamwork and quick response.

Interns, PG scholars, teaching staff, and non-teaching staff actively participated in the program. Many participants also re-demonstrated the safety techniques, making the session highly interactive and effective.

---

## **Inauguration of Surgical Camp at SJGAMC Koppal**

---



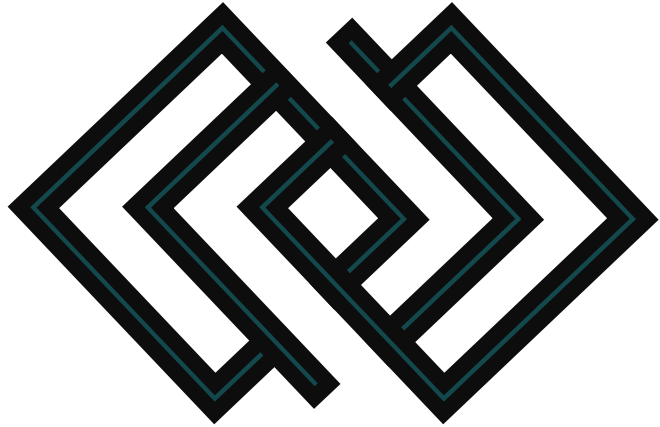
The Department of Post Graduate Studies in Shalya Tantra successfully organized the inauguration of a surgical camp at SJGAMC, Koppal. The program was inaugurated by the respected Principal, Dr. M. M. Salimath sir.

Vice Principal Dr. Suresh Hakkandi sir and senior faculty members including Dr. K. B. Hiremath sir, Dr. G. G. Patil sir, Dr. Manohar sir, Dr. Shiroormath sir, and Dr. Anita Kulkarni madam were present on the occasion and extended their support to the event.

The surgical camp was successfully conducted under the guidance and coordination of the Shalya Tantra department faculty, including Dr. Geetanjali Hiremath, Dr. Lohith Kalal, Dr. Jeetendra A. J., and Dr. Kumar, along with active participation of PG scholars and interns.

The event was also graced by the presence of faculty members from other departments of SJGAMC, Koppal. The program was conducted smoothly and marked a significant step towards providing surgical care and practical exposure to students.

---



# Knowledge Hub

**EXPLORING IDEA AND  
DISCOVERIES BY STAFF AND  
STUDENTS**

# *Nidra* as an *Adharaneeya Vega* (non-suppressible reflex) in the perspective of *Ayurveda* and Neurophysiology: A Reflection

\*Divyashree. C. Shivappayanamath<sup>1</sup>, Dr Suhas M<sup>2</sup>

1\*First Professional BAMS student, 2Assistant Professor, Dept of Samhita Siddhanta and Sanskrit, Shri Jagadguru Gavisiddheshwara Ayurveda Medical College Hospital and P G Research Centre, Koppal-Karnataka.

## ABSTRACT

*Ayurveda* classifies sleep (*Nidra*) as one of the fourteen *Adharaneeya Vegas*—natural physiological urges that should never be suppressed. Suppression of sleep (*Nidra Vegadharana*) is described in classical texts such as the *Ashtanga Hridaya* as a significant cause of physical and psychological disorders. This article examines *Nidra* from both Ayurvedic and modern scientific perspectives. Classical descriptions of symptoms such as heaviness, fatigue, confusion, and body pain are correlated with contemporary findings on sleep deprivation, including impaired prefrontal cortex function, neurotransmitter imbalance, hormonal dysregulation, and systemic inflammation. Modern guidelines from the American Academy of Sleep Medicine (AASM) further support the importance of adequate sleep duration and quality for optimal cognitive and physiological functioning. The discussion highlights the relevance of *Nidra* as one of the *Trayopasthambha* (three pillars of life) and emphasizes its preventive role in maintaining mental and physical health.

**Keywords:** *Nidra*, *Adharaneeya Vega*, *Vegadharana*, Sleep deprivation

## INTRODUCTION

*Ayurveda* teaches that health is not created only in hospitals but is built every day through proper habits, discipline, and balanced living. One of the important concepts described in *Ayurveda* is *Vega*, which means natural bodily urges. These urges are physiological mechanisms that help maintain harmony within the body and with nature.

According to the classical Ayurvedic text *Ashtanga Hridaya*, suppression of natural urges (*Vegadharana*) is a major cause of many diseases. Therefore, such urges should not be suppressed. *Ayurveda* clearly states its primary objective as: “*Swasthasya Swasthya Rakshanam, Aturasya Vikara Prashamanam*,” i.e., preservation of health in the healthy and treatment of disease in the diseased.

Avoiding causative factors is considered the first step in treatment. In *Roganutpadaneeya Adhyaya* of *Ashtanga*

*Hridaya*, *Acharya Vagbhata* explains the causes, effects, and management of diseases caused by suppression of natural urges.

*Ayurveda* classifies natural urges into two types:

### 1. *Adharaneeya Vegas* (Non-suppressible physical urges)

These include: flatus (*Vata*), feces (*Vit*), urine (*Mutra*), sneezing (*Kshavathu*), thirst (*Trishna*), hunger (*Kshudha*), sleep (*Nidra*), cough (*Kasa*), dyspnoea on exertion (*Shrama Shvasa*), yawning (*Jrumbha*), tears (*Ashru*), vomiting (*Chardi*), semen (*Retas*), and belching (*Udgar*). These 14 urges should never be suppressed.

### 2. *Dharaneeya Vegas* (Suppressible psychological urges)

These include greed (*Lobha*), envy (*Irshya*), hatred (*Dvesha*), jealousy (*Matsarya*), attachment (*Raga*), and similar emotions. These should be controlled for personal and social well-being.

Among the 14 *Adharaneeya Vegas*, *Nidra* (sleep) plays a crucial role in maintaining mental and physical health. In modern life, where people are constantly running behind success and material achievements, sleep is often neglected. However, suppression of sleep can directly affect mental health and overall functioning.

## RESULTS AND DISCUSSION

Sleep may be compared to recharging a device; it restores and resets the brain for optimal functioning. According to Ayurveda, sleep occurs when the mind withdraws from sensory and motor activities and rests.

### Recommended Duration of Sleep

The amount of sleep required varies with age. According to the **American Academy of Sleep Medicine**:

- i. Adults should sleep at least 7 hours per night.
- ii. Teenagers require 8–10 hours.
- iii. Older adults generally need 7–8 hours.

Quality of sleep is as important as duration.

### Effects of Suppressing *Nidra Vega*

*Acharya Vagbhata* describes the symptoms of sleep suppression as:

**“Nidraya mohamūrdhakshigouravālasya jrumbhikā Angamardascha...”**

This indicates confusion, heaviness of head and eyes, laziness, yawning, and body pain as consequences of inadequate sleep.

From a physiological perspective, these effects can be explained as follows:

- 1. Brain Dysfunction:** Sleep deprivation reduces metabolic activity in the brain's prefrontal cortex, which impairs planning, decision making, and motivation, leading to procrastination or a feeling of being 'sluggish'.
- 2. Neurotransmitter Imbalance:** Poor sleep decreases level of dopamine, serotonin, and endorphin, which are

crucial for maintaining positive mood and motivation, resulting in apathy and lack of interest in tasks.

**3. Hormonal Imbalance:** Inadequate sleep increases cortisol, the stress hormone, which increases the desire for rest and reduces the motivation to engage in activity.

**4. Chronic Inflammation:** Poor sleep increases inflammatory markers such as interleukin-6 (IL-6) and C-reactive protein (CRP). Elevated levels of these markers are associated with muscle fatigue, joint pain, and increased disease risk.

### *Nidra as One of the Trayopasthambha*

*Acharya Vagbhata* describes the three pillars of life (*Trayopasthambha*):

1. *Ahara* (Food)
2. *Shayana* (Sleep)
3. *Brahmacharya* (Regulated lifestyle and self-control)

These three are essential for a healthy and happy life. The very sleep when had in the right way and wrong way will respectively yield *Sukha* (happiness) and *Dukha* (misery), *Pushti* (nourishment) and *Karshya* (emaciation), *Bala* (strength) and *Abala* (weakness), *Vrushata* (virility) and *Kleebata* (sterility), *Jnana* (knowledge) and *Ajnana* (ignorance), *Jeevita* (life) and *Na Jeevita* (death).

Furthermore, improper sleep can lead to weakness, emotional imbalance, lack of knowledge, reduced vitality, and even shortened lifespan. Excessive sleep, inadequate sleep, or irregular sleep patterns are all considered harmful.

### Scientific Evidence Supporting *Nidra*

A 2012 study by Katya Trudeau Potkin and William E. Bunney Jr. demonstrated that sleep significantly improves declarative memory in adolescents. Participants who slept after learning showed a 20.6% improvement in memory recall compared to those who remained awake. This

research confirms that sleep is critical for consolidating new information into long-term memory.

Scientific research shows that:

- i) Slow-wave sleep (SWS) strengthens long-term memory.
- ii) REM (Rapid Eye Movement) sleep supports emotional regulation and creative thinking.
- iii) Adequate sleep enhances learning, immunity, and psychological stability.

Thus, modern neuroscience strongly supports the Ayurvedic view that sleep is a biological necessity that should be considered non-suppressible.

## CONCLUSION

*Ayurveda* emphasizes prevention over cure. Suppression of natural urges, especially sleep, can lead to various physical and psychological disorders. *Nidra*, being one of the *Adharaneeya Vegas*, should never be neglected. *Acharya Vagbhata* also given solution for the *Nidra Vega Janya Vyadhi* (diseases developed due to the postponing/suppressing sleep) i.e., the victim is advised to sleep properly and gentle massage is also recommended. Maintaining adequate and quality sleep is essential for preserving mental clarity, emotional balance, and physical health. A healthy body supports a healthy mind. Giving importance to sleep is not a luxury but a necessity for achieving success, well-being, and longevity. Therefore, one should also take care of mental health as equal physical health because a sound mind in sound body always makes a person to be successful in life.

## BIBLIOGRAPHY

1. Ashtanga Hridaya. Sutrasthana, Roganutpadaneeya Adhyaya. Translated by K.R. Srikantha Murthy. Varanasi: Chaukhambha Krishnadas Academy.
2. American Academy of Sleep Medicine. Recommended Amount of Sleep for a Healthy Adult. *Journal of Clinical Sleep Medicine*. 2015.
3. Potkin KT, Bunney WE Jr. Sleep improves memory: The effect of sleep on long-term memory in early adolescence. *PLoS One*. 2012.
4. Walker M. *Why We Sleep*. New York: Scribner; 2017.
5. Guyton AC, Hall JE. *Guyton and Hall Textbook of Medical Physiology*. 13th ed. Philadelphia: Elsevier; 2016.

# Scientific and Ayurvedic Perspectives on *Brahma Muhurta*:

## Implications for Circadian Regulation and Well-Being

\*Rudrakshi Dr. Kashinath Kanaje<sup>1</sup>, Dr Suhas M<sup>2</sup>

<sup>1</sup>\*First Professional BAMS student, <sup>2</sup>Assistant Professor, Dept of Samhita Siddhanta and Sanskrit, Shri Jagadguru Gavisiddheshwara Ayurveda Medical College Hospital and P G Research Centre, Koppal-Karnataka.

### ABSTRACT

A healthy lifestyle begins with proper daily habits. *Ayurveda* recommends waking up during *Brahma Muhurta* as an essential practice for maintaining physical, mental, and spiritual health. *Brahma Muhurta* refers to the early morning period approximately 1 hour and 36 minutes before sunrise. This time is considered highly beneficial for study, meditation, yoga, and self-discipline. Modern science also supports early rising, as hormonal changes such as increased cortisol levels before sunrise enhance alertness. This article discusses the meaning, significance, advantages, and scientific relevance of *Brahma Muhurta* in daily life.

**KEYWORDS:** *Ayurveda*, *Brahma Muhurta*, Circadian rhythm, *Dinacharya*, Mental clarity, *Swasthavritta*

### INTRODUCTION

The classical Ayurvedic text *Ashtanga Hridaya* states:

“ब्राह्मे मुहूर्ते उत्तिष्ठेत् स्वस्थो रक्षार्थमायुषः।”

This means that a healthy person should wake up during *Brahma Muhurta* to protect and promote longevity.

*Brahma Muhurta* occurs approximately 1 hour and 36 minutes before sunrise. *Ayurveda* recommends this time for maintaining physical, mental, and spiritual well-being.

In modern times, human life has changed significantly due to rapid material development, late-night work schedules, excessive competition, and increasing demands. These changes have disturbed the natural daily routine of individuals. *Ayurveda* teaches that health is the foundation for achieving *Dharma* (righteous living), *Artha* (wealth), *Kama* (desires), and *Moksha* (liberation). Therefore, maintaining health through proper daily habits is essential.

### SIGNIFICANCE OF *BRAHMA MUHURTA*

The word *Brahma* means “creator” or “knowledge,” and *Muhurta* means a specific period of time. Thus, *Brahma Muhurta* can be understood as the “Creator’s hour” or the “time of knowledge,” symbolizing new beginnings and self-reflection.

According to *Ayurveda*, the early morning period between approximately 3:00 AM and 6:00 AM is dominated by *Vata Dosha*. Waking during this time has several benefits:

- Facilitates easy bowel movement
- Improves mental alertness
- Enhances creativity and clarity
- Supports meditation and memorization

Scientifically, cortisol levels naturally increase before sunrise, which helps the body feel alert and prepared for activity. The early morning environment is usually calm, with less noise and pollution. *Ayurveda* describes this atmosphere as rich in *Prana* (vital life energy) and dominated by *Sattva Guna*, which promotes clarity and positivity.

Regular early rising also helps regulate *Agni* (digestive fire), supports metabolism, and may reduce oxidative stress. Thus, *Brahma Muhurta* plays an important role in maintaining overall health.

### ADVANTAGES OF AWAKENING DURING *BRAHMA MUHURTA*

Waking up during *Brahma Muhurta* provides sufficient time for beneficial practices such as:

- i) Yoga
- ii) Pranayama
- iii) Meditation
- iv) Study and self-reflection

These activities improve physical strength, mental clarity, and emotional stability. Early rising may also enhance immunity and help synchronize the body with natural environmental rhythms. Practicing self-discipline during this time contributes to a balanced and peaceful life.

## **DISADVANTAGES OF NOT FOLLOWING BRAHMA MUHURTA**

According to *Ayurveda*, sleeping during *Brahma Muhurta* may lead to lethargy and imbalance. After sunrise, *Kapha Dosha* becomes predominant. Waking during *Kapha* time may cause heaviness, dullness, and reduced motivation.

Additionally, as the day progresses, environmental disturbances such as noise and pollution increase, making it difficult to engage in peaceful spiritual or intellectual activities.

## **BIOLOGICAL CIRCADIAN RHYTHM AND BRAHMA MUHURTA**

The concept of *Brahma Muhurta* is closely related to the biological circadian rhythm.

The term “circadian” is derived from the Latin words *circa* (around) and *diem* (day), meaning “about a day.” A circadian rhythm is a natural internal process that regulates the sleep–wake cycle and repeats roughly every 24 hours.

These rhythms are controlled by a biological clock and are observed in humans, animals, plants, and fungi. Modern research shows that exposure to early morning light helps regulate this internal clock, improving sleep quality, hormonal balance, and overall health.

Thus, the Ayurvedic recommendation of waking during *Brahma Muhurta* aligns well with modern scientific understanding of circadian biology.

## **DISCUSSION**

### **1. *Brahma Muhurta* in *Dinacharya***

*Dinacharya* (daily routine) is an important concept in *Ayurveda*. *Brahma Muhurta* is the starting point of this routine. It encourages individuals to begin the day with mindfulness through meditation, yoga, and study.

### **2. *Swasthavritta***

*Swasthavritta* refers to healthy living practices. *Ayurveda* emphasizes rising early to maintain both physical and mental well-being by aligning daily activities with nature’s rhythm.

### **3. Nature’s Rhythm**

*Brahma Muhurta* is considered the most suitable time to synchronize with natural environmental cycles. The atmosphere is calm and supportive of mental clarity and spiritual growth.

### **4. Spiritual Practice**

Vedic teachings consider this period ideal for prayer, meditation, and self-introspection. The mind is calm and free from distractions, which enhances concentration and spiritual awareness.

### **5. Emotional Balance and Stress Reduction**

The peaceful early morning environment promotes emotional stability and reduces stress. Regular meditation during this time improves mood and inner peace.

### **6. Mental Clarity**

*Brahma Muhurta* is regarded as the best time for cognitive activities such as reading, memorization, and creative thinking. The mind is refreshed and naturally inclined toward focus.

### **7. Self-Discipline**

Waking up early strengthens willpower and self-control. It creates a structured daily routine and improves decision-making ability.

## 8. Mind–Body Connection

Practices like yoga and pranayama during Brahma Muhurta enhance coordination between mind and body, leading to physical rejuvenation and mental calmness.

## CONCLUSION

*Brahma Muhurta* provides a peaceful and purposeful beginning to the day. Waking before sunrise and engaging in practices such as yoga, meditation, and study helps align the mind and body with nature’s rhythm.

This habit promotes emotional well-being, self-discipline, and spiritual growth. By following this Ayurvedic principle, individuals can cultivate harmony between mind, body, and soul, leading to a healthier and more meaningful life.

## BIBLIOGRAPHY

1. **Charaka Samhita.** (English translation by R.K. Sharma & Bhagwan Dash). Varanasi: Chaukhambha Sanskrit Series Office.
2. **Ashtanga Hridaya.** Sutrasthana, Dinacharya Adhyaya. (English translation by K.R. Srikantha Murthy). Varanasi: Chaukhambha Krishnadas Academy.
3. Hall JE. Guyton and Hall Textbook of Medical Physiology. 13th ed. Philadelphia: Elsevier; 2016. (Circadian rhythm and cortisol physiology).
4. Walker M. Why We Sleep. New York: Scribner; 2017. (Sleep–wake cycle and circadian rhythm).

# ANCIENT AYURVEDIC SECRETS FOR MONSOON IMMUNITY

\*Hajira M D<sup>1</sup>, Dr Suhas M<sup>2</sup>

1\*First Professional BAMS student, 2Assistant Professor, Dept of Samhita Siddhanta and Sanskrit, Shri Jagadguru Gavisiddheshwara Ayurveda Medical College Hospital and P G Research Centre, Koppal-Karnataka.

## ABSTRACT

*Varsha Ritu (monsoon season) is considered a vulnerable period for health in Ayurveda due to environmental and physiological changes. Classical texts such as the Ashtanga Hridaya describe that during this season, Vata Dosha becomes aggravated, Pitta Dosha accumulates, and digestive fire (Agni) weakens, leading to reduced immunity (Bala) and increased susceptibility to infections. The humid climate, contaminated water, and proliferation of disease vectors further increase the risk of water-borne, vector-borne, respiratory, and skin diseases. This article presents seasonal dietary (Ahara) and lifestyle (Vihara) recommendations based on Ayurvedic principles to strengthen immunity during the monsoon. Suggested measures include consumption of warm, light, and freshly prepared foods, use of digestive spices, intake of Rasayana preparations such as Chyawanprash and Ritu Haritaki, maintaining hygiene, and avoiding contaminated or heavy foods. Integrating these traditional guidelines with modern preventive practices may help maintain Dosha balance, improve digestive strength, and enhance overall resilience during the rainy season.*

**Keywords:** Ritucharya, Monsoon Immunity, Varsha Ritu

## INTRODUCTION:

**Is your immunity weak during the monsoon? Let us first understand what Varsha Ritu (rainy season) is.**

Ritu refers to the six distinct seasons in the traditional Indian calendar, each lasting about two months (Masa) and influenced by nature and the sun's position.

### Shadritu (The Six Seasons)

The year is divided into two halves (Ayanas):

- **Uttarayana** (Northern movement of the sun)
- **Dakshinayana** (Southern movement of the sun)

The six seasons are:

- ✓ Vasanta Ritu (Spring)
- ✓ Grishma Ritu (Summer)
- ✓ Varsha Ritu (Monsoon)
- ✓ Sharad Ritu (Autumn)
- ✓ Hemanta Ritu (Pre-winter)
- ✓ Shishira Ritu (Late winter)

### Varsha Ritu (Monsoon Season)

Varsha Ritu falls under Dakshinayana, bringing relief

from the intense heat of Grishma. It usually occurs from mid-July to mid-September (Shravana and Bhadrapada months). It marks the beginning of Visarga Kala, the nourishing phase of the year.

**Table 1: Adana Kala vs Visarga Kala**

Adana Kala	Visarga Kala
Debilitating Period	Strengthening Period
Uttarayana	Dakshinayana
Shishira (Mid Jan–Mid Mar)	Varsha (Mid July–Mid Sep)
Vasanta (Mid Mar–Mid May)	Sharad (Mid Sep–Mid Nov)
Grishma (Mid-May–Mid July)	Hemanta (Mid Nov–Mid Jan)

**Table 2: Features of the Six Seasons**

Shad Ritus (6 seasons)	Nature/Feature	Raashi (Zodiac Sign)
Shishira	Cool in nature	Kumbha, Meena
Vasanta	Flowering season	Mesha, Vrushabha
Grishma	Intense heat	Mithuna, Karkataka

Varsha	Heavy rainfall	Simha, Kanya
Sharad	Clear moonlight	Tula, Vrushchika
Hemanta	Cold and snowy	Dhanu, Makara

## Recommended Foods

1. Warm, freshly cooked, light foods such as Kichdi and soups.
2. Easily digestible grains like old barley (Yava), wheat (Godhuma), and Shali rice.
3. Foods with slightly sour, salty, and oily taste to balance aggravated Vata.
4. Regular use of ginger, rock salt (Saindhava), and honey to stimulate digestion.
5. Warm meat soups, especially from Jangala Mamsa (animals from arid regions).

## MATERIALS AND METHODS (CONCEPTUAL REVIEW)

This article is based on classical Ayurvedic seasonal guidelines described in texts such as Ashtanga Hridaya and Charaka Samhita, along with supportive modern scientific observations related to immunity and seasonal infections.

## OBSERVATIONS AND RESULTS

### Varsha Ritu: A critical period for health

It is a critical period for health as Vata Dosha (which govern movement, communication, nervous system etc) becomes aggravated, Pitta Dosha (it governs metabolism, digestion, body temperature, acting body's digestive "fire" or Agni etc) accumulates, resulting in lowered immunity and weak digestive fire (Agni).

During Rainy season, is our health from a mild funny noise to serious infectious diseases, this season can bring various health issues. It's a great time to rethink your health habits, take precautions and prepare your body for rain. During Varsha Ritu, the atmosphere and environment undergo significant changes that can affect our physical and mental health. The rainy season brings environmental changes such as increased humidity, contamination of water, and mosquito breeding, which can affect both physical and mental health. Therefore, it is important to adopt proper dietary (Ahara) and lifestyle (Vihara) measures.

### Dietary Modifications (Ahara)

Monsoon requires strengthening immunity and supporting weak digestion.

Boiled and cooled water is recommended. In ancient times, pure rainwater (Antariksha Jalam) was considered nectar-like. However, in modern conditions, direct consumption of rainwater is unsafe due to environmental pollution, acid rain, PFAS ("forever chemicals"), and microbial contamination.

Daily intake of herbal teas (ginger–Tulsi tea, CCF tea—coriander, cumin, fennel) and proper hydration are beneficial.

### Foods and Habits to Avoid

- Drinking untreated rainwater
- Daytime sleeping
- Excessive physical or mental exertion
- Walking barefoot
- Raw salads, street food, and pre-cut fruits
- Leafy vegetables (due to contamination risk in high humidity)

High moisture creates ideal conditions for bacteria, parasites, and germs to grow on leafy vegetables, increasing infection risk.

### Lifestyle Regimen (Vihara)

1. Basti (medicated enema) to balance aggravated Vata (under medical supervision).
2. Abhyanga (oil massage) followed by Swedana (fomentation) and Udvartana (powder massage).

3. Staying in a dry, warm, and moisture-free environment.

4. Wearing clean, dry clothing.

Avoid excessive exposure to wind and rain.

Ritu Haritaki combined with Saindhava is traditionally used as a Rasayana (rejuvenator), usually administered in 3–10 g doses with lukewarm water for 30–60 days under guidance. Research indicates that Ritu Haritaki is highly effective in managing common monsoon issues like cold, cough and fever while also improving quality of life, as measured by WHO QOLBREF scores.

### **Varsha Ritu: Seasonal Changes and Health Impact**

During Varsha Ritu, the following are commonly observed:

- ✓ Aggravation of Vata and accumulation of Pitta
- ✓ Reduced digestive fire (Agni)
- ✓ Decreased appetite
- ✓ Sluggish metabolism
- ✓ Increased fatigue
- ✓ Reduced physical strength

Higher susceptibility to:

- ✓ Viral infections (cold, flu)
- ✓ Skin disorders
- ✓ Vector-borne diseases (dengue, malaria)
- ✓ Water- and food-borne diseases

Humidity and stagnant water create breeding grounds for mosquitoes and pathogens.

## **DISCUSSION**

This Varsha Ritu is dangerous for diseases and physiological changes occurs. As you have seen that there is weakened immunity and strength is gradually decreasing. You need to take better diet and lifestyle measures as said above.

### **Why diseases spread more?**

Because water will be contaminated here creates an ideal environment for pathogens, bacteria and virus - carrying

mosquitos to thrive. While damp conditions allow bacteria and fungi to grow rapidly. Vector borne, water/food borne, respiratory and skin diseases are often seen more. Ensure that no water collects around your home.

### **What are you doing different to stay healthy this monsoon?**

As your immunity is weakened here let use follow some ayurvedic measures to boost your immunity and be healthy, safe, active and diseases free. You can use immunity spices like ginger, turmeric and garlic. Herbal tea/kadha like ginger-Tulsi tea, (coriander, cumin, fennel) CCF tea to aid your digestion. To remove toxins from your body shipping warm water may help you. Taking chyawanprash 10g in the morning to strengthen defences is a very good immune booster. Do indoor yoga or stretching to improve circulation.

### **Did you know that in this weather, we should actually avoid leafy vegetables even though they are usually healthy?**

Because high humidity, moisture and mud create an ideal environment for bacteria, gems and parasites to thrive on them, significantly increasing the risk of infections, foods poisoning and digestive issues. Their complex structure makes them difficult to clean thoroughly, allowing diet to remain hidden.

### **Suffering with digesting?**

Take a small piece of ginger with rock salt before meals it helps to improve digestion. Even pepper and turmeric in meals to fight infections are best immunity boosters. Drink turmeric milk or ginger-honey tea.

### **To prevent contamination and infections?**

Use mosquito repellents, net and wear long sleeves to prevent diseases like dengue and malaria. To prevent contamination, you must avoid street food, raw salads and pre-cut fruits.

**Here's a table summarising immune-boosting properties of top winter fruits.**

**Table 3: Immune-boosting fruits with benefits**

Fruit	Key Nutrients	Immune Benefits
Oranges	Vitamin C, fiber	Boosts WBC production
Pomegranate	Antioxidants, Vitamin C	Reduces inflammation
Guava	Vitamin C, fiber	Supports gut health
Kiwi	Vitamin C, fiber	Enhances immunity
Strawberries	Vitamin C, antioxidants	Supports skin health
Apple	Vitamin C, potassium	Supports immunity
Grapes	Resveratrol, Vitamin C	Reduces oxidative stress

## CONCLUSION

By incorporating these foods into your diets, you can provide your body with the essential nutrients it needs to fight off infections and stay healthy during monsoon. By adapting these conscious dietary and lifestyle adjustments, one can effectively maintain dosha balance, boost immunity and stay healthy throughout the rainy season.

As rain washes earth, renewing world around us, let it also be a time to nourish and renew our bodies. By aligning our daily habits with rhythms of nature, we can transform monsoon from season of vulnerability into season of rejuvenation.

**Thank you for reading and for taking this step forward a healthier you.**

Gratitude to you for prioritizing your wellness, and to ancient wisdom of ayurveda that guides us towards harmony. As you enjoy the soothing sound of rain, may you also enjoy a vibrant, healthy and immune - strong season.

**Stay safe, stay healthy, and keep your inner fire burning bright!**

## BIBLIOGRAPHY

1. Ashtanga Hridaya. Sutrasthana – Ritucharya Adhyaya. Translated by K.R. Srikantha Murthy. Varanasi: Chaukhambha Krishnadas Academy.
2. Charaka Samhita. Sutrasthana – Ritucharya. Translated by R.K. Sharma & Bhagwan Dash. Varanasi: Chaukhambha Sanskrit Series Office.
3. World Health Organization. Dengue and Severe Dengue – Fact Sheet. WHO; Updated reports.
4. Centers for Disease Control and Prevention. Seasonal Patterns of Infectious Diseases. CDC Guidelines.
5. Sharma PV. Introduction to Ayurveda. Varanasi: Chukhambha Orientalia.



# Creative corner

*Celebrating artistic flair and originality*



Where words take flight

# FROM THOUGHT TO VERSE

## ಭಗವಂತ ಕಲಿಸುವ ಪಠ

ಇರುವಷ್ಟು ದಿನ ನೆಮ್ಮದಿಯಿಂದಿರು

ನಾವು ಯಾವ ಲೆಕ್ಕ ಕಾಲದ ಎದುರು

ಬೇಕೆಂದು ಮಾಡುವ ಹಠ

ಭಗವಂತ ನಮಗೆ ಕಲಿಸುವ ಪಾಠ

ಮೇಲೆ ಹಾರುವ ಹಕ್ಕಿಗೆ ಒಂದು ಆಸೆ

ನೀರಿನಲ್ಲಿರುವ ಜೀವರಾಶಿಗಳಿಗೆ ಒಂದು ಆಸೆ

ಯೊಚಿಸುವ ಶಕ್ತಿ ಇರದ ಪ್ರಾಣಿಗಳಿಗೆ ಒಂದು ಆಸೆ

ಎಲೈ ಮಾನವ ನಿನ್ನದು ಕೊನೆಗೊಳ್ಳದ ಆಸೆ

ಇಷ್ಟಿದ್ದರೆ ಅಷ್ಟು ಬೇಕೆಂದು

ಅಷ್ಟಿದ್ದರೆ ಮತ್ತಷ್ಟು ಬೇಕೆಂದು

ಬೇಕು ಹೇಳುವುದೇ ಎಂದೆಂದು

ತ್ಯಜಿ ಕಾಣುವುದು ನೀವೆಂದೋ?

ಭಗವಂತನ ಆಟದ ಎದುರು

ನಮ್ಮ ಜೀವನವೂ ಸುಮಾರು

ಬೇರೆಯವರಿಗೆ ಒಳಿತು ಮಾಡಿ

ಖುಷಿಪಡುವರು ದೇವರು ಅದ ನೋಡಿ

Dr. Priyanka S R

Asst. Professor Dept. of Panchakarma

Creative spectrum

# ART AND SOUL



Dr. Anisha

Asst. Professor Dept. of Shalya Tantra

# **GAVIKALPATARU**

---

**Ayurveda E - Magazine**

**February 2025 | Volume 2 | Edition 2**

**Date of Publication – March 9, 2026**

