

# GAVI KALPATARU

AYURVEDA E MAGAZINE



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

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

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# 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 - May Edition, 2026

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# Principal & Editor's Letter



**Dear Readers,**

It gives us immense pleasure to present **Volume 2, Edition 5 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, “**Sharirika Prakruti,**” highlights one of the most fundamental concepts of Ayurveda. While the previous edition discussed the basic principles of **Prakruti & Shleshmaja Prakruti**, this issue explores **Pittaja Prakruti**, which help us understand the intricate physiological processes occurring within the human body.

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

# PITTA PRAKRUTI

Pitta Prakruti individuals dominated by **Pitta Dosha**, characterized by **Ushna** (heat), **Tikshna** (sharpness), and **Drava** (fluidity).

## 1. Physical Characteristics (Sharirika Lakshana)

### 1.1 Skin and Complexion

The body commonly shows **Vyanga** (dark patches), **Tila** (moles/black spots) & **Pidaka** (eruptions/acne)

They also develop Early **wrinkles**, Signs of **premature ageing** & are generally moderate or less beauty

### 1.2 Hair (Kesha and Loma)

Hair is:

- **Mrudu** (soft)
- **Alpa** (sparse)
- **Kapila varna** (brownish)

They experience:

- **Palitya** (premature greying)
- **Khalitya** (early baldness)

Body hair (**Loma**) is also **less and fine**.

### 1.3 Nails, Eyes, and Other Organs

- **Nakha** (nails), **Nayana** (eyes), **Taal** (palate), **Jivha** (tongue), **Ostha** (lips), **Pani** (palms), **Paada** (soles) show **Tamra varna** (coppery discoloration)



## 2. Physiological Traits (Sharirika Kriya)

### 2.1 Digestive System

Due to **Tikshna guna**, they have **Tikshnagni, Ati kshuda & Ati trushna**

### 2.2 Excretory Functions

Due to **Drava guna** they have Excess **Sweating**, Increased **urine output & Increased stool frequency**

### 2.3 Body Structure

- **Komala mamsa (soft muscles)**
- **Shithila sandhi (loose joints)**
- **Ushna anga (warm body parts)**

## 3. Odor and Secretions (Visra Guna)

Due to **Visra guna**, they exhibit:

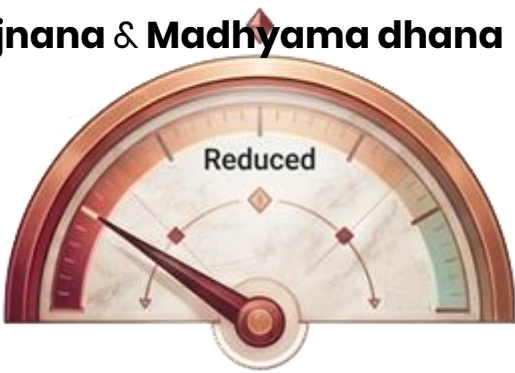
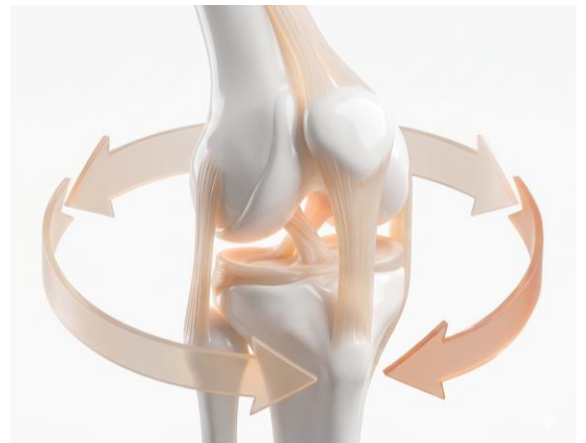
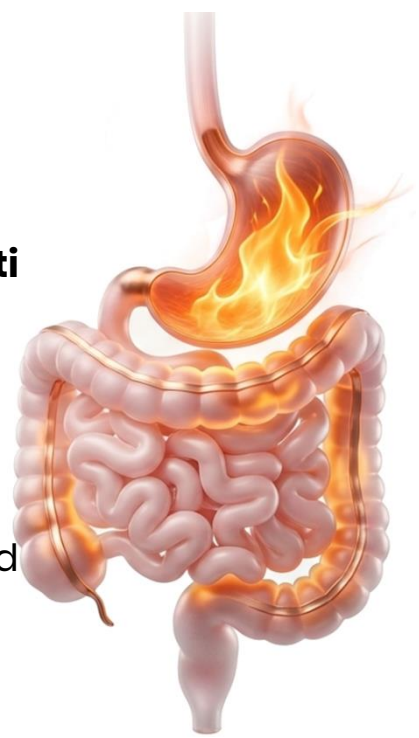
- **Durgandha (bad smell) from armpits, mouth & body**

## 4. Reproductive Features

Due to **Katu and Amla guna** they have **Alpa shukra, Alpa maithuna shakti & Alpa santati**

## 5. Strength and Life Span

They generally possess **Madhyama bala, Madhyama ayu, Madhyama gyana-vijnana & Madhyama dhana**



## 6. Psychological Traits (Manasika Lakshana)

### 6.1 Emotional Nature

- **Kshipra kopa** (quick anger)
- **Kshipra prasada** (quick calming)
- Intolerance to discomfort (**Klesha asahishnuta**)

### 6.2 Intellectual Nature

- **Medhavi** (intelligent)
- **Nipuna** (skillful)
- **Tejasvi** (sharp, radiant intellect)
- Strong debaters

### 6.3 Behavioral Traits

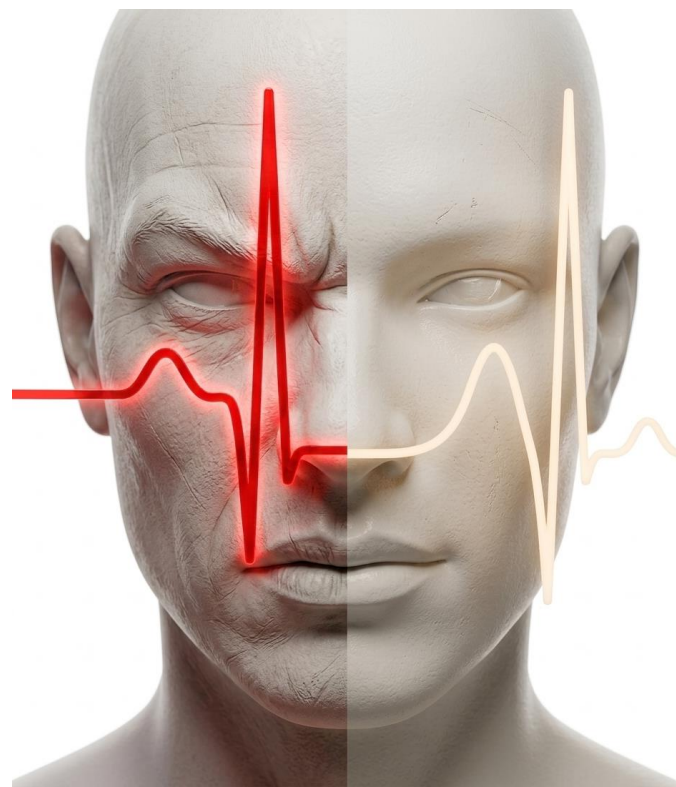
- **Brave** & do not surrender in conflicts
- Harsh toward opponents
- Generous toward those who surrender

## 7. Social and Lifestyle Traits

They are Fond of **women, garlands, perfumes, Sucharita, Shuchi & Ashrita-vatsala**

They:

- Seek **grandeur and adventure**
- Have strong **mental courage**





## 8. Eye Characteristics (Netra Lakshana)

- **Small, brown, unsteady eyes**
- **Thin and few eyelashes**
- Eyes become **red quickly** due to:
  - Anger, Alcohol consumption & Sun exposure

They prefer **cool visual objects**.

## 9. Dreams (Swapna Lakshana)

They commonly see:

- **Agni (fire)**
- **Vidyut (lightning)**
- **Volcanoes, meteors, thunderbolts**
- **Bright sun rays**
- **Flowers like Karnikara and Palasha**
- **Svarna (gold)**



## 10. Symbolic Comparison

- **Ullu (owl)**
- **Marjara (cat)**
- **Vanara (monkey)**
- **Vyaghra (tiger)**
- **Nakula (mongoose)**





# News Bites

A cozy spot for latest updates.

# SJGAMC Koppal to Participate in National Guinness World Record Yoga Event from June 14



SJGAMC, Koppal, has announced its enthusiastic participation in the nationwide **Guinness World Record Yoga Event** being organized by the Ministry of AYUSH through the Morarji Desai National Institute of Yoga (MDNIY) on **14 June 2026**.

The initiative is part of the celebrations leading up to the **International Day of Yoga (IDY) 2026**, themed “**Yoga for Healthy Ageing.**” The event aims to create a world record for the maximum number of participants joining an online yoga session simultaneously across the country.

In response to the communication received from the National Commission for Indian System of Medicine (NCISM), SJGAMC Koppal has begun preparations to ensure active participation of its faculty members, students, interns, residents, and staff. The online yoga session is scheduled to be held on **14 June 2026 from 6:15 AM to 7:35 AM**.

The institution has appealed to all members of the SJGAMC family to register for the event and participate individually using their own devices, as each participant will be counted separately towards the world record attempt. Registration can be completed through the toll-free number **1800-315-7008**, after which participants will receive the session link via WhatsApp.

In addition to the Guinness World Record attempt, SJGAMC Koppal will also actively participate in the **Yoga Sangam 2026** activities on **21 June 2026**, joining institutions across the nation in promoting the benefits of yoga and healthy living.

Speaking on the occasion, the college administration emphasized that participation in this historic event reflects SJGAMC Koppal’s commitment to holistic health, wellness, and the promotion of India’s rich yoga heritage. The institution encourages all students, faculty, and staff members to take part wholeheartedly and contribute to this landmark national initiative.

# Outstanding Achievement in BAMS 2nd Phase Results – Prajnana (2022–23 Batch)



We are proud to announce the remarkable performance of the Prajnana (2022–23) Batch in the BAMS 2nd Phase University Examinations.

Out of 70 students who appeared for the examination, 26 students secured Distinction and 33 students achieved First Class, reflecting the

academic excellence and dedication of the students as well as the continuous guidance of the faculty members.

The Management, Principal, and Staff wholeheartedly congratulate all the students for their commendable achievements and wish them continued success in their academic journey and future careers.

Special appreciation is also extended to all the faculty members for their hard work, commitment, and sincere efforts in mentoring and guiding the students towards this excellent result.

## Excellent Performance in BAMS 1st Phase Results – Jeevaka (2024–2026 Batch)



The institution proudly announces the excellent performance of the Jeevaka (2024–2026) Batch in the BAMS 1st Phase University Examinations.

Out of 98 students who appeared for the examinations, 26 students secured Distinction and 43 students achieved First Class, reflecting the students'

dedication, hard work, and commitment towards academic excellence.

The Management, Principal, and Staff extended their heartfelt congratulations to all the successful students for their commendable achievements and wished them continued success in their future academic journey.

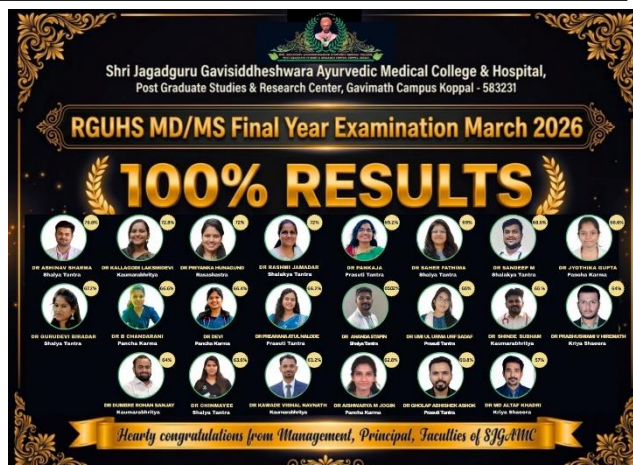
The institution also congratulated all the faculty members for their sincere efforts, continuous guidance, and dedicated mentoring that played a vital role in shaping the students' success.

# SJG Ayurvedic Medical College Achieves 100% Results in RGUHS MD/MS Final Year Examination

Shree Jagadguru Gavisiddheshwara Ayurvedic Medical College & Hospital, Koppal, proudly announces a remarkable academic milestone with the achievement of **100% Results** in the **RGUHS MD/MS Final Year Examination – March 2026**.

Adding glory to the institution, several PG scholars secured university ranks in their respective subjects:

- **Dr. Rashmi S. Jamadar** – Shalaky Tantra – **4th Rank**
- **Dr. Abhinav Sharma** – Shalya Tantra – **4th Rank**
- **Dr. Sandeep M.** – Shalaky Tantra – **6th Rank**
- **Dr. Prabhu Swami V. Hiremath** – Kriya Sharir – **7th Rank**
- **Dr. Kallagodi Lakshmidhevi** – Kaumarbhritya – **10th Rank**



The institution extends its heartiest congratulations to all the PG rank holders and successful postgraduates for their outstanding achievement and for bringing laurels to the institution.

The institution expresses sincere gratitude to the Management and Principal for their continuous guidance, motivation, and unwavering support in fostering an environment of academic excellence and professional growth.

The Management, Principal, and Staff wish all the achievers a bright, successful, and rewarding future ahead.

## PG Scholar Brings Laurels to the Institution with Remarkable Academic Achievement

The institution proudly congratulates Dr. Rushikesh Vasant Johare, PG Scholar, for his remarkable achievement attained under the esteemed guidance of Dr. Suryanarayana M, Professor & Head of the Department.

This accomplishment reflects the scholar's dedication, and commitment towards academic excellence, along with the valuable mentorship and constant support provided by the guide.



The Management, Principal, and Faculty Members expressed their happiness and appreciation for this notable success and extended heartfelt congratulations to both the scholar and the mentor for bringing pride and recognition to the institution.

Special gratitude is extended to the Management and the Principal for their continuous encouragement, unwavering support, and for fostering an excellent academic atmosphere that motivates students and faculty members to achieve greater heights in education and research.

## Institution Celebrates Twin Academic Achievements at International Intellectual Meet of Tadvidya Sambhasha Parishat



The institution proudly celebrates the outstanding achievements of two of its talented students at the International Intellectual Meet of Tadvidya Sambhasha Parishat held on 03 May 2026.

Ms. G. Punya, secured the **1st Prize in Poster Presentation**, showcasing exceptional academic excellence, creativity, and dedication.



Similarly, Dr. Shruti Kundaragi achieved **First Prize** in the competition titled “**Recipe with Reference of Samhita,**” reflecting her deep understanding of Ayurvedic principles, scholarly commitment, and innovative presentation skills.

The Management and Principal extended their heartfelt congratulations to both the achievers and their respective mentors for bringing pride and recognition to the institution through their remarkable accomplishments.

## Book Donation Enriches College Library and Promotes Student Well-Being



We are delighted to share that the book “*Heal & Propel – An Effective Guide to Overcome Anxiety, Stress and Emotional Overwhelm*” authored by Dr. Kedareshvar M. Dandin has been generously donated to the college library by the author himself.

This valuable contribution is expected to greatly benefit

students and faculty members by promoting emotional well-being, self-awareness, and positive mental health along with academic enrichment.

The Management and Principal expressed their heartfelt gratitude to Dr. Kedaresvar M. Dandin for his thoughtful gesture and noble initiative towards encouraging learning and personal growth among students.

The institution sincerely appreciates the author's kind support and generous contribution, which stands as an inspiration for nurturing knowledge, emotional resilience, and holistic development in the academic community.

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## **Workshop on Self-Care Products Conducted by Department of Rasashastra and Bhaishajya Kalpana**

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The Department of Rasashastra and Bhaishajya Kalpana (RSBK), in association with the Alumni Association of SJGAMC, Koppal, successfully conducted a workshop on **Self-Care Products** for Second Phase BAMS students on 13/05/2026.

Dr. Vijaya Kiran, proud alumnus of the institution, served as the Resource Person for the workshop. He provided practical demonstrations and hands-on training on the preparation and use of various self-care products, making the session highly informative and interactive for the students.

The workshop offered valuable practical exposure and enhanced the students' understanding of self-care product preparation and application in day-to-day healthcare practices.

The Department sincerely expresses its gratitude to the Management, Principal, Vice Principal, Working President of the Alumni Association, and IQAC for their constant support, encouragement, and guidance in making the workshop a grand success.

Special thanks are extended to Dr. Vijaya Kiran for his dedicated efforts, valuable insights, and enthusiastic participation in conducting the workshop successfully.

The Department of RSBK extends heartfelt thanks to everyone who contributed to the successful organization of this academic activity.

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# SJG AMC Koppal Celebrates International Nurses Day 2026

On the occasion of International Nurses Day celebrated on 12th May 2026, SJG AMC Koppal proudly honored the dedication, compassion, and selfless service of the nursing staff towards patient care and healthcare excellence.

As part of the celebration, the Nursing Faculty distributed fruits and bread to the admitted patients, spreading care, kindness, and smiles among them. This thoughtful gesture reflected the spirit of compassion and humanity that nurses uphold in their daily service.

The institution expressed heartfelt gratitude to the

Management for their constant encouragement and unwavering support in organizing such meaningful activities. Sincere thanks were also conveyed to the respected Principal for his valuable guidance and inspiration in successfully conducting the celebration.

The event served as a tribute to the tireless efforts, commitment, and caring nature of nurses who continuously dedicate themselves to the well-being of patients and society.

SJG AMC Koppal extends warm wishes to all nurses on International Nurses Day and salutes the healthcare heroes who serve humanity with compassion, care, and dedication.



## Pharmacovigilance Awareness Program Conducted at SJGAMC Koppal



The Pharmacovigilance Cell of SJGAMC, Koppal successfully conducted a **Pharmacovigilance Awareness Program** for hospital staff on 30/05/2026 with the objective of promoting awareness regarding drug safety and adverse drug reaction reporting.

Dr. Vishwanath, Associate Professor, Department of Rasashastra and Bhaishajya Kalpana (RSBK), delivered an informative awareness talk highlighting the importance of pharmacovigilance in healthcare practice and patient safety.

The program witnessed active participation from the Nursing Staff, Dispensary Staff, and Interns, who greatly benefited from the session and enhanced their understanding of

pharmacovigilance practices and responsibilities.

The Pharmacovigilance Cell sincerely expresses its gratitude to the Management, Principal, Vice Principal, Hospital In charge, and all Pharmacovigilance Cell members for their valuable support, encouragement, and cooperation in making the program successful.

The Pharmacovigilance Cell extends heartfelt thanks to everyone involved in organizing and participating in this meaningful academic and healthcare awareness activity.

## **World No Tobacco Day Awareness Program Conducted at Marishantaveera PU College**



On the occasion of **World No Tobacco Day**, observed on 30 May 2026, the Department of Shalakyatantra in association with the Tobacco Cessation Center (TCC), SJGAMC&H, Koppal, conducted a Health Awareness Talk at Marishantaveera PU College, Koppal.

Dr. Shashikala Khadabadi, Professor, Department of Shalakyatantra, delivered an informative awareness lecture highlighting the harmful effects of tobacco consumption and the importance of adopting and maintaining a tobacco-free lifestyle for better health and well-being.

The program witnessed active participation from students and faculty members, who benefited from the valuable insights shared during the session. The event concluded successfully with an interactive discussion, encouraging awareness and positive health practices among the participants.

The Department sincerely appreciates the support and cooperation of the Management and Principal in conducting such meaningful awareness activities for the benefit of society and student communities.

## **Free Health Screening and Medication Camp Conducted at Rudrashrama, Kukunoor**



A free health screening and medication camp was successfully organized by SJGAMC Koppal at Rudrashrama, Kukunoor, with the objective of extending quality Ayurvedic healthcare services to the rural and needy population. The

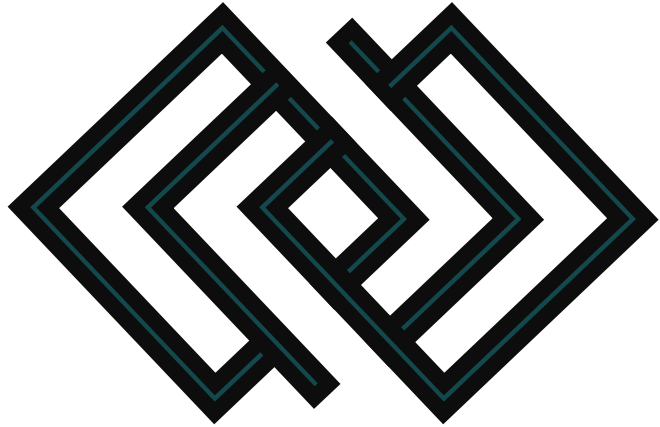
camp witnessed enthusiastic participation from doctors, faculty members, interns, and students who rendered their services wholeheartedly.

During the camp, beneficiaries underwent general health screening, consultation, and received free Ayurvedic medicines for various health conditions. The medical team also provided awareness regarding preventive healthcare, healthy lifestyle practices, and the importance of Ayurveda in maintaining overall well-being.

Many residents, including elderly people and women, benefitted from the camp. The initiative reflected the institution's commitment towards community healthcare and social responsibility.

The organizers expressed heartfelt gratitude to the management and Principal of SJGAMC Koppal for their continuous encouragement and support in organizing such meaningful outreach activities. Appreciation was also extended to the staff members, volunteers, and local authorities for their cooperation in making the camp a grand success.

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# Knowledge Hub

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

# CONCEPTUAL FRAMEWORK OF DHATU POSHANA NYAYA: AN AYURVEDIC PERSPECTIVE ON TISSUE-NOURISHMENT.

Rashmi. R.M<sup>1</sup>, Dr Parameshwar G H<sup>2</sup>

1 Professional BAMS Student, 2 Professor & HOD, Dept of Kriya Sharira, Shri Jagadguru Gavisiddheshwara Ayurveda Medical College Hospital and P G Research Centre, Koppal-Karnataka.

## ABSTRACT

In our Ayurveda *Dosha, dhatu, mala* are the biological and functional unit of body. Our acharyas mentioned 7 dhatus which with-hold and nourishes the human body. The concepts of sapta dhatus of Ayurveda refers to the physiology of basic structural factors of body. They are being constantly formed destroyed and reformed with appropriate material derived from *poshaka dravyas*. The concept of *Dhatu-poshana-nyaya*, provides a framework to explain how nutrients derived from *ahara rasa* are assimilated and distributed among the sapta-dhatus. These nyayas described the process of sequential transformation, selective-uptake, simultaneous nourishment and systematic-circulation. These nyayas bridges classical Ayurvedic wisdom with contemporary scientific understanding.

**KEYWORDS:** *Dhatu-poshana-nyaya, Sapta dhatu, Ahara-rasa, Ayurveda*

## INTRODUCTION

In Ayurveda, ahara rasa has most important sthana among three *Upasthambhas* [*ahara, nidra, bramhacharya*]. *Aharamaatra* depends upon the agni, hence agni needs to be in normal-state. In the process of digestion, ahara gets converted into ahara-rasa and this ahara rasa gets converted into sapta-dhatu. Dhatu means *Dharanat dhataavaha*. All most all the *Samhita granthas* have envisaged the view that sapta dhatu are produced or get nourished in a kind of progressive metamorphosis beginning with rasadhatu and ending with shukra, but there are different theories about the mode of nourishment of different dhatus. Our Acharyas have introduced the concept of *Dhatu-poshana-nyaya*, that explain how nutrients derived from ahara-rasa are distributed and utilized by sapta-dhatus.

**AIM & OBJECTIVE:** To study and analyze the fundamental concept of dhatu-poshana-nyaya in Ayurveda.

**MATERIAL & METHODS:** The material is collected from classical Ayurvedic-texts, reference books related to

Ayurvedic-physiology, relevant review articles and online academic-sources.

## DHATU POSHANA NYAYA

### 1|KSHEERA-DADHI NYAYA:

According to commentator *Acharya Chakrapani*, this theory can be called as *Krama parinama* and *sarvatma parinama*. According to this theory *poorva-dhatu* is completely converted into *uttara-dhatu*, as like *ksheera-dadhi-takra-navaneeta-gruta-gruta manda* [100yr old gruta]. After proper digestion of ahara dravya in the body with the help of jatharagni makes the ahara dravya into two parts;

1: *Prasada-bhaga* [Essence part]

2: *Mala-bhaga* [Waste part]

The entire rasa dhatu which is formed by ahara-rasa will be converted into *rakta-mamsa-meda-ashti-majja-shukra*. For this conversion, it takes seven days, some Acharyas say that it takes six days and some other say thirty days. The prasada bhaga is further divided into two parts; *Sthoolamsha* [Formation and giving nutrition to the same

dhatu] and *Sukshmamsha*.

According to this nyaya, nourishment of the successive dhatu in a linear-fashion and the conversion is irreversible.

**MERITS;** Sequence of nourishment of sapta-dhatu is uniform

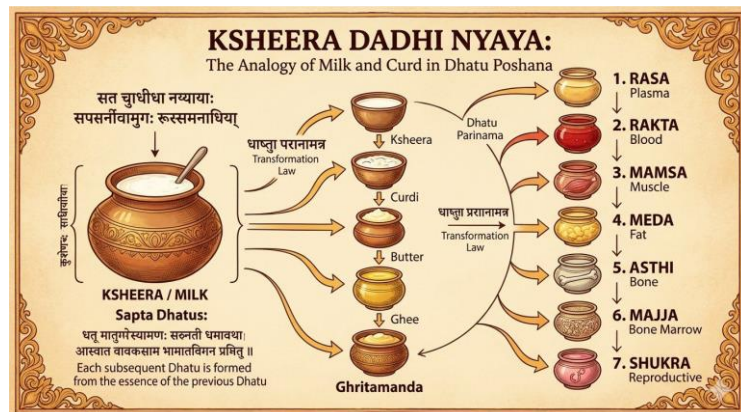
Time factor should be taken as directed by acharya Sushruta. It should be taken as 24hr for replenishment of rasa dhatu and five days for next dhatu.

The nyaya explains the event in diseases like *Rajyakshma*, where due to obstruction in rakta dhatu causes decrease or waning of mamsa-dhatu.

**DEMERITS;** *Poshya* - *poshaka* theory of dhatu nourishment cannot be explained.

Fasting for a day will drain rasa dhatu completely and the individual may die, which is practically not seen.

In increased meda, ashti should increase in response to this law-In practice it is not observed so.



**2|KEDARA-KULYA NYAYA;** The nyaya is given by commentator *Acharya Chakrapani*. According to this nyaya, the meaning of *kedara* is wheat-field and *kulya*-canal. This nyaya compares the nutrition transporting-system of body to canal-system that irrigates the field. The water that is flowing in kulya first irrigates the nearest field as to the farthest plots one after one, likewise the ahara-rasa reaches to rasa dhatu through the main circulatory channel, there it nourishes the rakta-dhatu with the help of *ranjaka-pitta* and so on. The nourishment is directive. Each dhatu, while it is nourished takes up just the components from the poshaka-rasadhatu required for

its nurture and nothing else.

**MERITS;** Deals with the independent-nourishment of each dhatu.

If a particular *dhatvagni* becomes defective, only that dhatu gets affected.

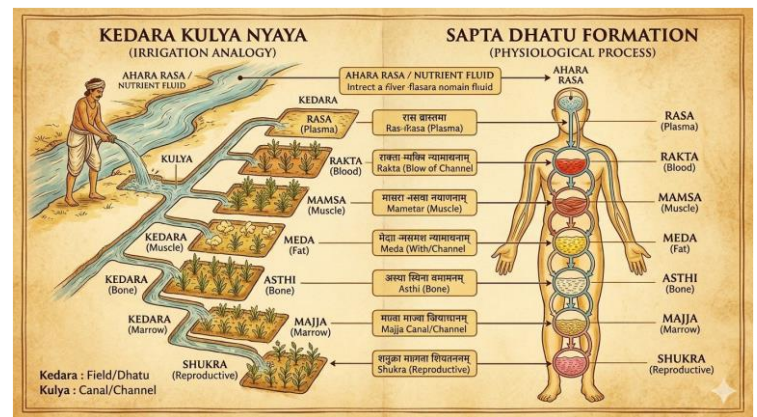
If ahara-rasa possess more rakta-hita particles, then rakta dhatu receives more nourishment.

**DEMERITS;**

Cannot explain *sadyovajikara* property of milk.

Does not explain how each dhatu selectively takes what it needs.

Concept of dhatvagni is not clearly included, which is essential for proper transformation of nutrients.



**3|KHALE-KAPOTA NYAYA:** The nyaya was given by commentator, *Acharya Chakrapani*. According to this law, dhatvagni corresponding to each dhatu select their own required nutrients from the same ahara-rasa pool, which contains all the nutrients. This can be compared to the picking up of the grains by the *kapota*[pigeons] coming from the different directions and flying to their residence.

According to this nyaya. Rather than what is supplied by the poshaka-rasadhatu, each dhatu selects what it needs from the available repository, with respect to this aspect this law is known as law of selective absorption.

**MERITS;** *Sadyovajikara* property of kshira is explained.

Due to the selective nourishment this law can be also called as law of independent nourishment.

Supports the role of dhatvagni and helps in selection and transportation of nutrients.

**DEMERITS:** The role of ahara rasa formation and its movement is not adequately explained.

Does not clearly explained how nutrients reach different dhatus before selection occurs.

Cannot explain phenomena influenced by multiple factors like *desha, kala, ahaara-vihara, prakriti*



**DISCUSSION:** The article basically focusses on dhatu-poshana nyaya, after critical examination of the text kedara-kulya nyaya and ksheera-dadhi nyaya appears to be appropriate in context of the successive nourishment of tissue. The khale-kapota nyaya is not too appropriate. If this law is accepted then it will be very difficult to prove that nourishment of the rakta takes place out of the nutritive fraction of rasa. As this law resembles that where there is a benefit or availability of resources human-beings gather there naturally. Advising *mamsa rasa basti* to the *mamsa dhatu-kshaya purusha* to nourish muscle-tissue is an example for this law [khale-kapota]. Even the Muscular-dystrophy and *Rajayakshma* are also a classical example. The ksheera-dadhi nyaya applies transformation of complex food into simple compounds like glucose, amino-acids, fatty-acids, glycerol-during the process of digestion. The dhatu-poshana nyaya function as a cohesive-group, hence dhatu poshana cannot be understood in isolation from any of them. The sequential theory of *dhatu-paripalana* ensures a qualitative transformation of dhatus. The proper nourishment of each preceding dhatu is essential for the formation of dhatu.

Thus, understanding these nyayas is essential for diagnosing disease, progression and planning appropriate therapeutic- interventions.

## CONCLUSION

The text written about nutrition process long time ago by Ayurveda Acharyas-*ahara, dhatu, dhatvagni, dhatuposhana nyaya* are unique and immortal. Kshira-dadhi nyaya is supported by variety of biochemical-transformative process, including kreb's-cycle and Glycolysis pathway.

Kedara-kulya nyaya is supported by active-transport to keep our bodies in a homeostasis. Therefore, it can be said that the classical idea of nyaya is comparable to various physiological processes like, metabolic-transformation. For this reason, the classical concepts in the current situation are still significant. The concept emphasizes that health depends on the proper functioning of agni, unobstructed srotas and balanced dhatu metabolism. In essence, deeper exploration can contribute to integrative-medicine and scientific validation of Ayurveda.

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# GRISHMA RITU

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## ABSTRACT

Ayurveda, the science of life advises various dietary and behavioral regimens for maintaining the Swasthya Avastha [Healthy state] of both shareera and Manas. These should be followed according to different Ritus for getting desired benefits which are defined as Ritucharya [Regimens according to different seasons]. Its importance has been explained widely in different classics of Ayurveda. there are lot changes occurring in different seasons. these changes in the season and external environmental, environment our body and mind will also get affected. During the transition period from one season to another season, different changes occurring in the season will affect the normal balance of our body and mind. Therefore, it is necessary that our body should adapt to this changing environment without disturbing the Homeostasis of the body. At this point understanding Ritucharya is important as by following the regimens of Greeshma Ritu are highlighted along with its modern aspects.

**Keywords: Greeshma Ritu, Ahara, Vihara, Lifestyle disorders, Heat adaptive measures.**

## INTRODUCTION

Kala is divinity and it has neither a beginning nor an end. Time follows the accumulated effect of actions of the past. basing on the time only, the movement of the sun, the moon, and other planets and the transformation of five basic elements take place. It is also the causative factor for the birth and the death of all the creatures. similarly, the increase and decrease of the seasons, tastes and potency of the substances, strength of the dosas and the body depends upon the time only.

Kala is divided into the following 12 divisions:

- |            |          |             |            |
|------------|----------|-------------|------------|
| 1. Matra   | 2. Kasta | 3. kala     | 4. Nadika. |
| 5. Muhurta | 6. Yama  | 7. Ahoratra | 8. Paksa.  |
| 9. Masa    | 10. Rtu  | 11. Ayana   | 12. Varsa  |

2 masa = 1 season [ 2 months]

2 Seasons = 1 Ayana [ 6 months].

Ayana = 1 Varsa [ one year]

According to Astanga Hrudaya, The months starting with Magha, in combination of two, two succeeding months constitute the 6 seasons as Sisira, grishma, varsa, sarad, vasanta and hemata respectively.

### Adana kala

|                             |                            |
|-----------------------------|----------------------------|
| Decreasing digestive power. | Increased digestive power. |
| Sun moving towards north.   | Sun moving towards south   |
| Debilitating period.        | Strengthening period       |
| Agni pradhanya kala.        | Soumya Kala                |
| Uttarayana.                 | Daksinayana                |
| Sisira Vasanta-grishma.     | Varsa-Sarad-Hemanta        |
| Tikta-Kashaya-Katu.         | Amla-Madhura-Lavana        |
| Ruksha-guna.                | Snigdha guna               |

### Visarga kala

## Grishma ritu

Grishma is the hottest season, the sun is very hot and the rays are sharp.

Duration: Jyestha-asadha

Month: May 22nd to July 21st Swarupa: Heat is high

Zodiac sign: Mithuna-Karkataka.

Position in rituchakra: second position, it bridges the late spring and the monsoon rains.

Effect on agni : Manda agni.

## Ahara



- Foods having Madhura rasa, laghu, snigdha, sita and drava gunas [raisins, dates, mango, pomegranate, rice, corn, wheat, ghee, milk] should be taken.
- Spices: turmeric, fenugreek seeds, cinnamon, nutmeg, asafoetida.
- Jangala mamsa rasa [ thin mutton soup] Shali rice, which is as white as flower kunda [jasminum multiflorum] and indu [ moon]
- Rasala [curds churned without any water and mixed with sugar, pepper, dry ginger and cumin]
- Khandava [prepared with sour and sweet fruits]
- Pancasara [a type of mantha prepared with draksa, madhuka, kharjura, kasmarya, parusaka]
- Cooled water flavored with karpura [ camphor]

## Vihara

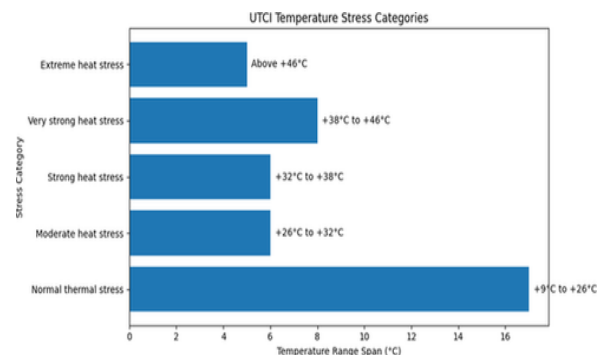
- Bath with cold water. After that, take thin gruels prepared with corn flour and sugar.
- Divaswapna [ day time sleep]
- Besmearing the body with sandalwood pastes
- Wearing light dresses
- Fanning with fans made of leaves of padmini [ lotus] made wet and also with peacock feathers.
- Ideal location to spend day time is summer is in the parks where the tall trees like pines and palms embrace the sky that will prevent the hot rays of the sun.
- Spend nights on terraces enjoying the cool rays of moon.

## CONTRAINDICATIONS ☹

- Foods substance having the tastes of lavana [salty], Katu [pungent], amla [sour]
- Avoid exercises and exposing to sun in this season.
- Alcoholic drinks, those who are habituated, smaller quantity are prescribed that too diluted with plenty of water. Otherwise, complications like emaciation, looseness of joints, burning sensation, delusion etc. May be arising.

## ● THE UNIVERSAL THERMAL CLIMATE INDEX. [UTCI]

- | <u>UTCI [°C] range.</u> | <u>STRESS CATEGORY</u>  |
|-------------------------|-------------------------|
| Above +46°C.            | Extreme heat stress     |
| +38°C to +46°C.         | Very strong heat stress |
| +32°C to +38°C.         | Strong heat stress      |
| +26°C to +32°C.         | Moderate heat stress    |
| +9°C to +26°C.          | Normal thermal stress   |



## DISCUSSION

There are various diseases associated with summer season. It does not mean that every individual is going to get affected with these disorders. Then also ever one even though they are healthy or not can take the safety measures to prevent these disorders, such as...

**Dehydration:** it is one of the common disorders affecting the children during this season. Different signs include extreme thirst, fatigue and less output of urine. The best remedy for this is providing with adequate amount of water, ORS, coconut water and buttermilk.

**Sunburn:** One of the most serious ailment where the skin will appear red and will cause itching and blister formation. The best way to prevent this is to use sun hats, sunscreen.

**Heat strokes:** it is a next stage of sunburn, it is a serious condition which occurs due to the exposure to intense heat of the sun. the main features include high temperature, dizziness, rapid breathing and increased heartrate. The best way to prevent this is to restrict the sports and other activities to early morning and late evening hours.

## **CONCLUSION**

Grishma ritu is the summer season, characterized by intense heat, dryness, depletion of body fluids, manda agni, hina bala. During this season, vata begins to accumulate while kapha decreases. Therefore, following proper ritucharya with cooling diet, adequate hydration, light lifestyle and avoidance of excessive heat and exertion is essential to maintain health, balance doshas, preserve strength and prevent seasonal disorders.

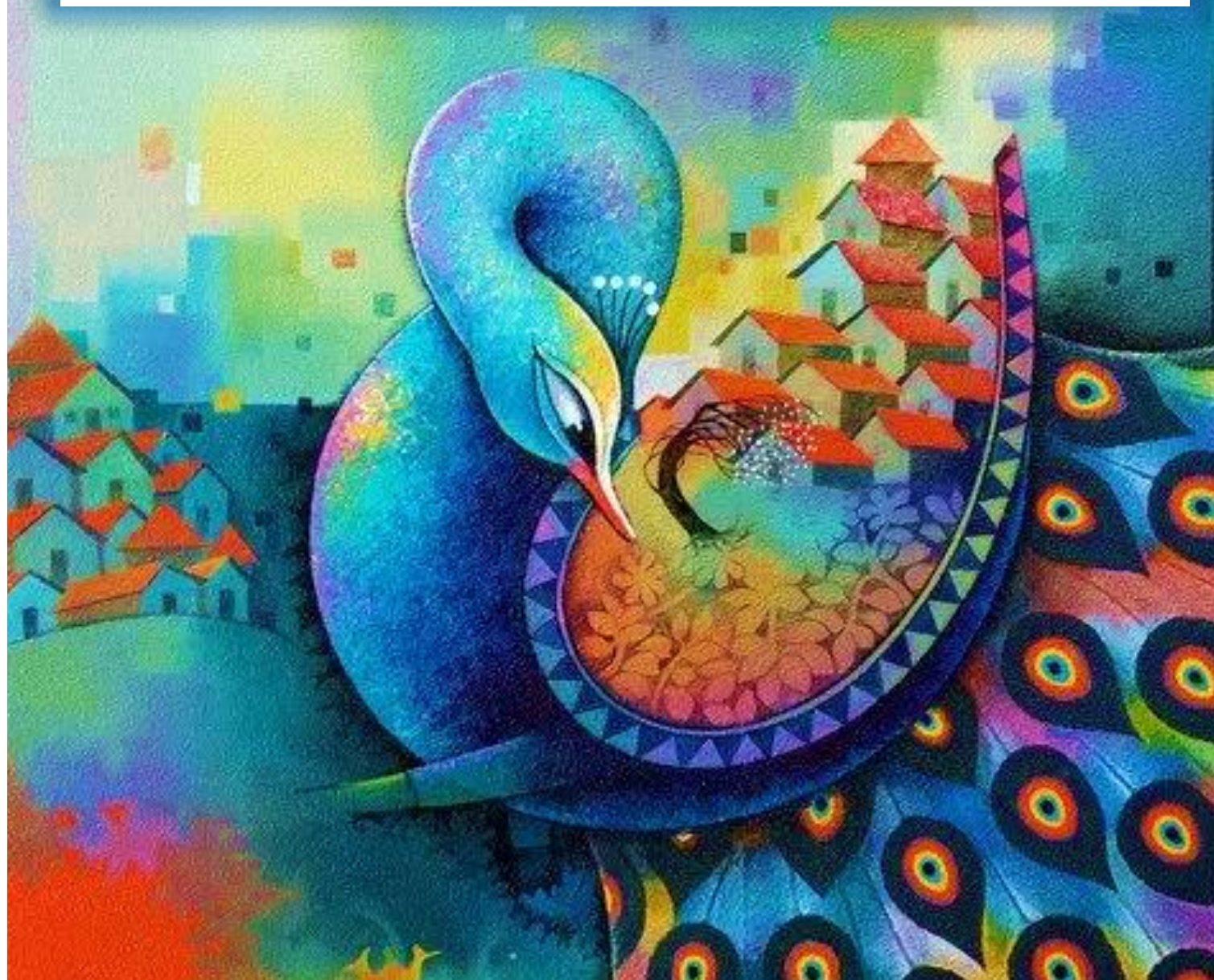
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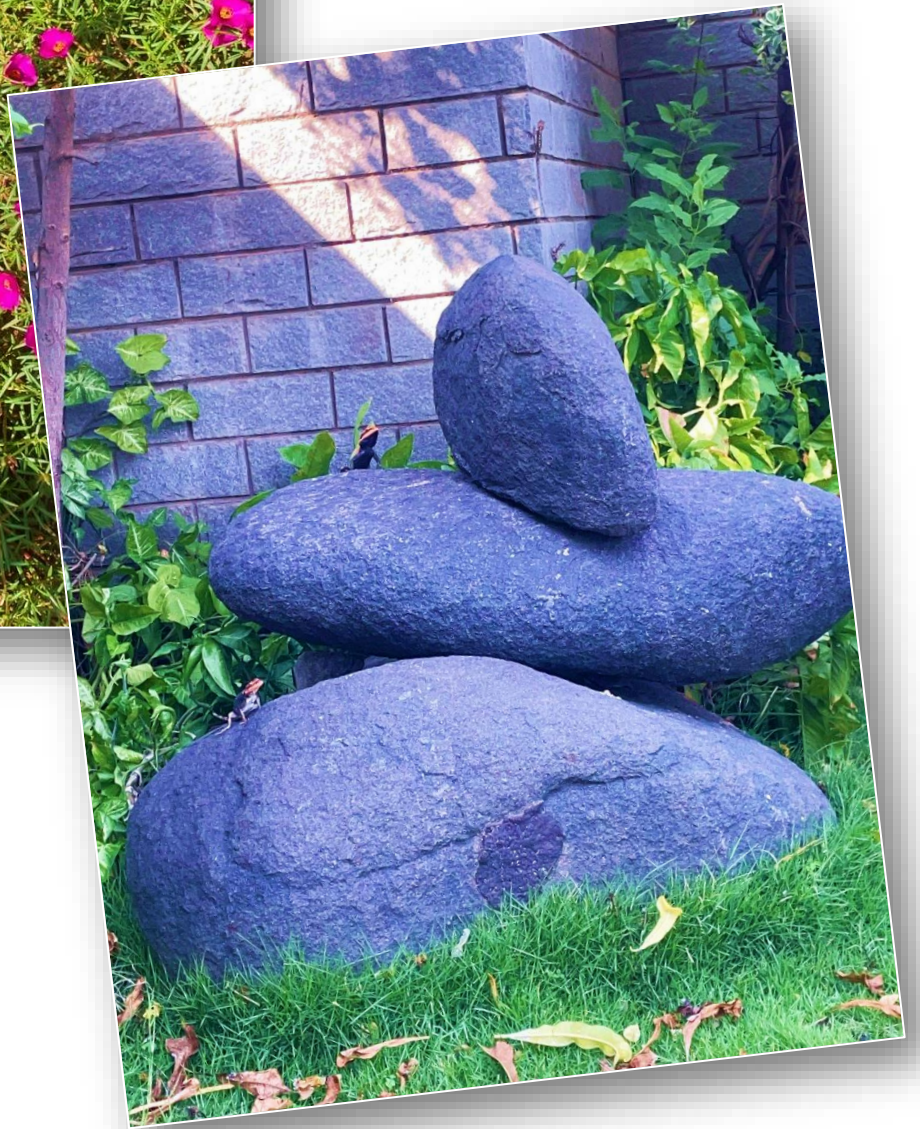
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# FROM THOUGHT TO VERSE

## ಮೊಬೈಲ್ ಗೀಳೊ ಇಲ್ಲವೇ ಬಾಳೋ

ಮೇಲಿನ ಶೀರ್ಷಿಕೆ ನೋಡಿ ನಿಮಗೆ ಈಗಾಗಲೇ ನಾನು ಯಾವುದರ ಬಗ್ಗೆ ವಿಮರ್ಶಿಸುತ್ತಿದ್ದೇನೆ ಎಂಬುದು ತಿಳಿದಿರಬಹುದು.ನಮ್ಮ ದೈನಂದಿನ ಬದುಕಿನ ಒಂದು ಅವಿಭಾಜ್ಯ ಅಂಗವಾದ ಮೊಬೈಲ್ ಬಗ್ಗೆ ನಾನು ಇಂದು ನನ್ನ ಅನಿಸಿಕೆ ಹೇಳುತ್ತಿದ್ದೇನೆ.

ಮುಂಚೆಯೆಲ್ಲ ನಮ್ಮ ಹಿರಿಕರು ಎದ್ದ ಕೂಡಲೇ ನಗುಮುಖದಿಂದ "ಎದ್ದೀರಾ ಇವಾಗ ಎದ್ದೀರಾ" ಎಂದು ನಮಸ್ಕಾರ ಮಾಡಿ ಕೇಳುತ್ತಿದ್ದ ಜನರು ಈಗ ಎದ್ದ ಕೂಡಲೇ whatsapp ನಲ್ಲಿ good morning ಎಂದು ಕಳಿಸಲು groupನಲ್ಲಿ ಟೈಪ್ ಮಾಡುತ್ತಿರುತ್ತಾರೆ. ಬೆಳಗ್ಗೆ ಎದ್ದ ತಕ್ಷಣ ಕೈ ಉಜ್ಜಿಕೊಂಡು ಕಣ್ಣಿಗೆ ಒತ್ತಿಕೊಂಡು ನಾವು ನಡೆದಾಡುವ ಭೂದೇವಿಗೆ ನಮಸ್ಕರಿಸಿ ನಗುಮುಖದಿಂದ ಎಲ್ಲರನ್ನು ಮಾತಾಡಿಸುವ ನಮ್ಮ ಹಿರಿಕರೆಲ್ಲಿ ಎದ್ದ ಕೂಡಲೇ ಫೋನ್ ಹುಡುಕುವ ನಾವೆಲ್ಲಿ.

ಬೆಳಗ್ಗೆ ಎದ್ದ ಕೂಡಲೇ ಒಬ್ಬರನ್ನು ನೋಡಿ ಎದ್ದೀರಾ ಎಂದು ಕೇಳುವುದರಲ್ಲಿ ಎಷ್ಟು ಅರ್ಥವಿದೆ ಗೊತ್ತಾ? ಎದ್ದೀರಾ ಎಂದರೆ ಹಿಂದಿನ ದಿನದ ಎಲ್ಲಾ ಕಷ್ಟ ಸುಖಗಳನ್ನು ಅನುಭವಿಸಿ ಒಂದು ದಿನವನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಗೆದ್ದೀರಾ ಎಂದು ಅರ್ಥ.ಅದನ್ನು ಚೊಕ್ಕವಾಗಿ ನಮ್ಮ ಹಿರಿಕರು "ಎದ್ದೀರಾ "ಎಂದು ಕೇಳುತ್ತಿದ್ದರು.

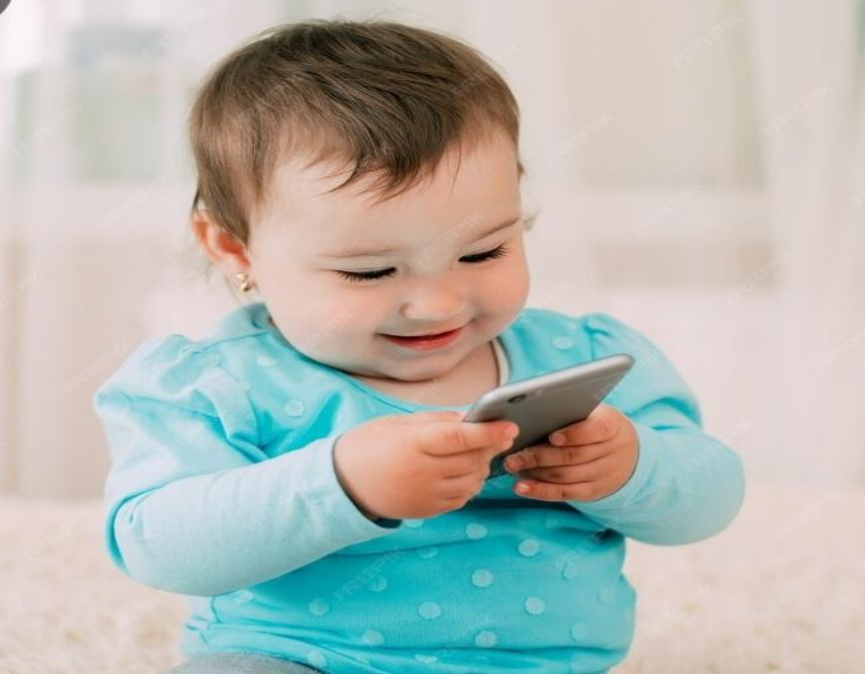
ಹೀಗೆ ಎಷ್ಟು ವಿಷಯಗಳು ನಮಗೆ ಗೊತ್ತು ಗೊತ್ತಿಲ್ಲದೆಯೋ ನಮ್ಮ ದೈನಂದಿನ ಬದುಕಿನಿಂದ ದೂರವಾಗುತ್ತಿವೆ.

ನಾನು ಇಲ್ಲಿ ಮೊಬೈಲನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ದೂಷಿಸುತ್ತಿಲ್ಲ.ಮೊಬೈಲ್ ನಮಗೆ "ಅಂಗೈಯಲ್ಲಿ ಅರಮನೆಯನ್ನು ಅಂತರಿಕ್ಷವನ್ನು,ಎಲ್ಲೋ ಇದ್ದ ವಿದ್ವತ್ತನ್ನು ಇನ್ನೆಲ್ಲಿಗೂ ಪರಿಚಯಿಸುವ ರಾತ್ರೋರಾತ್ರಿ ಒಬ್ಬರನ್ನು ಸ್ವಾರನ್ನಾಗಿ ಮಾಡಬಲ್ಲ ಒಂದು ಅದ್ಭುತ ಯಂತ್ರ.ಆದರೆ ಇದರ ಅಪರಿಮಿತ ಬಳಕೆಯಿಂದ ನಶಿಸಿ ಹೋಗುತ್ತಿರುವ ಮನುಷ್ಯನ ಬುದ್ಧಿಮಟ್ಟ ,ಆರೋಗ್ಯ,ಮಾನವೀಯತೆ ಮತ್ತು ಸಂಪ್ರದಾಯಗಳ ಬಗ್ಗೆಯೂ ನಮ್ಮ

ಅರಿವಿರಬೇಕಲ್ಲವೇ.

ಯಾರಾದರು ರಸ್ತೆಯಲ್ಲಿ ಆಕ್ಸಿಡೆಂಟ್ ಆದರೆ ಅವರನ್ನು ಆಸ್ಪತ್ರೆಗೆ ಸೇರಿಸುವ ಪ್ರಯತ್ನಕ್ಕಿಂತ ಅಲ್ಲಿ ನಿಂತು ಸೋಶಿಯಲ್ ಮೀಡಿಯಾ ಲೈಕ್ ಗೋಸ್ಕರ ವಿಡಿಯೋ ಮಾಡುವವರ ಸಂಖ್ಯೆ ಹೆಚ್ಚು ಇಷ್ಟು ಕೀಳುಮಟ್ಟಕ್ಕೆ ತಲುಪಿರುವ ನಮ್ಮ ಮಾನವೀಯತೆ ಯಾವಾಗ ಚೇತರಿಸಿಕೊಳ್ಳುತ್ತದೆಯೋ ದೇವರೇ ಬಲ್ಲ.

ಇನ್ನು ಮೊಬೈಲ್ ನಿಂದ ಆಗುವ ಲಾಭಕ್ಕಿಂತ ಅದರಿಂದ ಆಗುವ ದುಷ್ಪರಿಣಾಮಗಳ ಬಗ್ಗೆ ಗಮನಹರಿಸುವುದಾದರೆ.ಮೊದಲಿಗೆ ಮಕ್ಕಳಲ್ಲಿ ನೋಡುವುದಾದರೆ ಮೊದಲೆಲ್ಲ ಚಂದಮಾಮನನ್ನು ತೋರಿಸಿ ಉಟ ಮಾಡಿಸುತ್ತಿದ್ದ ತಾಯಂದಿರು ಈಗ ಮಕ್ಕಳು ಹರ ಮಾಡಿದ ಕೂಡಲೇ ಮೊಬೈಲ್ನಲ್ಲಿ ಕಾರ್ಟೂನ್ ಹಾಕಿ ಉಟ ಮಾಡಿಸಿ ಬಿಡುತ್ತಾರೆ.ಇದು ತಾಯಂದಿರಿಗೆ ಸುಲಭದ ಕೆಲಸವಾದರೂ ಮಕ್ಕಳಲ್ಲಿ ಇದು ADHD (attention deficit hyperactivity disorder), Myopia, obesity, anxiety, depression, memory loss, ಮುಂತಾದ ಸಮಸ್ಯೆಗಳಿಗೆ ದಾರಿ ಮಾಡಿಕೊಡುತ್ತದೆ.



ಇನ್ನು ಯುವಕ ಯುವತಿಯರಲ್ಲಿ ಹೇಳುವುದಾದರೆ ರಾತ್ರಿ ಇಡೀ ಸಮಯದ ಪರಿವೆ ಇಲ್ಲದೆ ವೆಬ್ ಸೀರೀಸ್ ಮುಂತಾದವುಗಳನ್ನು ನೋಡುವುದರಿಂದ ಮತ್ತು ಸಣ್ಣ ಸಣ್ಣ ವಿಷಯಗಳಿಗೂ

chatgpt, gemini ಮುಂತಾದ ಆಪ್ ಗಳನ್ನು ಬಳಸುವುದರಿಂದ ಮನುಷ್ಯನ ಬುದ್ಧಿಮಟ್ಟ ಕುಂದುವುದಿಲ್ಲವೇ ಮನುಷ್ಯನ ಚಿಂತನ ಶಕ್ತಿಯು (Cognitive analysis and thinking) ಕಡಿಮೆಯಾಗುತ್ತದೆ.ಹಾರ್ಮೋನ್ ವ್ಯತ್ಯಾಸದಿಂದಾಗಿ, sleep wake cycle disturbance, early aging ನಿಂದ 22ರ ಯವ್ವನದಲ್ಲಿ 62ರ ಮುದುಕರಂತೆ ಕಾಣುತ್ತೇವೆ. ಇನ್ನು ಬಹಳಷ್ಟು lifestyle disorders ಗಳಾದ pcod, diabetes, ಮುಂತಾದ ಸಮಸ್ಯೆಗಳಿಗೂ ಮೊಬೈಲ್ ಬಳಕೆ ಒಂದು ಪ್ರಮುಖ ಕಾರಣವಾಗಿದೆ. ಅತಿಯಾದ ಮೊಬೈಲ್ ಬಳಕೆಯಿಂದ ದೀರ್ಘಾವಧಿಯಲ್ಲಿ "Brain fog" ನಿಂದಾಗಿ ಮನುಷ್ಯನ ಚಿಂತನ ಶಕ್ತಿಯೇ ಕುಂದುತ್ತದೆ.

ಇಷ್ಟೆಲ್ಲಾ ದುಷ್ಪರಿಣಾಮಗಳಿಂದ ಕೂಡಿದ ಮೊಬೈಲ್ ನಲ್ಲಿ ಅಗಮ್ಯ ಲಾಭಗಳು ಇವೆ.ಕ್ಷಣದಲ್ಲಿ phonepay ಮೂಲಕ ಲಕ್ಷಗಟ್ಟಲೆ ಹಣವನ್ನು ವರ್ಗಾಯಿಸಬಹುದು.chatgpt,gemini, ಮೂಲಕ ಅನೇಕ ವಿಷಯಗಳನ್ನು ಕುಳಿತಲ್ಲಿಯೇ ತಿಳಿಯಬಹುದು.AI ಮೂಲಕ ಯಾವುದೇ ವಿಷಯವನ್ನು ಸುಂದರವಾಗಿ ಚಿತ್ರಿಸಬಹುದು.Instagram,youtube,ಮೂಲಕ ನಮ್ಮ ಅನಿಸಿಕೆ ಅಭಿಪ್ರಾಯಗಳನ್ನು ಇಡೀ ವಿಶ್ವಕ್ಕೆ ತಿಳಿಸಬಹುದು.

ಮೊಬೈಲ್ ನಮ್ಮನ್ನು ಒಂದು ರೀತಿಯಲ್ಲಿ ಆವರಿಸಿಕೊಂಡಿಲ್ಲ ಅದು ನಮ್ಮನ್ನು ಎಷ್ಟರ ಮಟ್ಟಿಗೆ ಆವರಿಸಿಕೊಂಡಿದೆ ಎಂದರೆ ದೇವಸ್ಥಾನಕ್ಕೆ ಹೋದರೆ ದೇವರನ್ನು ನೋಡಿ ದೇವರ ಪ್ರತಿಬಿಂಬವನ್ನು ನಮ್ಮ ಮನಸ್ಸಿನಲ್ಲಿ ಸ್ಥಾಪಿಸಿಕೊಂಡು ನೆಮ್ಮದಿಯಿಂದ ಕೈ ಮುಗಿದುಗುಡಿಯಲ್ಲಿ ಸ್ವಲ್ಪ ಹೊತ್ತು ಕಾಲ ಕಳೆದು ಹಿಂತಿರುಗುತ್ತಿದ್ದ ನಾವು ಆ ಕ್ಷಣವನ್ನು ಜೀವಿಸದೆ ಅಲ್ಲಿಯೂ ಫೋಟೋ ತೆಗೆಯಲು ಪ್ರಯತ್ನಿಸಿ ಕೊನೆಗೆ ದೇವರ ದರ್ಶನವನ್ನು ಸರಿಯಾಗಿ ಮಾಡದೇ ಬಂದು ಬಿಡುತ್ತೇವೆ.ಇನ್ನು ಯಾವುದೋ ಸಮಯಕ್ಕೆ ನೆನಪಿಸಿಕೊಳ್ಳಲು ಬೇಕಾಗುವ ಫೋಟೋ ತೆಗೆಯುವ ಪ್ರಯತ್ನದಲ್ಲಿ ಆ ಕ್ಷಣದಲ್ಲಿದ್ದ ಆನಂದವನ್ನು ಅನುಭವಿಸಲು ಮರೆತು ಬಿಡುತ್ತೇವೆ.

ನಾನು ಕೊನೆಯಲ್ಲಿ ಹೇಳುವುದೇನೆಂದರೆ ಯಾವುದೇ ವಸ್ತುವಾಗಲಿ ಅದನ್ನು ನಾವು control ಮಾಡಬೇಕೆ ಹೊರತು ಅದುವೇ ನಮ್ಮನ್ನು control ಮಾಡುವ ಹಾಗೆ ಆಗಬಾರದಲ್ಲವೇ?

ಸ್ವಲ್ಪ ಯೋಚಿಸಿ ಮನುಷ್ಯ ಮನುಷ್ಯರೊಂದಿಗೆ ಮಾನವೀಯತೆಯನ್ನು, ನಗುವನ್ನು, ಅಗಮ್ಯ ಅವಿಸ್ಮರಣೀಯ ಕ್ಷಣಗಳನ್ನು,ಅನುಭವಗಳನ್ನು ಹಂಚುತ್ತಾ ಬದುಕೋಣವೇ ವಿನಹ ಮೊಬೈಲ್ ಗೆ ದಾಸರಾಗಿ ಜೀವನ ಆರೋಗ್ಯ ಎರಡನ್ನು ಹಾಳು ಮಾಡಿಕೊಳ್ಳುವುದು ಬೇಡವಲ್ಲವೇ?

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Final Year student

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