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Contribution of Ayurveda to achieve Sustainability Development Goal-03 “Good Health and Well Being”

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ABSTRACT

Ayurveda is an ancient Indian Medical Science which was developed by the cumulative efforts of our ancient *Rishis* and is still practiced for over 3000 years. *Ayurveda* is Life Science. *Ayurveda* teaches a range of practices and natural remedies for leading a healthy lifestyle. *Ayurveda* is known for its therapeutic, promotive and curative concepts. Western medicine is the most conventional form of treatment across the globe today. However, the role of *Ayurveda* in health and well-being has started gaining worldwide acceptance after it was recognized by WHO as a Traditional medicine system by virtue of its essential elements of health, qualitative strength, and important clues for consistent functioning of life. *Ayurveda* medicines are time and again proved as medicines with least side effects. It is a holistic approach to cure the root cause and not just the symptoms. *Ayurveda* mainly focuses in preventing the diseases in a healthy person and treating the disease of an ill. Sustainable Development - Goal 3 aims to ensure healthy lives and promote well-being for all, at all ages. Health and well being are important at every stage of one's life. Sustainable Developmental Goal-3 addresses all major health priorities:- Reproductive, Maternal, Newborn, Child and Adolescent health; communicable and non-communicable diseases; universal health coverage and access for all to safe, effective, quality and affordable medicines and vaccines. The Sustainable Development Goals makes a bold commitment to end the epidemics of AIDS, tuberculosis, malaria and other communicable diseases by 2030.

Key words: *Ayurveda, Dinacharya, Ritucharya, Rasayana, Vajeekarana, Janapadodwamsa, Aupasargika Roga.*

INTRODUCTION

The concept of healthy living in *Ayurveda* is very simple and is supported by scientific principles that one must follow for optimal health and wellbeing. Nowadays people are becoming much more aware of healthy lifestyle and immune system. The concept of holistic healing taking into account the mind, body and spirit is being well accepted worldwide. *Ayurveda* has evolved from ancient traditional practice to scientifically proven

modern recent advancement. This has made *Ayurveda* more attractive than conventional system of medicine in many parts of the world.

AIM AND OBJECTIVES

1. Aim - The role of *Ayurveda* to ensure healthy lifestyle and promote wellbeing for all at all ages.
2. The United Nations Organization (UNO) has defined 13 targets for Sustainability Development Goal-3. To achieve these with the help of *Ayurveda* itself is the main objective. These are as follows:
 - a) Reduce maternal mortality.
 - b) End all preventable deaths under 5 years of age.
 - c) Fight communicable diseases
 - d) Reduce mortality from non-communicable diseases and promote mental health.
 - e) Prevent and treat substance abuse.

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- f) Reduce road injuries and death.
- g) Universal access to sexual and reproductive care, family planning and education.
- h) Achieve universal health coverage
- i) Reduce illness and death from hazardous chemicals and pollution.
- j) Implement the WHO Framework convention on tobacco control.
- k) Support research, development and universal access to affordable access to vaccines and medicines.
- l) Improve early warning systems for global health.

MATERIALS AND METHODS

All the materials and data are collected from ancient treaties, Ayurvedic books, Research Papers under Google Scholars, PubMed, Research Gate etc., search engines, Official websites like WHO, UNO, Ministry Of AYUSH, and related Articles based on the integration of SDG-3 and *Ayurveda*.

Sustainable Development Goal - 3 and *Ayurveda*

Sustainable development goal -3 (SDG-3) regarding “Good Health and Well Being” is one of the 17 sustainable developmental goals established by the United Nations in 2015. SDG-3 aims to achieve universal health coverage and equitable access of health care services to all. 13 targets are defined under SDG-3. Among them the first 09 targets are outcome targets.

1) Reduce Maternal Mortality

Pregnancy and childbirth are one of the most critical events in woman’s life cycle that maintains the continuity and existence of human race. South-Asian countries have a high maternal mortality ratios across the globe.

Ayurveda lays great emphasizes on ensuring a holistic approach in terms of *Ahara* (food), *Vihara* (Lifestyle), *Vichara* (Deliberation) and *Aushadha* (Medicines) in maternal management. *Ayurveda* quotes *Garbhini*

Paricharya (Antenatal Care), *Sutika Paricharya* (Postnatal Care) where the complete care of a woman from the time of *Garbha Dharana* (Conception) to till the completion of *Sutika Kala* (Postpartum period) is mentioned.

Table 1: *Garbhini Paricharya* (Special Regimen during the period of Gestation)

Month	According to Charaka ^[1]	According to Sushruta ^[2]
01 st Month	In first month even if suspecting pregnancy should take frequently unprocessed cold milk and take wholesome food morning and evening.	During the first three months of pregnancy an expectant mother should take the food rich in sweet, cool and liquid articles
02 nd Month	In second month of pregnancy, milk impregnated with <i>Madhura Siddha</i> (sweet group of drugs).	
03 rd Month	Third month - During third month of pregnancy, milk added with honey and ghee.	
04 th Month	During fourth month of pregnancy, should take one <i>Aksha</i> (approximately 10 gm) butter extracted from milk.	Food largely composed of milk and butter, as well as relishing (Hridya) food with the <i>Jangala Mamsa Rasa</i> should be given to her in the fourth
05 th Month	In fifth month of pregnancy, ghee made from milk butter.	Food with milk and ghee in the fifth
06 th Month	During sixth month of pregnancy, ghee made from milk butter processed with <i>Madhura Siddha</i> (sweet group of drugs).	Adequate quantity of ghee prepared with <i>Svadamstra</i> , or <i>Yavagu</i> (gruel) in the sixth

07 th Month	During seventh month of pregnancy, she should be given the same described in sixth month.	Ghee prepared with the decoction of the <i>Prithakparnādi Gana</i> in the seventh month of gestation.
08 th Month	During eighth month of pregnancy, she should be given <i>Ksheera Yavagu</i> (gruel cooked with milk) and added with Ghee during meal time.	In 8 th month, for the purpose of restoring the Vayu to the normalcy and for the cleansing of the bowels, the expectant mother should be given an <i>Asthapana</i> composed of a decoction of <i>Badara</i> mixed with <i>Bala</i> , <i>Atibala</i> , <i>Shatapushpa</i> , <i>Palala</i> (flesh), milk, cream of curd, oil, <i>Saindhava</i> salt, <i>Madana</i> fruit, honey and ghee. After that she should have an <i>Anuvasana</i> (enema) made up of oil prepared with milk and decoction of the drugs known as the <i>Madhurādi Gana</i> . This restores the Vayu to its normalcy, which brings on an easy and natural parturition without any puerperal disorders.
09 th Month	During ninth month of pregnancy, she should be given <i>Anuvasana Basti</i> (unctuous enema) with oil processed with drugs of <i>Madhura Aushadha</i> (sweet taste group). This very oil should be used as tampon to be placed in passage of foetus (vaginal canal) for its lubrication.	Henceforth up to the time of delivery the expectant mother should have <i>Yavagu</i> made up of <i>Sneha Dravya</i> (fats and soup of the flesh of <i>Jangala</i> animals deer, etc.). If treated on these lines the expectant mother remains healthy and strong, and parturition becomes easy and without complications.

Sutika Kala (Postnatal period) is an important phase of

transition in women's life. It is the period after the delivery of conceptus when maternal anatomical and physiological changes return to the non-pregnant state.

Table 2: Samanya Sutika Paricharya in Ayurveda

Samhita	Days	Ahara and Aushadha	Vihara
Charaka Samhita ^[3]	5-7 Days	<i>Snehapana</i> and <i>Yavagupana</i>	<i>Abhyanga</i> , <i>Parisheka-Ubhayatakala</i>
	<i>Kramavat</i>	<i>Aapyayana</i> and <i>Swasthavritta Palana</i>	<i>Udaraveshtana</i>
Sushrita Samhita ^[4]	2-3 Days	1) <i>Vatahara Kashaya Pana</i> 2) <i>Ushna Gudodaka</i> with <i>Pippalyadi Dravyas</i>	1) <i>Sarva Daihika Bala Taila Abhyanga</i> 2) <i>Parisheka</i> with <i>Vatahara Dravyas</i>
	3 or 4-6 days or 7 days	1) <i>Sneha Yavagu / Ksheera Yavagu</i> with <i>Vidarigana Dravyas</i>	
	8 th day	1) <i>Jangala Mamsarasa</i> 2) <i>Yava, Kola, Kulattha Yusha</i> 3) <i>Shalyodana Bhojana</i>	

2) End all preventable deaths under five years of age

Few reasons for the death of children under the age of five are :-

- Improper newborn management and preterm birth complications
- Birth asphyxia and trauma.
- Protein energy malnutrition.
- Wide range of infectious diseases due to poor sanitation.
- Congenital deformities due to lack of *Garbhini Paricharya*.

Ayurveda mentions *Pumsavana Karma* for *Garbha Sthapana*, *Masanumasika Garbha Vriddhi Krama*, *Navajata Shishu Paricharya*, *Graha Roga* and its management, *Shodasha Samsakaras* for assessing the milestone development of child, *Rakshoghna Karma* for preventing possible infectious and *Graha Rogas*. *Acharya Kashyapa* has explicitly based his work *Kashyapa Samhita* on the diseases and management of *Balarogas*.

In various *Samhitas* of Ayurveda has described the *Navajata Shishu Paricharya* (Newborn Care and Resuscitation) as follows:-

Table 3:

Charaka ^[5]	Sushruta ^[6]	Vagbhata ^[7]
<i>Pranapratyagamana</i>	<i>Ulbaparimarjana</i>	<i>Ulbaparimarjana</i>
<i>Snana</i>	<i>Mukha Vishodhana</i>	<i>Pranapratyagamana</i>
<i>Mukha Vishodhana</i>	<i>Pichu Dharana</i>	<i>Nalachhedana</i>
<i>Garbhodaka Vamana</i>	<i>Nalachhedana</i>	<i>Snana</i>
<i>Nalachhedana</i>	<i>Jatakarma</i>	<i>Pichudharana</i>
<i>Jatakarma</i>	<i>Snana</i>	<i>Suvarna Prashana</i>
<i>Rakshakarma</i>	----	<i>Garbhodaka Vamana</i>
----	-----	<i>Jatakarma</i>

3) Fight Communicable Diseases

Communicable diseases are those which are transmissible from one person to another. In Ayurveda communicable diseases are quoted as *Sankaramika Roga* or *Aupasargika Roga*.

Most of the diseases in Ayurveda consists of *Agantuja* as one of its types.

Agantuja refers to external causes of a disease. *Agantuja* cause may be micro or macro. There is a concept of *Bhuta* in Ayurveda, Recent researches have correlated the concept of *Bhuta* to the infectious causes (Micro-organisms) of a disease. *Acharya*

Sushrita explained the possible causes/ ways for afflicted to communicable diseases are:- Sexual Intercourse, Breath, Using Same Bed, Use of vessels, cloths, garlands, and cosmetics used by a afflicted with communicable diseases. It is well known that prevention is better than cure, hence by avoiding these causes will prevent the Communicable Diseases.

प्रसङ्गाद् गात्रसंस्पर्शान्निश्वासात्सहभोजनात् ।

सहशय्यासनाच्चापि वस्त्रमाल्यानुलेपनात् ॥ Su.Sha.5 /32

Moreover Ayurveda explains the concept of *Janapadodhwamsa*, which specifies probable infectious and communicable diseases through contaminated *Vayu*, *Jala*, *Desha*, and *Kala*. *Acharya Charaka* says that root cause of *Janapadodhwamsa* is due to *Adharma* (Non- Righteousness). So to prevent these mass destruction Ayurveda says to follow the *Dinacharya*, *Ritucharya*, *Sadvritta Palana*, *Acharya Rasayana*, *Naimittika Rasayana*, *Ashtavidha Ahara Visheshayatana*, and *Nidana Parivarjana*.

4) Reduce Mortality from Non-Communicable Diseases and Promote Mental Health

Ayurveda emphasizes on affliction of diseases for both body and mind. The wellness of body and mind plays vital role in health of each other. A non-communicable disease is a disease that is not transmissible directly from one person to another. A combination of genetic, physiological lifestyle and environmental factors can cause these diseases.

According to WHO, 4 main types non-communicable diseases are there

- Cardio Vascular Diseases.
- Carcinoma
- Chronic Renal Disorders
- Diabetes Mellitus

71% of all global deaths are due Non-Communicable Diseases. Ayurveda is known as leading life science and describes many ways to prevent the risk factors of Non-Communicable Diseases and manage lifestyle disorders as follows:-

- Dinacharya* (Daily Regimen) and *Ritucharya*

(Seasonal Regimen)

- b) *Shodhana* according to respective *Ritu* (Purification or detoxifying of body as per season)
- c) *Rasayana* and *Vajikarana* (Rejuvenating and Reproductive Health Therapies)
- d) *Trayopasthamba* (Three Sub-Pillars of Body) - *Ahara*, *Nidra* and *Brahmacharya*
- e) *Dharaniya* and *Adharaniya Vegas* (Suppressible and Non-Suppressible urges)
- f) *Viruddha Ahara* (Antagonistic Food)
- g) *Tri-Nidana* - *Asatmya Indriya Artha Samyoga*, *Prajnaparadha*, and *Parinama* (Three Main Causes for Disease)
- h) *Achara Rasayana* (Ayurveda codes of conduct to prevent diseases and living stress free life)

5) Prevent And Treat Substance Abuse

Addiction is an habitual psychological and physiological dependence on a substance or practice that is beyond voluntary control.

It is a chronic brain disease, that causes compulsive substance use despite harmful consequences. Addiction causes widespread harmful effect to human being along with its social consequences. Sudden withdrawal of any addicted drug substance or practice can cause for psychosomatic disorder. Ayurveda has ancient methods of herbal, mineral or herbo-mineral medications for prevention and cure of addiction as well as withdrawal.

The treatment of substance abuse disorders can be managed in Ayurveda as follows:-

A. Dravyabhuta Chikitsa:- Ayurveda describes a signs and symptoms and management of *Madatyaya / Panatyaya* (Alcoholism). Possible complications like *Dwamsaka* and *Vikshaya* are also mentioned. Symptomatic management of withdrawal symptoms are also possible through Ayurveda. *Abhyanga*, *Shiro Abhyanga*, *Shirodhara* etc., are few examples for the management of addiction of substance abuse and withdrawal.

B. Adravyabhuta Chikitsa:-

- i. *Satvavajaya Chikitsa* (Psychological Counseling)
- ii. *Daivavyapashraya Chikitsa*
- iii. *Yoga*, *Pranayama* and *Dhyana*.
- iv. Spiritual Enhancing Practices.

Ayurveda has suggested *Padamshika Krama* to avoid the harmful effects due to sudden withdrawal of addicted substances/ practices.

A particular practice of withdrawing *Ahita / Apathya* (Bad) which is addicted due to practice and adopting *Hita/ Pathya* (Good) which is not in practice is known as *Padamshika Krama*.

First day one should leave ¼ part of *Ahitakara Ahara / Vihara / Abhyasa* and one should take ¼ *Hitakara Ahara / Vihara / Abhyasa*. And as shown in the below table one should follow to completely to leave the *Ahitakara Ahara / Vihara / Abhyasa*.

Table 4: Padamshika Krama according to Chakrapani - 7 days^[8]

Day	Composition of Food / Substance / Practice
01 st	¾ <i>Apathya</i> with ¼ <i>Pathya</i>
02 nd	½ <i>Apathya</i> with ½ <i>Pathya</i>
03 rd	½ <i>Apathya</i> with ½ <i>Pathya</i>
04 th	¼ <i>Apathya</i> with ¾ <i>Pathya</i>
05 th	¼ <i>Apathya</i> with ¾ <i>Pathya</i>
06 th	¼ <i>Apathya</i> with ¾ <i>Pathya</i>
07 th	Only <i>Pathya</i>

6) Reduce Road Injuries and Deaths

To reduce road injuries, primarily strict rules and regulations along with counselling of drivers are essential. A Systemic legal rule should be implemented with medical councilors to guide and council the driver regarding the possible medical emergencies and steps to prevent those situations before obtaining Driving

License. Road Traffic Accidents (RTA) are on the high rise due to the lack of social responsibility and ignorance towards another driver.

After taking the initial emergency management through Conventional System of Medicine and later Wound care and Rehabilitation of patient can be taken through Ayurveda.

Ayurveda mentions various emergency approaches in terms of *Vrana* (Wound) management.

Acharya Sushrita has explained the 4 methods to control bleeding are:- *Skandana, Sandhana, Pachana, and Dahana*.^[9] 6 *Agantuja Vranas (Chhinna, Bhinna, Viddha, Kshtha, Picchita and Ghrishta)*, Stages of *Vrana - Ashuddha, Shuddha, Ruhyamana and Rudha*.^[10] *Shashti Upakrama* for wound management.^[11] *Bhagna and Bhagna Chikitsa* (Fracture of Bones and their Management).^[12]

7) Universal Access to Sexual and Reproductive Care, Family Planning and Education

Ayurveda elaborately mentions the concepts of *Rasayana* and *Vajikarana*. Among these *Vajikarana* mainly focus on the sexual and reproductive health both men and women. Various formulations and practices are enumerated for desired outcome in *Vajikarana Chikitsa*. *Ahara-Vihara* based on *Ritu, Desha, Kala, Masika Avastha* and *Prakriti* are mentioned which clearly formulates customize diet and activity plans. *Ayurveda* mentions contraceptive methods and formulations for proper planning of family. Ideas for *Garbha Dharana* and *Prashastha Kala, Pumsavana Karma* for *Garbha Sthapana, Ritumati Lakshana* and *Kala, Garbhini Lakshana* and *Paricharya* etc., are also mentioned.

The major texts of Ayurveda like *Charaka Samhita, Sushrita Samhita* and *Ashtanga Hridaya* describe natural methods of contraception like^[13]

a) Safe period or rhythm method : The description regarding fertile period and “safe period” are available in our Ayurveda Classics. The first 12 or 16 days of menstrual cycle are considers as fertility period (*Ritu Kala*) and once this period is over, the reproductive tract (*Yoni*) gets constricted and do

not promote the entry of sperm (*Shukra*) into the uterus (*Garbhashaya*).^[14] After ovulation, during progesterone dominant phase of menstrual cycle, cervical becomes hostile to the sperms and prevent their entry into the uterus. So, this period can be considered as the safe period for coitus to avoid unwanted pregnancy.^[15]

b) Oral Contraceptives : Food and beverages that are excessively hot in potency cause disturbances in the reproductive physiology especially in the growth and development of follicles/ovum (*Anda Upachaya*).^[16] Some examples for oral contraceptives are a) Powder of *Pippali, Vidanga, and Tankana* is taken in first 12-16 days of menstrual cycle period in Milk.^[16] Root powder of *Tanduliyaka (Amaranthus spinosus)* is taken with rice water for 3 days after the stoppage of menstrual bleeding^[17] etc.

c) Barrier methods : Some methods to make the reproductive tract rough and dry, in order to prevent unwanted pregnancy are mentioned in our Ayurveda. This may cause the alterations in the normal pH, or nature of cervical mucus to prevent the entry of sperms, or altering the natural state of endometrium temporarily to prevent the implantation of zygote. Some local contraceptives in Ayurveda are - Powdered seeds of *Palasha (Butea monosperma)* along with honey is applied as vaginal paste during fertile period (*Ritu Kala*)^[18], Wood of *Azadirachta indica (Nimba)* is used as vaginal fumigation before coitus/ during fertile period^[29], and Powdered root of *Datura metel (Dhattura)* is filled inside the vagina before coitus^[20] etc.,

Ayurveda also educates women in proper spacing between children in order to prevent diseases like *Bala Shosha, Parigarbhika, Phakka* etc.,

8) Achieve Universal Health Coverage

Sustainable Development Goal-3 Places a strong emphasis on health: Ensure health and well being for all at all ages. Universal Health Coverage (UHC) being the World Health Day theme for 2019 was set as a part of SDG.

UHC means that all individuals and communities receive the health services they need without suffering financial hardship. Prevention of diseases can play a great role in achieving this goal.

Ayurveda emphasizes on two concepts that are^[21]:

प्रयोजनं चास्य स्वस्थस्य स्वास्थ्यरक्षणमातुरस्य
विकारप्रशमनं च । च.सू.30/26

Charaka Acharya emphasizes on the importance of i) Maintenance or Protecting of health of a healthy person and ii) Curing the diseases of an ill.

Ayurveda postulates wide range of methods for the prevention of diseases like *Dinacharya*, *Ritucharya*, *Swasthavritta Palana*, *Achara Rasayana*, *Ahara Vidhi Vidhana*, *Ritu Shodhana*. *Agni Samrakshana* etc.

9) Reduce Illnesses And Death From Hazardous Chemicals And Pollution

Due to Endless human activities uncontrollable global warming, pollution and extensive damage to natural climatic changes. All the basic needs of human from as simple as air, water, food etc., have been polluted endlessly.

As a result of this, whatever enters the human body is not in its natural form rather it is mixed with all the unwanted substances or chemicals which are causing damage to the human system with all the accumulate hazardous toxins. Our ancient science *Ayurveda* has described *Janapadodhwamsa* (Epidemics / Pandemic) and has explained the methods to purify *Vayu* (air), *Jala* (water), and *Desha* (land). And as a result, the climatic variations can be controlled.

Moreover, in order to manage the damage done to the body through all these hazardous chemicals and pollution our *Acharyas* has mentioned the *Shodhana Karma* (Purification or Detoxification Therapies) through *Panchakarma*. *Panchakarma* are a group of five specific treatment procedures developed in our ancient Indian Culture. The most basic thought behind its development must be, if the body organs can be cleansed by any mean though the natural orifices, it will help in promotion of health, prevention, and treatment of disease. The five treatment modalities

which holds the prime position are *Vamana*, *Virechana*, *Anuvasana Basti*, *Niruha Basti*, *Nasya*.^[22]

DISCUSSION

In *Ayurveda*, preventive aspects of diseases has been discussed very elaborately incorporating every aspect of health such as physical, mental, social and spiritual. Even there are descriptions of preventive accidents and natural calamities. Due to increase in burden of diseases, in spite of advancement in medical sciences in its peak level people are inclined towards *Ayurveda*. *Ayurveda* emphasizes on happiness which is nothing but disease free state.

Dinacharya and *Ritucharya* are the part of vast knowledge of *Ayurveda* regarding daily routine style and seasonal lifestyle. Once the people start to follow them, definitely the health burden will fall drastically. Sustainable Development - Goal 3 aims to ensure healthy lives and promote well-being for all, at all ages. Health and well being are important at every stage of one's life. Sustainable Developmental Goal-3 addresses all major health priorities:- Reproductive, Maternal, Newborn, Child and Adolescent health; communicable and non-communicable diseases; universal health coverage and access for all to safe, effective, quality and affordable medicines and vaccines. The Sustainable Development Goals makes a bold commitment to end the epidemics of AIDS, tuberculosis, malaria and other communicable diseases by 2030. *Ayurveda* as a medicine system can majorly contribute in fulfilling the target objectives of SDG-3.

CONCLUSION

Hence to achieve the G-20 Sustainability Development Goal -3 "Good Health and Well Being" *Ayurveda* plays an important role by preventing the diseases in primordial stage itself and treating the curable diseases as well.

This study maps *Ayurveda* Contribution to the Sustainable Development Goals (SDG), finding a significant focus on SDG 3 (Good Health and Wellbeing). Highly cited publications in *Ayurveda* primarily address SDG 3, highlighting the potential of

natural products and traditional medicine in combating antibiotic resistance, improving health, and promoting holistic health through balanced lifestyle practices and natural remedies. Additionally, *Ayurveda* contributes to SDG 2 (Zero Hunger) by exploring supplementation and SDG 4 (Quality Education) through education, self-care approaches, and training in *Ayurveda*.

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