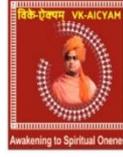




केन्द्रीय आयुर्वेद अनुसंधान संस्थान, भुवनेश्वर  
Central Ayurveda Research Institute, Bhubaneswar

November 02-03  
2025



Vivekananda Kendra Academy for Indian Culture, Yoga And Management  
(VK-AICYAM), Bhubaneswar

विवेकानन्द केन्द्र ऐक्यम्

"All differences in this world are of degree, and not of kind, because oneness is the secret of everything."

- Swami Vivekananda

# Traditional Healing Conference



**National Conference**  
**on**  
**cultivation, harvesting,**  
**and sustainable utilization**  
**of**  
**medicinal plants**  
**for**  
**farmers and traditional healers**  
**(CONFERENCE PROCEEDINGS)**

Design and Hosted By  
CCRAS-CARI Bhubaneswar  
and  
VK-AICYAM Bhubaneswar



**Conference Location:**

**VK-AICYAM**

(Vivekananda Kendra – Academy for  
Indian Culture, Yoga, and Management)

Jagamara - Sundarpada Road  
Gandamunda, Pokhariput  
Bhubaneswar, Odisha 751030

## Traditional Healing Conference

(Design and Hosted By CCRAS-CARI Bhubaneswar and VK-AICYAM Bhubaneswar)

**Event Date: November 02 – 03 2025 (Sunday Nov 02<sup>nd</sup> and Monday Nov 03<sup>rd</sup>)**

### Conference Location:

VK-AICYAM (Vivekananda Kendra – Academy for Indian Culture, Yoga, and Management)  
Jagamara - Sundarpada Road, Gandamunda, Pokhariput, Bhubaneswar, Odisha 751030

**Location Route Map:** <https://share.google/9LtGue8UOXvQMwZrm>

### Context Setting (Why this Conference?):

India's healthcare heritage is deeply enriched by diverse systems of knowledge, including Ayurveda, Siddha, Unani, and countless local traditions. In the Eastern region of India — particularly Odisha, Jharkhand, and Chhattisgarh — tribal and indigenous communities have preserved healing practices over generations. These practices are rooted in local biodiversity, cultural traditions, and experiential wisdom, and remain a crucial source of healthcare in rural and remote areas. Globally, there is renewed attention to traditional medicine. The World Health Organization (WHO) has emphasised mainstreaming traditional healing into national healthcare strategies. In India, the Ministry of AYUSH has made strides in this direction, yet large sections of community knowledge remain undocumented and disconnected from formal health systems.

Despite their value, traditional healing practices face several challenges such as erosion of knowledge; oral traditions risk extinction due to generational change; variations across communities and lack of scientific validation reduce credibility; practitioners not effectively leveraging the available official healthcare frameworks; limited opportunities for collaboration with modern healthcare providers; and untapped commercial pathways for herbal remedies and local products.

This national conference was a strategic response to these challenges. It created a multi-stakeholder dialogue platform where practitioners, researchers, policymakers, and industry players jointly addressed issues of recognition, integration, and innovation. The conference discussion contributes to

- National Health Policy (2017) - Mainstreaming AYUSH systems
- WHO Traditional Medicine Strategy (2014–2023) - Integration of traditional knowledge into health systems
- Sustainable Development Goals (SDGs): SDG 3 (Good Health), SDG 15 (Life on Land), and SDG 17 (Partnerships for the Goals)

## Conference Design:

Sl. No.	Particulars	Details
1	<b>Conference Title</b>	National Conference on cultivation, harvesting, and sustainable utilization of medicinal plants for farmers and traditional healers (ଓଷଧୀୟ ଉଦ୍ଭିଦର ଚାଷ, ଅମଳ ଏବଂ ନିରନ୍ତର ବ୍ୟବହାର ସମ୍ବନ୍ଧରେ ଚାଷୀ ଏବଂ ପାରମ୍ପରିକ ଚିକିତ୍ସକଙ୍କ ପାଇଁ ଜାତୀୟ ସମ୍ମିଳନୀ)
2	<b>Conference Scope</b>	<ul style="list-style-type: none"> <li>• Identification and availability of valuable medicinal plant used by the traditional healers</li> <li>• Strategies for propagation and cultivation of medicinal plants</li> <li>• Sustainable utilization of medicinal plants parts collected from forest</li> <li>• Value addition of the plant materials to meet market need</li> <li>• Healing Practices of Traditional/Janajati (Tribal)/Indigenous Communities in India (with focus on Eastern Region)</li> <li>• Preservation/documentation of local health traditions</li> <li>• Preparation of database of the Traditional Healers/ Local Vaidyas</li> </ul>
3	<b>Expected Outcome</b>	<ul style="list-style-type: none"> <li>• Preservation: Documentation of the traditional practices of the practitioners attending the conference</li> <li>• Conservation and sustainable utilization of medicinal plants</li> <li>• Preparation of database of the Traditional Healers</li> <li>• Pathway for future research, development, and commercialization.</li> </ul>
4	<b>Key Features of the Conference</b>	<ul style="list-style-type: none"> <li>• Demonstration and Presentation of Traditional Healing Practices by Large number of Traditional Practitioners from Eastern India (Panel Discussion / Booth Setup)</li> <li>• Session by thought leaders in relevant areas from Research Institutes, Government, Policy Makers, and Industries</li> <li>• Cross Functional Exchange of knowledge, challenges, and needs among community members, practitioners, researchers, and health service providers, fostering the growth and maturity of the ecosystem</li> </ul>
5	<b>Schedule</b>	<b>2<sup>nd</sup> and 3<sup>rd</sup> November 2025 (Sunday and Monday)</b>
6	<b>Venue</b>	VK-AICYAM Premises, Bhubaneswar

Sl. No.	Particulars	Details
7	Host	VK-AICYAM Bhubaneswar and CARI Bhubaneswar
8	Conference Chair	Dr. Madan Mohan Padhi Ex-Deputy Director General Central Council for Research in Ayurvedic Sciences (CCRAS), Ministry of AYUSH, Government of India
9	Program Committee	Dr. Sarada Ota, CCRAS – CARI Bhubaneswar (PI) Dr. Kshirod Rath, CCRAS – CARI Bhubaneswar Dr. S K Meher, CCRAS – CARI Bhubaneswar Shri Laxminarayan Panigrahy, VK-AICYAM Dr. Santosh Mohanty, VK-AICYAM Shri Biranchi Narayan Panigrahy, VK-AICYAM Shri Kishore Swain, VK-AICYAM
10	Conference Website and Contact Email	Website: <a href="http://www.vkaicyam.org">www.vkaicyam.org</a> Contact Email (VK-AICYAM): <a href="mailto:info@vkaicyam.org">info@vkaicyam.org</a> Contact Email (CARI): <a href="mailto:nriadd.bhubaneswar@gmail.com">nriadd.bhubaneswar@gmail.com</a>

### Conference Agenda and Schedule:

The conference was held for a duration of 2 days starting 2<sup>nd</sup> November 2025. The day-wise programme is given below:

Time	Activities/Sessions/Speakers/Panellists
<b>Day 01</b>	<b>Sunday, Nov 02 2025</b>
<b>9:15 AM-10:15 AM</b>	Registration
<b>10:15 AM-11:15 AM</b>	<b>Inaugural Ceremony and Keynote Address</b> (ଉଦ୍‌ଘାଟନା ସମାରୋହ ଏବଂ ବିଶେଷଜ୍ଞଙ୍କ ଅଭିଭାଷଣ) Dr. Debasish Panda, Joint Advisor (Ayurveda), Ministry of Ayush, GOI Shri Hanumantha Rao – Vice President, Vivekananda Kendra Kanyakumari Dr. Madan Mohan Padhi, Former Deputy DG, CCRAS and Conference Chair Shri V Karthick, IFS – Chief Executive, SMPB Odisha
<b>11:15 AM-11:30 AM</b>	Networking Break
<b>11:30 AM-12:00 Noon</b>	<b>Subject Keynote: Recognising and Integrating Traditional Health Practices</b> (ପାରମ୍ପରିକ ସ୍ୱାସ୍ଥ୍ୟରକ୍ଷା ଅଭ୍ୟାସଗୁଡ଼ିକୁ ଜାଣିବା ଏବଂ ସମନ୍ୱିତ ଉପଯୋଗ କରିବା) Dr. Brahmananda Mahapatra, Former Chairman of the Ayurveda Chair at the University of Latvia, Riga (Represented by the Ministry of AYUSH, Government of India)

Time	Activities/Sessions/Speakers/Panellists
12:00 Noon-1:30 PM	<p><b>Session – I: Preventive Healthcare Values of Medicinal Plant</b> (ଔଷଧୀୟ ଉଦ୍ଭିଦର ସ୍ୱାସ୍ଥ୍ୟରକ୍ଷାରେ ପ୍ରତିଷେଧକ ଗୁଣବତ୍ତା)</p> <p><b>Moderator:</b> Prof. (Dr.) Basudev Chhatoi, VK-AICYAM Member and Former Chairman, Council of Higher Secondary Education, Odisha</p> <p><b>Panellist:</b> Dr. Chinmay Rath, Scientist, NMPB Padmashri Patayata Sahu, Traditional Healer Shri Tularam Chalan, Traditional Healer Dr. Viswajanani Sattigeri, Scientist – H and Head, TKDL</p>
1:30 PM-2:30 PM	Networking and Lunch
2:30 PM-4:00 PM	<p><b>Session – II: Herbal Cure with focus on Guts and Ortho related health issues</b> (ଅତ୍ୟନ୍ତୀ ଏବଂ ଅସ୍ଥି ସମ୍ବନ୍ଧୀୟ ସ୍ୱାସ୍ଥ୍ୟ ସମସ୍ୟାର ଔଷଧୀୟ ଉପଚାର)</p> <p><b>Moderator:</b> Dr. Susmita Otta, Research Officer (Ayurveda), CARI, Bhubaneswar</p> <p><b>Panellist:</b> Shri Harekrushna Mahanta, Traditional Healer Shri Hari Pangti, Traditional Healer Shri Jasketan Guru, Traditional Healer Shri Nehru Pradhan, Traditional Healer</p>
4:00 PM-5:30 PM	<p><b>Session – III: Local Health Traditions by Janajati</b> (ଜନଜାତିକ ସ୍ୱାସ୍ଥ୍ୟ ସମ୍ବନ୍ଧୀୟ ପରମ୍ପରା)</p> <p><b>Moderator:</b> Prof. (Dr.) Nirmal Ch. Dash, Professor of Emeritus, KISS DU</p> <p><b>Presenter:</b> Shri Baikuntha Mahanta, Traditional Healer Shri Dukhishyam Hansda, Traditional Healer Shri Jagannatha Naik, Traditional Healer Shri Natabar Dandsena, Traditional Healer Shri Pabitra Behera, Traditional Healer Shri Padmalochan Behera, Traditional Healer Shri Sarathi Bhuyan, Traditional Healer Shri Sukdev Bhadra, Traditional Healer</p>
6:00 PM-8:00 PM	<p><b>Socio-Cultural Function:</b> Dr. Subash Chandra Sarangi and Team (ସାଂସ୍କୃତିକ କାର୍ଯ୍ୟକର୍ମ)</p>
Day 02	Monday, Nov 03, 2025
10:00 AM-10:45 AM	<p><b>Subject Keynote: Local Health Traditions – Prospects &amp; Future</b> (ସ୍ଥାନୀୟ ସ୍ୱାସ୍ଥ୍ୟ ପରମ୍ପରା - ସମ୍ଭାବନା ଏବଂ ଭବିଷ୍ୟତ)</p>

Time	Activities/Sessions/Speakers/Panellists
	Prof. (Dr.) Nirmal Ch. Dash, Professor of Emeritus, KISS DU
10:45 AM-12:30 PM	<p><b>Session – IV: Sustainable Usage of Medicinal Plants – Conservation, Cultivation, Utilization, and Value Addition</b> (ଔଷଧୀୟ ଉଦ୍ଭିଦର ନିରନ୍ତର ବ୍ୟବହାର - ସଂରକ୍ଷଣ, ଚାଷ, ଉପଯୋଗ ଏବଂ ଗୁଣବତ୍ତା)</p> <p><b>Moderator:</b> Shri Bibhuti Bhushan Mund, Traditional Healer</p> <p><b>Panellist:</b> Shri Gangadhar Sahu, Traditional Healer Shri Gauranga Rout, Traditional Healer Shri Harischandra Behera, Traditional Healer Shri Jatindra Kar, Traditional Healer Dr. Vimal Pandey, Associate Professor, Department of Botany, KISS DU</p>
12:30 PM-1:30 PM	<p><b>Session – V: Policy Level Understanding &amp; Intervention – Medicinal Plant, Traditional Healing, and Integrated Healthcare System</b> (ଔଷଧୀୟ ଉଦ୍ଭିଦ, ପାରମ୍ପରିକ ଚିକିତ୍ସା ଏବଂ ସମନ୍ୱିତ ସ୍ୱାସ୍ଥ୍ୟସେବା ବ୍ୟବସ୍ଥାର ନୀତି ସମ୍ବନ୍ଧୀୟ ବିମର୍ଶ)</p> <p><b>Moderator:</b> Dr. Santosh Kumar Mohanty, Director, VK-AICYAM and Trustee, NPS Trust</p> <p><b>Panellist:</b> Shri Devpriyo Kampo, DY. C. F., SMPB Odisha Shri Gagan Sahoo, Consultant, SMPB Odisha Shri Sukhlal Pansari, Traditional Healer</p>
1:30 PM-2:30 PM	Networking and Lunch
2:30 PM-3:45 PM	<p><b>Session – VI: Priority Areas for Future Research, Innovation, Propagation, and Commercialization</b> (ଭବିଷ୍ୟତ ଗବେଷଣା, ନୂତନତା, ପ୍ରଚାର ଏବଂ ବାଣିଜ୍ୟକରଣ ପାଇଁ ପ୍ରାଥମିକତା କ୍ଷେତ୍ର)</p> <p><b>Moderator:</b> Dr. Sudhanshu Meher, Research Officer (Ayurveda), CARI, Bhubaneswar</p> <p><b>Panellist:</b> Shri Kishore Swain, Advisor, OCAC and Former Business Head at TCS Prof. (Dr.) Premananda Panda, Former Director, SCSTRTI Dr. Subash Chandra Swain, OUAT, Bhubaneswar</p>
3:45 PM-4:30 PM	<p><b>Felicitation of Traditional Healers and Subject Experts</b> <b>Closing Ceremony</b> (ପାରମ୍ପରିକ ଚିକିତ୍ସକ ଏବଂ ବିଷୟ ବିଶେଷଜ୍ଞଙ୍କ ସମ୍ବର୍ଦ୍ଧନା ଏବଂ ସମାପନା ଉତ୍ସବ)</p> <p><b>Anchor:</b> Prof. (Dr.) Biswajit Mohapatra, Former Faculty at WALMI, Odisha</p> <p><b>Closing Address:</b> Shri Hanumantha Rao, Vice President, Vivekananda Kendra Kanyakumari</p>

Time	Activities/Sessions/Speakers/Panellists
	Shri Laxminarayan Panigrahy, Secretary, VK-AICYAM & Odisha Seva Prakalpa Dr. Madan Mohan Padhi, Former Deputy DG, CCRAS and Conference Chair
<b>Sponsors and Knowledge Partners:</b> NMPB, SMPB Odisha, TKDL, SBI Bhubaneswar, AGEPL, KISS DU, and OUAT	

## Participant Segmentation: Total Participants: 197

### Traditional Healers: 121

- Tribals (50%) and Others (50%)
- From Odisha State: 108 (covering 16 Districts)
  - Angul: 01; Bargarh: 08; Bolangir: 15; Gajapati: 02
  - Ganjam: 08; Jagatsinghpur: 01; Kalahandi: 17; Kendujhar: 19
  - Khordha: 01; Koraput: 05; Mayurbhanj: 11; Nabrangpur: 03
  - Nuapada: 06; Rayagada: 07; Sambalpur: 02; Subarnapur: 02
- From Other States: 13
  - Andhra Pradesh: 07; Jharkhand: 06

### Practitioners/Research Scholars/Policy Makers: 23

- Ministry of Ayush, Delhi: 01
- NMPB (National Medicinal Plant Board), Delhi: 01
- CSIR-TKDL (Traditional Knowledge Digital Library): 01
- SMPB (State Medicinal Plant Board), Bhubaneswar: 03
- CARI (Central Ayurvedic Research Institute), Bhubaneswar: 07
- SCSTRTI (SC and ST Research and Training Institute), Bhubaneswar: 03
- OUAT (Odisha University of Agriculture and Technology): 01
- KISS University, Bhubaneswar: 06

### General Audience (Registered): 53

- Vivekananda Kendra – Academy for Indian Culture, Yoga, and Management: 30
- Vivekananda Kendra: 11
- Other Organisations: 12

## Conference Proceedings:

National Conference on cultivation, harvesting, and sustainable utilization of medicinal plants for farmers and traditional healers

### Inaugural Ceremony and Keynote Address

Inaugural Ceremony started with the lighting of a lamp and traditional ritual. Dr. Santosh Kumar Mohanty, Director, VK-AICYAM escorted the following guests to the dais:

- Dr. Debasish Panda, Joint Advisor (Ayurveda), Ministry of Ayush, GOI
- Shri Hanumantha Rao – Vice President, Vivekananda Kendra Kanyakumari
- Dr. Madan Mohan Padhi, Former Deputy DG, CCRAS and Conference Chair
- Shri V Karthick, IFS – Chief Executive, SMPB Odisha

**Dr. Santosh Mohanty** opened the proceeding of the **National Conference on ‘Cultivation, Harvesting, and Sustainable, Utilization of Medicinal Plants for Farmers and Traditional Healers’** with the consent of conference chair and provided a brief introduction of the speakers addressing the inaugural session.

**Dr. Madan Mohan Padhi** chaired the inaugural session and addressed the objectives of the seminar that was jointly organised by Central Ayurveda Research Institute Bhubaneswar and Vivekananda Kendra, Bhubaneswar. The key points covered by Dr. Padhi:

1. Emphasis on cultivation of medicinal herbs on large scale as herbs are becoming endangered.
2. Request to SMPB for creation district level medical garden in support of the local Vaidyas/ traditional healers.
3. Acceptance of Varmam therapy from the Siddha system of medicine that involves stimulating vital energy points on the body. It is a drug-free, non-invasive therapy used to treat a variety of conditions, including musculoskeletal pain, injuries, neurological disorders like paralysis, and chronic diseases by balancing the body's life force energy (prana).
4. He cited one case study of a patient that he presented in an international conference at Switzerland to emphasize the future possibilities in leveraging the use medicinal plants towards preventive care and illness treatment.
5. He informed participants that some of the effective treatment methods are not featured prominently in written form, though they are reasonably effective. He cited examples such as ‘Chua Oil’ for treating skin infection and ‘Muturi Gandha’ for diabetic.
6. Support from CCRAS towards verification and codification of new approach to treatments (either process or ingredients or both) by traditional healers

**Shri Hanumantha Rao** expressed his happiness on the chosen topic ‘Cultivation, harvesting, and sustainable utilization of medicinal plants for farmers and traditional healers’ for the National Conference. He explained about Naturopathy, which are medical systems based on the belief that the body can cure itself, but they have different approaches. Naturopathy uses natural methods like

diet, lifestyle changes, herbs, and other therapies to support the body's self-healing capacity.

He mentioned that people are not patiently allowing the body to heal automatically. He cautioned the participants on the use of artificial intelligence as a tool for disease specific medicinal recommendations. He opined that health is more than just physical fitness – It encompasses physical, mental, and social well-being. A person can be physically fit but still be unhealthy if their mental or social well-being is poor. A good health involves all these interconnected aspects. He cited the case of Ramayan, in which Rishi Valmik has explained the application of herbs as medicines. He advised participants to take food as per climate, season and the state of the mind. He explained about the Siddha treatment - an ancient Indian system of medicine that uses a holistic approach to health by balancing the body's elements, i.e., earth, water, fire, and air. Treatment methods include herbal medicines, mineral supplements, dietary practices, lifestyle recommendations, yoga, and specialized therapies like Varmam (oil massage to vital points). He advised to have trust on traditional Indian treatment methods.

**Shri V Karthick** introduced himself as an avid follower of Swami Vivekananda and his clarion call "Arise! Awake! and stop not until the goal is reached" – to pursue one's dreams with unwavering determination.

He reiterated the importance of herbal medicines by citing the medicinal usage of 'haldi' - treating skin conditions, wound healing, aiding in digestion, and addressing respiratory issues. He mentioned about the scientific research validating the natural antiseptic, antibacterial, and anti-inflammatory properties of 'haldi.'

He highlighted the programs and schemes of State Medicinal Plants Board (SMPB) that promote medicinal plant sector covering both in-situ and ex-situ activities (in-situ conservation protects species in their natural habitats, while ex-situ conservation preserves species outside of them in man-made environments) and cited the assistance of National Medicinal Plants Board (NMPB).

He mentioned the launch of "Kalinga Herbs", the new flagship herbal brand to market medicinal plant products from the state, and a long-range plan to strengthen the conservation, cultivation, and commercialization of medicinal plants. He highlighted the MoU with FRLHT (Foundation for Revitalisation of Local Health Traditions, Bengaluru), IRMA (Institute for Rural Management, Anand), and MSSRF (M. S. Swaminathan Research Foundation, Chennai) to establish collaboration and help in strengthening the body of knowledge and application.

He articulated SMPB's plan to setup "Herbal Garden" at each district to promote medicinal plants. These gardens shall be a part of larger initiative – to conserve biodiversity, educate the public, and create economic opportunities through the cultivation and use of medicinal herbs.

He cited Kerala, MP, and Chhattisgarh are the states successful in developing a sustainable model for conservation, cultivation, and utilization of medicinal plants. For example, the Kerala model is a system based on traditional Ayurvedic principles and treatments that utilizes a wide array of medicinal plants found in the state's rich biodiversity.

He also emphasized the importance and the need to identify and recognize the Local Traditional Healers

and their long-standing healing practices.

**Dr. Debasish Panda** started with the recitation of 'Dhanvantari Mantra'. He advised participants to chant this mantra while seeking relief from illness or as part of a daily practice to maintain good health. He highlighted a reliable survey conducted in 2022 where it was observed that 95% of Indian population were aware of traditional or home remedies with Ayurveda being the most used treatment. With this as a point of reference, he emphasized the following aspects during his keynote:

1. To promote, develop, and propagate the traditional and indigenous systems of medicine, including Ayurveda, Yoga, Naturopathy, Unani, Siddha, and Homoeopathy.
2. To focus on Research and Development (R&D) and ensure the preparation of high-quality product from the medicinal plants and its safe usage. The assurance of safety and efficacy requires standardization of manufacturing processes and a need for high-quality clinical trials at scale.
3. Most of the present-day antibiotic medicines are becoming body resistant if used for a longer period, whereas Ayurveda, the ancient Indian system of medicine, sustains its effectiveness.
4. The scarcity and high cost of Ayurvedic medicines are driven by a combination of factors related to over-exploitation, habitat loss, increasing demand, and challenges in cultivation.
5. To treat the patient with "daya bhava" (kindness) and "Sadhya bhava" (confidence to cure).

He cautions everyone on food adulteration citing a recent report of FSSAI (Food Safety and Standards Authority of India) that states 85% of paneer samples tested across India failed to meet safety and quality standards. The adulterated food is one of the main reasons behind many diseases.

He spoke the importance of dietary balance and cites 'Viruddha Ahara' as a concept in Ayurveda referring to incompatible food combinations or improper diet that can disrupt the body's balance, leading to disease. The incompatible food combination is believed to impair digestive fire (Agni), create toxins (Ama), and aggravate the body's doshas (Vata, Pitta, and Kapha). He cited a few examples such as eating foods inappropriate for the time of the day or the prevailing climatic conditions.

He signed off with the note "Early to bed and early to rise, makes a man healthy, wealthy, and wise".

### **Subject Keynote: Recognising and Integrating Traditional Health Practices**

**Dr. Brahmananda Mahapatra**, Former Chairman of the Ayurveda Chair at the University of Latvia, Riga (Represented by the Ministry of AYUSH, Government of India), delivered the keynote on 'Recognising and Integrating Traditional Health Practices'. The following is an excerpt from his address:

Historically, human life was intrinsically linked with nature. People were entirely dependent on their natural surroundings for survival and sustenance, leading to health and lifestyles that fostered a deep connection and respect for the environment. Traditional health practices from stone age were based on plant, animal, spiritual therapies, and exercises. It was often holistic, emphasizing the balance of mind, body, and spirit, and today, many communities in rural areas continue to rely on the same principles as their primary source of healthcare. They live on traditions left by their previous generations.

Time has come to recognize these old traditions of health. **Ayurveda, Unani, and Siddha** are formalized, codified, and government-recognized systems of traditional medicine in India (under the Ministry of

AYUSH). In contrast, **folk, local, and Janajati medicine** refer to uncodified traditional healing practices that are specific to a particular community, region, or indigenous group, and passed down through oral traditions.

The WHO (World Health Organisation) definition of health states that "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity (physical or mental weakness)". Ayurveda identifies three fundamental biological energies, or doshas, which govern all physical and mental functions: Vata, Pitta, and Kapha. Every individual has a unique combination of these three, with one or two typically being more dominant, which forms their natural constitution (Prakriti). In Ayurveda, the body is composed of seven fundamental tissues called the Saptas Dhatu. These tissues are responsible for the body's structure, nourishment, and overall function.

Ayurveda identifies **13 types of Agni** (digestive and metabolic fires) that operate at different levels of the body – one **Jatharagni**, five **Bhutagni**, and seven **Dhatvagni**. The whole process of biological conversion and utilization of energy is symbolized by the term Agni. Agnimandya (weakened digestive fire) is primarily caused by improper dietary habits and lifestyle choices, as well as vitiation of the *doshas* (Vata, Pitta, and Kapha). The appropriate dietary and lifestyle adjustments (such as consistent meal schedules, avoiding late-night sleeping, consuming warm water, and eating in a calm environment without distraction) helps in avoiding Agnimandya.

Recognition of traditional healers and efforts to integrate their practices into formal healthcare systems is a growing movement. This involves establishing regulatory frameworks, R&D to validate the knowhow, guidelines for practitioner's certification, awareness creation, and user training. Once their practices are integrated into modern systems, their knowhows are validated, and usage principles (efficacy, quality, and safety) are documented, the traditional healers can be compensated for their knowhows and services (such as royalty payment for knowhows).

### **Session - I: Preventive Healthcare Values of Medicinal Plant**

**Moderator:** Prof. (Dr.) Basudev Chhatoi, VK-AICYAM Member and Former Chairman, Council of Higher Secondary Education, Odisha

**Panellists:**

Dr. Chinmay Rath, Scientist, NMPB

Padmashri Patayata Sahu, Traditional Healer (from Kalahandi)

Shri Tularam Chalan, Traditional Healer (from Kotpad, Koraput)

Dr. Viswajanani Sattigeri, Scientist – H and Head, TKDL

**Prof. Basudev Chhatoi** initiated the discussion with a message that 'Nature provides all medicines' and we must imbibe the principle of 'Prevention is better than Cure.' He advised participants to focus on conserving and cultivating medicinal plants and adoption of prevention principles to stay healthy and minimize the possibility of illness.

**Shri Tularam Chalan** explained about cultivation of medicinal plants in 100 acres of land in his village and cited a few examples of preventive care. He opined that some form of support and assistance

from relevant institutions would help him in his works.

**Padmashri Patayata Sahu** cited the preventive care capabilities of medicinal plants and pointed out that the natural medicinal plants are becoming fewer in number due to factors like over exploitation, deforestation, climate change, illegal cutting of plants, and unsustainable harvesting practices. Adulteration of natural medicines should be stopped and the licenses of involved companies should be reviewed for appropriate actions. He suggested to have an overarching forestation plan based on climatic conditions of a location to ensure the right plantation and better harvest.

**Dr. Viswajanani Sattigeri** briefed the participants about Traditional Knowledge Digital Library (TKDL) that is engaged in **preventing the misappropriation and erroneous patenting of traditional knowledge** by making it accessible to patent examiners worldwide in a standardized format. She mentioned that the TKDL database is one of the biggest in the world. Its role is to act as a bridge between ancient texts and patent offices. It prevents bio-piracy and ensure that patents are not granted for inventions that lack novelty. The TKDL achieves this by using modern technologies, i.e., digitizing and classifying traditional knowledge from ancient Indian medical texts. She cited TKDL's supporting role in enabling other countries' patent offices to stop granting patents on the medicinal formulations where the knowledge is already available in the ancient Indian documents and mentioned the medicinal formulation associated with Basmati rice, Haldi and Neem as examples.

She concluded by telling 'Food is medicine.' Traditional healers in villages are treating people and curing illness. Their knowledge is the Intellectual Property. This must be codified and patented to protect the associated intellectual rights, which leads to innovations and enabling healers' right.

**Dr. Chinmay Rath** explained the role of National Medicinal Plants Board (NMPB) – to promote conservation, cultivation, and sustainable management of medicinal plants. NMPB gives thrust on financial assistance and training to farmers and quality assurance of plantation. NMPB coordinates among the government bodies to support the medicinal plants sector. The board works towards assuring quality medicinal plants and improve the livelihoods of those who cultivate and collect them. He emphasized that stakeholders (such as farmers, policy holders, industry, supply chain and government entities) have responsibility towards the conservation, cultivation and use of medicinal plants. He mentioned that there are seven NMPB Regional-cum-Facilitation Centres (RCFCs) across different regions of the country. For Eastern Region, RCFC is located at Jadavpur University.

## **Session – II: Herbal Cure with focus on Guts and Ortho related health issues**

**Moderator:** Dr. Susmita Ota, Research Officer (Ayurveda), CARI, Bhubaneswar

### **Panellists:**

Shri Harekrushna Mahanta, Traditional Healer (from Saharpur, Keonjhar)

Shri Hari Pangi, Traditional Healer (from Gupteswar, Koraput)

Shri Jasketan Guru, Traditional Healer (from Puintala, Balangir)

Shri Nehru Pradhan, Traditional Healer (from Jharbandh, Bargarh)

**Dr. Susmita Ota** has authored and co-authored many research articles on herbal cure and has contributed

in drafting clinical research protocols, technical reports and monographs. She cited her experience and a few other examples related to guts and ortho related health issues. She articulated the opportunity for traditional healers to strengthen the promotion of traditional healing by going through the validation process as per clinical research protocol. She introduced the Panellists and invited them to present their treatment areas and treatment methods.

**Shri Nehru Pradhan**, a bone setter, was unique in his approach to advice the audience to resort to Savtik Aahar [Su-Khadya Sewan] and Polite Manners [Mito Bhuk i.e., Speak soft] that will lead to balanced approach and work with proper concentration. He explained and advised to opt for traditional food materials like Kadi Patta, Dahi and Haldi etc. to keep oneself fit and internally strong.

**Shri Harekrushna Mahanta** mentioned that he developed Herbal Plant nursery in his own land that include 1 lakh old plants of different varieties and 6 lakhs of new varieties (developed recently). He travels throughout Odisha to interact with Vaidyas and organize them to promote discussion and sharing of knowledge among them. He is engaged in treating Blood Pressure and Cardiac issues since long. He learnt from his forefathers, the process of identifying and collecting medicinal herbs from the forest and in due course developed the interest of developing herbal plant nursery to have a better understanding of the medicinal value and to address the availability of medicinal plants at the time of need. Citing the vitality and excellence of tribal medicines and sustained practices, he shared insights on the age-old practice of addressing contraception in their locality. While concluding, he emphasized on revival of traditional healing practices, support to traditional healers and conveyed his gratitude to SMBP for extending support to his venture of herbal garden.

**Shri Hari Pangi** is well-known for his sustained efforts of promoting traditional healing across various types of diseases including arthritis and stomach issues (especially, related to criticality in spleen, intestine, liver disorder, and jaundice). He established 'Gupteswar Traditional Medicine Centre'. In the centre, he undertakes treatment exclusively for Gut and Rheumatoid arthritis (Ganthi Baat and Sandhi Baat). He mentioned that every day, 200-300 patients visit the centre for consultation and treatment.

He has developed nursery of medicinal plants in a very sustainable manner by pursuing the local farmers to grow herbal gardens and collecting the produces on payments. The quality is maintained through right input (seeds) and periodic supervision and guidance with the support of expert. Over the years, he has conducted training and orientation camps with support from different institutions across India. He acknowledged the support from NMPB and the technical support from CCRAS Ahmedabad. His focus and efforts include the development of Seed bank of medicinal plants that preserves more than 500 varieties. He is relentlessly working with people, forest dwellers and various institutions to identify, cultivate, protect, and improve cultivation of medicinal plants and seeds to ensure wellness and good health staying to all.

Shri Jashaketan Guru has expertise in treating impotency, gut health, gynaecological problems, and all those diseases well known as "Amla Pitta Vikruti". He mentioned that he successfully treated more than 2500 patients in last 20 years in his expertise area. He gained this knowledge from his forefathers and further cultured it by observing his interaction with patients and analysing the treatment effects.

### **Session III: Local Health Traditions by Janajati**

**Moderator:** Prof. (Dr.) Nirmal Ch. Dash, Professor of Emiritius, KISS DU

**Panellists:**

Shri Baikuntha Mahanta, Traditional Healer (from Raikala, Keonjhar)

Shri Dukhishyam Hansda, Traditional Healer (from Khunta, Mayurbhanj)

Shri Jagannatha Naik, Traditional Healer (from Saharpada, Keonjhar)

Shri Natabar Dandsena, Traditional Healer (from R. Udaygiri, Gajapati)

Shri Pabitra Behera, Traditional Healer (from Harishankar Road, Balangir)

Shri Padmalochan Behera, Traditional Healer (from Mahulipali, Padmapur, Bargarh)

Shri Sarathi Bhuyan, Traditional Healer (from Gunupur, Rayagada)

Shri Sukdev Badra Munda, Traditional Healer (from Ghatagaon, Keonjhar)

**Dr. Nirmal Chandra Dash** gave a brief introduction of his research findings based on field level interaction over last four decades. He then introduced the Panellists to share their experience.

**Shri Baikuntha Mahanta** has 35 years of experience treating medical issues related to Spinal Cord Injury, Knee and Joint pain, and Joint dislocation. Among many of his patients, he successfully treated the spinal cord injury of one of the medical practitioners from a reputed hospital in Bhubaneswar. He also successfully treated an eight-month child affected with polio.

**Shri Dukhishyam Hansda** has more than 12 years of experience in the field of Cardiac issues and Epilepsy. He learned the treatment from his forefathers, self-learning and from other healers.

**Shri Jagannatha Naik** has more than 20 years of experience in treating Jaundice, Migraine and Diabetes. He opined that if a person takes juice of Amla, Matha Shaag, and Safed Gengura (White Gengura) mixed with one spoon of milk and a glass of water once in a day for one month, then it significantly minimizes the risk of any type of fever. With White Gengura, he also treats Joint pains, Arthritis and skin diseases.

**Shri Pabitra Behera** mentioned that for three generations, his family is providing treatment in the field of gynecology, kidney, paralysis and respiratory system. He has explained how he has used Shabda Vigyan – the tactics of creating sound from a bowl with full of water. The sound is created by touching the beam of the bowl in rotating manner and creating a vibration that orchestrates the brain of a person to normalcy. This is specifically effective to treat brain hemorrhage. He provided some tips on treating urine infection and kidney issues using Pippali (Long pepper) and Corn Silk (Macca Hair).

**Shri Sarathi Bhuyan** has 45 years of experience and treats different types of fever (especially, Malaria and Typhoid). Over a period, he analyzed many plants and associated medicinal effects that led to certain formulations in treating cardiac issues and cancer.

**Shri Sukdev Badra** has expertise in treating people with snake, dog and scorpion bites for last 18 years. He also claims to treat Epilepsy cases. His knowledge has come from his ancestors and subsequently, his own study and experimentation of medicinal plants.

**Shri Natabar Dandsena** has more than 30 years practice in treating Malaria, Brain Malaria and Typhoid. He mentioned that he successfully treated more than 1500 people in these areas. He described the herbs and the procedures to treat Malaria.

**Shri Padmalochan Behera** has expertise in treating Piles, Diabetes, Kidney and Cancer. He mentioned that he successfully treated more than 1000 patients affected by piles and diabetes.

At the end of day 1 – Cultural program for 2 hours was arranged at about 6 P.M. that was organized and enjoyed with much enthusiasm and gaiety.

*The Day 01 of conference ended after the session – III followed by a socio-cultural function in the evening.*

*The Day 02 begins with a keynote address.*

### **Subject Keynote: Local Health Traditions – Prospects & Future**

**Prof. (Dr.) Nirmal Ch. Dash, Professor of Emiritius, KISS DU**

**Dr. Nirmal Chandra Dash**, Professor of Emeritus, KISS DU, delivered the keynote on ‘Local Health Traditions – Prospects & Future’. The following is an excerpt from his address:

With our existing experience – witnessed and cherished from the human history it is worth mentioning that despite modern system of treatment – the traditional system of treatment is still existing and persistent in one form or the other being closely associated with life and survival of people – especially, the tribals and traditional dwellers in different parts of our country. By now, even though modern system of treatment has emerged – still that has not been able to set aside the traditional system of treatment and the reasons are obvious – the traditional system of treatment is closely associated with materials and assets with and from the Nature. Over the years, several customary practices, deeply rooted with the culture and healthy survival of people, even though regarded as blind belief and dogmas, yet the scientific reasons, values and richness of underlying facts are well known and hence, cannot be turned down outright. Some of the examples are:

1. Insisting our guests to wash legs and hands before they enter home
2. Taking food to dine while sitting on the floor – we put some food on the floor from the plate to keep flies away from the food in the plate.
3. Restricting entry of people to the room of a new born child (Colloquially known as Entudi Shala). This fact is linked to hygiene aspect with focus on keeping the child and mother free from the risk of infection and further criticality.
4. The primary health service in rural areas is provided by Vaidyas – who are readily available and provide immediate and cost-effective service.

He observed that over the years a track of accepting and adopting the Indian system of Medicinal Treatment has initiated the traditional practices and provided scope for many research and innovation. The formation and operation of Ministry of AYUSH provided the right impetus.

He acclaimed the current initiative of VK-AICYAM to revive the traditional medicinal practice as quite practical that will certainly attract and enable the present generation to accept, adopt and enhance its effectiveness in true spirits.

**Dr. Madan Mohan Padhi**, the Conference Chair, complemented the discussion on Local Health Traditions by providing several facts that are directly related to the Traditional Health System. He illustrated the use of different Medicinal Plants and the impact on wellness and socio-economic returns.

- In Vedas, the use of herbal plants is frequently mentioned – 67 times in Rig Veda, 82 time in Yajur Veda and 289 times in Atharva Veda.
- As of now, Ayurveda as a mode of treatment is accepted by 38 countries.
- Broadly, across India, there are 4500 – 4700 medicinal plants. Around 1000 plants are used in Ayurveda and the rest are used in other system of treatment such as Unani and Siddha.

He said that it is inspiring to know traditional healers are showing interest to understand the Anatomy of Herbal Plants and their medicinal impacts.

He informed that National Medicinal Plant Board has an App – where every herbal farmer can register the cultivated plant that helps the producer to be linked to the customer directly. NMPB regularly interacts with different Ministries and Departments including National Biodiversity Board to promote herbal farming and the associated business.

Subsequently, Dr. Padhi presented a list of medicinal plants and their usage for various treatments, home remedies, cosmetics, and supplements.

### **Session – IV: Sustainable Usage of Medicinal Plants – Conservation, Cultivation, Utilization, and Value Addition**

**Moderator:** Shri Bibhuti Bhushan Mund, Traditional Healer (from Bargarh)

**Panellists:**

Shri Gangadhar Sahu, Traditional Healer (from Bargarh)

Shri Gauranga Rout, Traditional Healer (from Rayagada)

Shri Harischandra Behera, Traditional Healer (from Patnagarh, Balangir)

Shri Jatindra Kar, Traditional Healer (from Kalahandi)

Dr. Vimal Pandey, Associate Professor, Department of Botany, KISS DU

**Shri Bibhuti Bhushan Mund** started the session in explaining the each of the four key aspects of sustainable usage – conservation, cultivation, utilization, and value-added interventions. He introduced the Panellists and invited them to share their experience on the subject.

**Shri Gauranga Rout** emphasized on promotion of traditional healing practices through documentation and commercialization of traditional herbs and medicinal practices. For this purpose, he proposed:

1. Control Forest Fire
2. Protecting forest with the motto to protect the medicinal plants therein
3. Plantation type must be known and proper management must be done
4. Awareness on the botanical and local names must be promoted
5. Input support, plant cultivation and marketing of medicinal plants must be addressed
6. Promoting herbals gardens in tribal schools

## 7. Urbanization should not be a hinderance to medicinal plantation

**Shri Harischandra Behera** cited his 28 years of experience in plant management including medicinal plant. He emphasized on cultivation of medicinal plants in homestead land with focus on being self-reliant, ensuring the availability of quality materials for growing plants, and produce the requisite quantum of herbal products in affordable manner.

**Shri Jatindra Kar** cited his 25 years of experience in service with expertise in gynecology treatment and other common ailments that disturbs normal health when becomes chronic. He emphasized the importance of each phase – Identification, Cultivation, Collection, Conservation and Marketing of medicinal herbs and produces. Further he invited attention towards fixing minimum support price for produces so that farmers can get minimum value without loss. Vaidyas should be included as members in Forest Protection Committee formed by the Forest Department.

**Dr. Vimal Pandey** emphasized on developing Plant Data base and Drug Discovery. He mentioned his team's focus on consolidating information on traditional healers and medicinal plant database. He shared that they already created database of 183 species of medicinal plants with QR Code to provide detailed information on that species including the origin, the medicinal value, etc.

**Shri Gangadhar Sahu** started with a Chetna Sangeet. He emphasized on protection of forest and environment. He provided a brief on flora and fauna of Gandhamardan mountain and informed the presence of 225 varieties of medicinal plants. Access to these plants is restricted under various regulations of the forest department and state administration.

## Session - V: Policy Level Understanding & Intervention – Medicinal Plant, Traditional Healing, and Integrated Healthcare System

**Moderator:** Dr. Santosh Kumar Mohanty, Director, VK-AICYAM and Trustee, NPS Trust

### **Panellists:**

Shri Devpriyo Kampo, DY. C. F., SMPB Odisha

Shri Gagan Sahoo, Consultant, SMPB Odisha

Shri Sukhlal Pansari, Traditional Healer, Dhanbad, Jharkhand

The background for this session was based on the thoughts that the Indian system of medicine is embedded in the beliefs of a wide section of the public and continues to be an integral and important part of their lives and for some, it is also a way of life. The intent of this session was to gauge the awareness and understanding of the enabling policies governing the conservation and cultivation of medicinal plants, which is the core of the Indian System of medicine, and seeking suggestions that may lead to policy level interventions. The key reference is the National Policy on Indian Systems of Medicine & Homoeopathy-2002 (ISM&H). The following provides a brief on the background, objectives and implementation strategy.

Alternative Medicine or Traditional Medicine is rapidly growing worldwide. In India also, there is resurgence of interest in Indian Systems of Medicine. People are becoming concerned about the adverse effects of chemical-based drugs and the escalating costs of conventional health care. Longer

life expectancy and life style related problems have brought with them an increased risk of developing chronic, debilitating diseases such as heart disease, cancer, diabetes, and mental disorders. Although new treatments and technologies for dealing with them are progressing, patients are now looking for simpler, gentler therapies for improving the quality of life.

India possesses an unmatched heritage represented by its ancient systems of medicine which are a treasure house of knowledge for both preventive and curative healthcare. The key features of the Indian Systems of Medicine are diversity, flexibility; accessibility, affordability, a broad acceptance by a section of the public, cost affordable, minimal usage of technology, and growing economic value.

The ISM&H policy listed eight **objectives**:

- To promote good health and expand the outreach of health care to our people, particularly those not provided health cover, through preventive, promotive, mitigating, and curative intervention through ISM&H.
- To improve the quality of teachers and clinicians by revising curricula to contemporary relevance and researchers by creating model institutions and Centres of Excellence and extending assistance for creating infrastructural facilities.
- To ensure affordable ISM&H services & drugs which are safe and efficacious.
- To facilitate availability of raw drugs which are authentic and contain essential components as required under pharmacopeial standards to help improve quality of drugs, for domestic consumption and export.
- Integrate ISM&H in health care delivery system and National Programmes and ensure optimal use of the vast infrastructure of hospitals, dispensaries, and physicians.
- Re-orient and prioritize research in ISM&H to gradually validate therapy and drugs to address the chronic and new life style related emerging diseases.
- Create awareness about the strengths of these systems in India and abroad and sensitize other stakeholders and providers of health.
- To provide full opportunity for the growth and development of these systems and utilization of the potentiality, strength, and revival of their glory.

The policy emphasized strategy development and implementation plan with the thrust on

- Education and Research on Medicinal Plants
- Application of Intellectual Property Rights & Patents
- Integration of Indian System of Medicines to National Healthcare Program and Healthcare Delivery System
- Drug Standardization and Quality Control
- Building ISM as an Industry Sector and Industrialization of Product development
- Revitalization of Local Health Traditions and Designing Home Remedy Kits

- Use of ISM in Reproductive & Child Health (RPH)
- Development of Veterinary Medicines
- Administration, Accounting, and Financing of ISM
- Development of Special Areas such as Medical Tourism
- Inter-Sectoral Cooperation and Collaboration
- ISM awareness training for all, especially, both Indian and Global students

**Dr. Santosh Mohanty** introduced the Panellists and invited them to share their views in this subject.

**Shri Devpriyo Kampo** highlighted SMPB Odisha's focus covering both In-Situ and Ex-Situ.

The key focus under In-Situ:

- A five years Vision Plan with emphasis on cultivation, value addition and marketing.
- Planning the process and development of Traditional and Complementary medicinal system
- Identifying, developing awareness, and eliminating unsustainable and destructive collection of plant produces
- Prepare, Update, and Promote Biodiversity Register
- Capacity building, awareness generation and public campaign
- GI tagging and certification
- Planning and encouraging PPP (Public-Private Partnership).
- Theme driven International Symposiums

The key focus under Ex-Situ:

- Setting up Herbal Garden in all the thirty districts of Odisha over the next five years to drive conservation, cultivation and commercialization
- Target to identify and include 40% of medicinal plants under NTFP (Non-Timber Forest Product) afforestation policy to support forest conservation, restoration of degraded land, and improvement of the livelihoods of local communities

**Shri Gagan Sahoo** emphasized on the following aspects:

- Development of stricter Conservation Policy for Medicinal Plant
- Immediate attention to revive the cultivation of extinct or critically extinct medicinal plants
- Adherence to bi-annual survey of medicinal conservation areas as per AYUSH guideline
- Establishing process and responsibilities to survey market demands and estimate profitability
- Establishing mechanism for crop insurance and subsidy associated with medicinal plants

**Shri Sukhlal Pansari** mentioned about his focus on promoting traditional healing practices for last 25

years across many Indian states, in collaboration with NGOs and other institutions. While sharing his experience, he summarised what the traditional healers are looking for:

- Awards, Rewards, and Recognition of traditional healers based on merits and norms
- Economic self-reliance of traditional healers
- Involvement of traditional healers while planning conservation, cultivation, and utilization medicinal plants

## Session – VI: Priority Areas for Future Research, Innovation, Propagation, and Commercialization

**Moderator:** Dr. Sudhanshu Meher, Research Officer (Ayurveda), CARI, Bhubaneswar

### **Panellists:**

Prof. (Dr.) Premananda Panda, Former Director, SCSTRTI

Dr. Subash Chandra Swain, OUAT, Bhubaneswar

Sri Kishore Swain, Adviser – OCAC and Former Business Lead, TCS

**Dr. Sudhanshu Meher** opened the discussion as moderator and shared his thoughts towards current and future research focus, the need of innovative thinking to address the open challenges, and the strengthening of ecosystem for scaled reach out.

**Prof. Premananda Panda**, indicated the depth of knowledge possessed by the tribal community about preventive care and on treatments related to health issues, in coordination with their community and the nature. He mentioned that while treating patient, a traditional healer finds out symptoms of the illness, reaction of the patient, tri-dhatu of the patient, and the availability of materials used in the treatment. He appealed all participants to cope with the tribal community and help them retain their knowledge for the greater interest of human well being.

At the end, he emphasized on 4Ps – Processing, Production, Packaging, and Pricing the healing capability.

**Dr. Subash Chandra Swain** while put forth some of the pioneering efforts of Kerala – he earmarked following factors to ensure proper management of man, material and money for better outcome.”

- Herbal technique should properly be understood
- Cultivate with proper care – following the principle of right method of cultivation
- Should not collect from market – rather opt for cultivation of own

He asserted the importance of medicinal plant cultivation and his concerns on varieties of medicinal plant species getting extinct. He advised that before opting for cultivation of medicinal plant, the following factors must be understood and reviewed:

- Nature of soil – a living system composed of water, air, organic matter, and mineral particles. This needs to be checked in regular interval as the soil composition is dynamic – influenced by short-term and long-term weather conditions and the decomposition of organic materials over a period.

- Genetic factor related to both soil (genetic properties of the soil and genetic materials within the soil) and plant for cultivation (the instructions encoded in DNA that determines traits such as size, colour, ability to withstand certain environmental stress).
- Alkaline content in different parts of the plant (The distribution of alkalinity is driven by the plant's mechanisms for managing ion balance, nutrient uptake, and environmental stress resistance).
- Quality test to ensure value addition
- Right timeframe for cultivation and harvesting
- Planning for commercialization – marketing, sales, distribution, supply chain, and warehouse

He opined that the state of Odisha with its range of forests and mountains, provides excellent scope for entrepreneurs to venture into plantation of medicinal plants and marketing of medicinal plants products.

**Shri Kishore Swain** articulated his viewpoints as a beneficiary (user of herbal treatment). He opined that the promotion of medicinal plants as a key direction of healthcare and preventive care is incremental in nature. Instead, the promotion should be innovation and at scale. He cited the example of Green Revolution (to increase agricultural yield significantly) and White Revolution (for significant increment of milk and milk products) in India and encouraged participants to plan big while thinking of cultivation, positioning, and utilization of medicinal plants. He emphasized on the deep socialization of this concept to enable farmers interest and the community will focus more on creating benchmark of quality for their produces, strive for recognition ('Khyaati'), and worried less about the potential monetary loss ('Khyati').

### **Session: Felicitation of Traditional Healers & Subject Experts and Closing Ceremony**

**Prof. (Dr.) Biswajit Mohapatra (Former Faculty at WALMI, Odisha)** anchor the proceeding of this session. At the outset he appreciated the systematic planning and its execution by the organising committee for the successful conduct of this two-days national conference. He thanked all the participants (traditional healers, practitioners, researchers, farmers, sponsors, knowledge partners, members of Vivekananda Kendra, and members of VK-AICYAM) for their presence and support in making the conference proceedings meaningful and interesting. He deeply appreciated all the speakers for their acceptance to come and sharing their experience both on and off the dais.

**Shri Laxminarayan Panigrahy (Secretary, VK-AICYAM & Odisha Seva Prakalpa)** highlighted the objectives of VK-AICYAM and cited that conservation of traditional knowledge and cultural expression is one of the key objectives of VK-AICYAM. He reiterated that the effort of VK-AICYAM is to involve people from all stream of society to holistically address the challenges and open issues. He appealed all participants to remain linked and attached irrespective of the constraints at our end – for the larger goal of creating social value and serving the society. He acknowledged that the two-days national conference has created impact on our evolving thoughts in this subject.

**Dr. Madan Mohan Padhi** and **Shri Hanumantha Rao** boosted the moral and enthusiasm of all participants by acknowledging their disciplined participation and patience hearing. They cited the values enshrined in Vedas and inspired Vaidyas to be thorough in their profession through a simple life with proper and thorough knowledge on the values and virtues explained and contained in Charak Sanhita and Vedas.

While addressing the traditional healers, they emphasized that the community to be conscious and cautious in their attempt to respect and retain our Parampara so that we can conduct further development (in terms of study, treatment, documentation, and successful piloting before scaled adoption) and integrate it to human well-being.

The conference participants received the certificate for participation and a gift from the Organiser as a token of remembrance of this national conference.



(Certification for attending the Conference: Template)



(Conference Organising Team)

## Annexure 01: About CCRAS and CCRAS-CARI Bhubaneswar

CCRAS (Central Council for Research in Ayurvedic Sciences, Ministry of Ayush, Government of India) is an apex body for the formulation, coordination, development, and promotion of research on scientific lines in Ayurvedic System of Medicine. CCRAS has a network of 30 institutes across India and the core research areas include clinical research, drug research, fundamental research, literary research, medicinal plant research, pharmaceutical research, and pharmacological research.

In addition to the research activities, the organisation focuses on drug standardisation, quality control, and outreach activities related to public health. One of the flagship public health initiatives is the Tribal Health Care Research programme (THCRP) under Tribal Sub Plan (TSP) in identified Tribal dominated villages since 1982. Currently the programme is being carried out in 14 states through 14 CCRAS institutes. Through this initiative, the council is providing health care services, creating awareness about health, nutrition, and hygiene among tribal community, providing incidental medical care, and documenting demographic trends through door-to-door survey. Local Health Traditions (LHT) and folklore practices among Tribal Population are documented as a part of this initiative. During last 9 years under this project, a total of 9,49,197 tribal population has been covered and incidental medical aid has been provided to 4,61,978 patients of selected 1,905 tribal villages. Besides this, 1,729 LHTs/Folk claims were documented.

The Central Ayurvedic Research Institute (CARI) Bhubaneswar has a history of 53 years with its root in 1972 as Central Research Institute (Ayurvedic). The institute's current focus is

- To develop scientific evidence in Ayurvedic Principles and drug therapies based on integration of ancient wisdom with modern technology
- To bring Ayurveda to the people through scientific innovations related to diagnostics, preventive, promotive as well as treatment methods
- To introduce scientific research for sustained availability of quality natural resources and translate them into products and processes by building synergy with concerned organizations to introduce these innovations into public health systems.
- To enable CCRAS ecosystem and attain global leadership in research for treatment and prevention of emerging important lifestyle related disease and health requirement

The institute relentlessly executed tribal healthcare activities under THCRP program in last 10 years that include more than 1500 field visits, health related survey of 70,000 people, treatment of 36,000 patients, completion of 15,000 health related investigations, and collection of 125 folklore claims.

## Annexure 02: About Vivekananda Kendra and VK-AICYAM Bhubaneswar

Vivekananda Kendra is a spiritually oriented service mission founded in 1972, based near the Vivekananda Rock Memorial in Kanyakumari, India. It focuses on "Man Making and Nation Building" through various activities, including education, women's empowerment, rural development, promoting Indian culture, as well as youth empowerment and free yoga classes for all. It has over 1200 branch centres spread across 25 states and 04 union territories of India, working for all layers of society to rebuild the nation. While we all embrace social responsibility, the choice to associate with Vivekananda Kendra reflects a conscious alignment with an organization, whose ethics are unwavering, and whose administrative costs are minimal, ensuring the maximum utilization for the cause, be it education, healthcare, rural development, or youth empowerment.

In 2020, the Vivekananda Kendra Academy for Indian Culture, Yoga and Management (VK-AICYAM) was established in Bhubaneswar, Odisha as a dedicated initiative of Vivekananda Kendra, Kanyakumari. The academy was founded to undertake a wide range of activities in the fields of Indian culture, yoga, and management, with a particular focus on the Eastern region of India. It aims to become a think tank in Eastern India with regular seminars, conferences, workshops, and publications.

VK-AICYAM executes one program called 'Samaj Prabodhak' that is designed as a strategic intervention to recognize, preserve, and revitalize the Indigenous Knowledge Systems (IKS) of Janajati communities in Odisha. It aims to identify, train, and mentor tribal youths as Samaj Prabodhaks (Community Guides) who serve as key community champions and work towards culture related documentation, intergenerational knowledge transfer, and community development at grassroot. Through a three-phased approach — induction program, field internship, and regular program review — the project execution blends traditional wisdom with contemporary tools like digital documentation, participatory research, community facilitation, and social media-based dissemination. The goal is not only cultural preservation but also enabling tribal youths to become change-makers rooted in their communities' socio-cultural contexts. The major factors that are directly contribute to the rationale of the Samaj Prabodhak program:

- **Livelihoods and Food Security:** From non-timber forest produces collection to herbal medicine, traditional fishing & livestock rearing – Indigenous knowledge drives sustainable livelihoods and traditional food systems promote nutrients-rich, locally adapted diets, securing nutrition & health
- **Social Harmony and Governance:** Indigenous knowledge is the core of their customary laws, dispute resolution systems, festivals and communal decision making And Social practices like consensus building, elders councils, and ritual obligations foster social cohesion and collective responsibility.

- **Environmental Stewardship:** Tribals often protect biodiversity hotspots, recognizing specific trees, animals, and water bodies as sacred and this leads to conservation of rare species, forests, and watersheds long before modern conservation science.
- **Cultural Identity and Worldview:** It shapes their worldview, blending spirituality with science and giving meaning to survival, seasons and life cycles and oral traditions, songs, folklore and ritual encode ecological and ethical wisdom, passed from generation to generation.
- **Resistance to Exploitation and Displacement:** Indigenous knowledge is also a tool of resistance. It informs communities of their rights, traditional land boundaries, and customary claims – crucial in defending their territories from external encroachment and it helps them engage with legal system and advocacy while staying rooted.

## Annexure 03: About Conference Theme

### Traditional Healing

Prior to the widespread prominence of modern healthcare in India, people predominantly relied on Traditional Healing Practices — also referred to as Indigenous Healing, Folk Medicine, or Ancient Indian Medicine. These systems represent some of the world’s oldest forms of healing, rooted in the belief that physical, mental, and emotional well-being stems from a harmonious relationship with society and nature. Such practices draw upon centuries of experiential knowledge passed down through generations, often blending herbal medicine, spiritual healing, and local cultural rituals.

Traditional healing practices often rely on the body’s inherent capacity to heal and restore balance. Instead of aggressively intervening, these methods support and align with the natural recovery processes of the body. By working in harmony with the body’s rhythms and resilience, traditional healing promotes long-term well-being and holistic health.

In India, Ayurveda and other classical systems represent an ancient and well-established tradition of Traditional Healing Practices. With a documented history spanning over more than 3,000 years, Ayurveda offers detailed knowledge of disease prevention, diagnosis, and treatment rooted in nature-based healing.

In addition to these codified systems, numerous undocumented healing traditions continue to thrive across the country — particularly among Janajati and indigenous communities. These practices are largely oral in nature, passed down through generations, and are deeply embedded in local ecosystems and cultural belief systems. It is important to recognize that, while both documented (like Ayurveda, Siddha, and Unani) and undocumented traditional healing systems have existed in India for millennia, there is relatively little historical evidence of comparable longevity and continuity of such practices outside India.

In fact, many of the classical Ayurvedic texts — including the *Charaka Samhita* and *Sushruta Samhita* — explicitly advise physicians to consult local healers, cowherds, ascetics, and forest dwellers to learn about the medicinal properties of herbs and healing techniques. These texts recognize the value of experiential and community-based knowledge, which often predates formal codification. This integration reflects the inclusive and evolving nature of Indian traditional medicine, where scholarly knowledge and folk wisdom have coexisted and enriched one another over centuries.

### Traditional Healing Practices among Janajati in India

Janajati in India maintain a profound connection with nature, embodying a culture and heritage enriched by traditional ecological knowledge. These communities are highly diverse, each with its distinct language, customs, and healing traditions, forming a vital part of India’s intangible heritage. The traditional healing practices among Janajati communities are rich and

diverse, encompassing a wide range of methods such as herbal remedies, spiritual rituals, and community-based healing systems. These practices are deeply intertwined with socio-cultural beliefs and local ecosystems, serving as essential mechanisms to address both physical and spiritual ailments. Passed down through generations, these systems reflect a holistic approach to health, where healing is seen not only as a physical process but also as a spiritual and communal one. These practices utilize a range of methods including herbal remedies, spiritual rituals, and community-based healing ceremonies.

Janajati healing practices also extend to chronic ailments such as diabetes, rheumatoid arthritis, certain forms of cancer, and kidney diseases — areas where modern healthcare often lacks satisfactory or holistic treatments. In many such cases, Janajati remedies have shown remarkable potency, with the potential either to radically cure the disease or to offer more effective and sustainable relief than available in modern healthcare treatments.

### Role of Traditional Healers in Janajati Community

A traditional healer is someone recognized by their community for their ability to provide care using plant and animal products, often associated with certain rituals. Their role is central to the community's health and cultural continuity. With a tradition-based knowledge acquisition, many traditional healers are widely regarded within their communities and localities as competent and trusted providers of healthcare. They offer personalized care that considers the physical, mental, emotional, and spiritual well-being of the individual. Their approach to healing is holistic, rooted in both empathy and cultural sensitivity. Within traditional healing systems, there is often a degree of specialization, with some healers focusing exclusively on specific ailments such as fractures, poisonings, or jaundice. These areas of expertise are shaped by generational knowledge, local ecology, and practical experience.

### Integration with Modern Healthcare System

While the traditional healers maintain a strong connection with their community, a linkage with modern healthcare remains grossly incomplete for Janajati healers. Recognition from modern healthcare systems and advancing the collaboration and integration of traditional healing practices into modern healthcare systems can pave the way for acknowledgment and acceptance, and thereby enhancing preservation and transmission of these valuable practices.

### Key Challenges around Traditional Healing Practices

Traditional healing practices face a multitude of challenges, including lack of standardization, limited scientific validation, ethical concerns, and difficulties in integrating with modern healthcare systems. Furthermore, they grapple with issues like the depletion of medicinal plants, lack of formal recognition, and the potential unethical commercial exploitation of traditional knowledge.

### **Knowledge Sharing and Sustainability:**

- Often, the practitioners do not reveal the practices to public for documentation, due to fear of loss of livelihood
- Whenever transferred to next generation, it is often informal and oral, potentially leading to knowledge loss over time.
- As the next generation are shifting to other professions, the knowledge flow is broken.
- The decline in the number of young people interested in learning traditional healing practices, potentially threatens the sustainability of these practices, often leading to their permanent loss.
- There is a growing need to systematically document and validate the knowledge and practices of traditional healers to ensure their preservation and potential integration with modern healthcare.

### **Resource Constraint:**

- Traditional healers face challenges in accessing necessary resources, such as medicinal plants, equipment, and training.
- Depletion of medicinal plants due to factors like over-harvesting and habitat loss can also pose a significant challenge.
- Urbanization and climate change, over exploitation from natural habitat have resulted in gross decline of plant diversity and medicinal effectiveness.

### **Lack of Standardisation and Regulation:**

- Many traditional healing practices lack standardized methods, quality control measures, and clear regulations.
- This leads to inconsistencies in treatment, potential safety concerns, and difficulties in assessing the effectiveness of therapies.
- One of the major reasons for the lack of standardisation in traditional healing methods is that these approaches consider an integrative view of the physical, mental, and spiritual health. The focus is on treating the individual rather than just the disease. As a result, the methods are inherently personalised and subjective, making it difficult to create impersonal or uniform standards. These nuances must be kept in mind during any effort towards standardisation.
- There is lack of provisioning for registration of traditional healers or being a part of any formal associations, making it harder to ensure accountability and quality of care or even sharing of knowledge amongst them.

### **Limited Scientific Validation:**

- Traditional medicine often lacks rigorous scientific data on safety and effectiveness, which can hinder its acceptance by modern healthcare professionals and the confidence of patient to use or experiment these medicines for treatment.

- Experimental and Clinical trials and research on traditional treatments are often limited, making it difficult to validate traditional claims and integrate them into mainstream healthcare.
- Hence, it is required to explore this knowledge and document the treatment modalities for Scientific Research.

#### **Ethical Concerns:**

- Some traditional practices involve human rights abuses, such as physical abuse, restrictions, and even starvation.
- There are ethical considerations surrounding the commercialization and appropriation of traditional knowledge.
- Acknowledging, understanding, and actioning the equitable sharing of benefits accrued due to the successful usage of traditional healing practices.

#### **Integration with Modern Healthcare:**

- The increasing presence of modern medicine may lead to a decline in traditional healing practices if not integrated effectively. On the other side certain disillusionments with modern medicine is making man turn to traditional systems. Increasingly, the traditional healing methods are required for modern complexities of health issues. Therefore, an integrated approach to both systems would be beneficial.
- Traditional healers and modern healthcare providers face challenges in collaborating due to differing approaches, lack of mutual understanding, and potential biases.
- There is a need to develop mechanisms for integrating traditional healing systems with modern healthcare to ensure accessibility and affordability for Janajati communities.
- Integrating traditional healing practices with modern healthcare can offer a more comprehensive and culturally sensitive approach to healthcare in Janajati areas.

#### **Cultural Misappropriation and Commercialization:**

- The popularity of traditional healing practices can lead to their commercial exploitation and commodification without proper acknowledgment or benefit-sharing with the communities that hold the knowledge.
- There is a need to protect the intellectual property rights of indigenous peoples and ensure that traditional knowledge is used ethically.

## Annexure 04: Collaboration and hosting of the conference

In view of the challenges to the Traditional Healing Practices, there is an urgent need for cross-organisations collaboration to preserve the knowledge through standardised documentation and formalised practices so that the operating practices can be policy aligned, socially sustainable and economically viable. The collaboration must lead to a multi-year program to build a trusted ecosystem with the following objectives:

- **Preservation:** Document, preserve and promote the knowledge of the traditional practices of various communities through research, publication, conferences, and other activities
- **Standardisation:** To assist in standardisation and scientific validation of medicinal formulations in collaboration with scientific organisation
- **Formalisation:** To build trust among the traditional practitioners to scale capacity building and facilitate recognition from government and professional bodies
- **Integration:** To facilitate ecosystem collaboration towards integration with Modern Healthcare system through cross functional dialogues
- **Productization:** To assist in creating economic viability for the practitioners and their community through productization while maintaining the intellectual property rights

As an initial step towards this objective, CCRAS-CARI Bhubaneswar and VK-AICYAM Bhubaneswar collaborated to organise this conference. As the organising team, they reached out other organisations to partner and brought together all relevant stakeholders on a common platform. The conference explored strategies for preserving traditional Knowledge and formulated value propositions for the documentation of Traditional Healing Practices. It emphasized on the standardisation and scientific validation of these practices, examined possibilities for integration with the modern healthcare system, and discussed potential steps towards their formalisation and productization.

Building this collaboration is a powerful affirmation of shared values and a commitment to ethical, impact-driven service to society with a national level outreach. In future, this trusted interaction will lead to systematic spotting, documentation, and evidence-based analysis of traditional healing practices that can be further investigated for potential productization.

**National Conference**  
**on**  
**cultivation, harvesting, and sustainable utilization**  
**of**  
**medicinal plants**  
**for**  
**farmers and traditional healers**



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