



## A SYSTEMATIC ANALYSIS OF AYURVEDA'S FOUNDATIONAL PRINCIPLES

**Dr. Lalit Kumar Nagar<sup>1</sup>, Dr. Priyanka Verma<sup>2</sup>, Dr. Ashok Kumar Sharma<sup>3</sup>, Dr. Kishori Lal Sharma<sup>4</sup>.**

1.PG Scholar of Kriya Sharir Vibhag, M.M.M. Govt. Ayurved College, Udaipur (Raj.) (Corresponding Author)

2.PG Scholar of Kriya Sharir Vibhag, M.M.M. Govt. Ayurved College, Udaipur (Raj.)

3.Professor & HOD of Kriya Sharir Vibhag, M.M.M. Govt. Ayurved College, Udaipur (Raj.)

4.Asso. Professor of Kriya Sharir Vibhag, M.M.M. Govt. Ayurved College, Udaipur (Raj.)

Dr. Lalit Kumar Nagar (Corresponding Author)

PG Scholar of Kriya Sharir Vibhag, M.M.M. Govt. Ayurved College, Udaipur (Raj.)

### ABSTRACT: -

One of the parts of the *Vedas* is *Ayurveda* (the science of life). It is thought of as the *upaveda* of the *rigveda* or *atharva-veda*, but in reality, it is a stream of knowledge that has been passed down from generation to generation throughout time, parallel to the *vedic* literature, which is why it has been said that the creator (*Brahma*) himself gave it to mankind before the creation. It is called eternal because no one can pinpoint a time when it did not exist. fundamental principles of *ayurveda* are *Panchamahabhuta*, *Tridosha*, *Loka*, *Purusha*, *Dhatu*, *Agni*, *Atma*, *Manas* and *Mala*, etc. According to *Ayurveda*, health is not only a state of the body, which defines life as the intelligent coordination of our four constituent parts—the soul, intellect, senses, and body- with the entirety of nature and the universe. We interact with the moon, other planets, the earth's seasonal changes, our loved ones, friends and other orbital interactions in our life. Every living and non-living item in the world has an impact on us and is in turn influenced by us. The secret to leading a healthy life is to bring all of this into harmony. In order to maintain health in a healthy person and cure sickness in a diseased person, *Ayurveda* aims to maintain the right equilibrium of *dosha*, *dhatu*, and *mala* constituents. Both the existence and the lack of cognition are signs of the *mana*(mind).

**Keywords:** - *Panchamahabhuta*, *Paramanus*, *Proto-elements*. *Tanmatras* *Tridosha*, *Triguna*, *Mind*, *Loka purusha*, *Dhatu*, *Agni*, *Atma*, *Mana*.

### INTRODUCTION: -

The science of living things that explains all there is to know about life is *ayurveda*. By applying the fundamental laws of nature to restore the individual to balance with their actual selves. *Ayurveda* aids in the maintenance of health in a person. Since the beginning of time, *ayurveda* has been around. To enjoy all of life's joys in a godly way, one must be in good health. The *pursuit* of *moksha*, or a state of unending and perfect enjoyment, requires the promotion of good mental health. It describes a useful and hazardous, pleasant and unhappy life and offers advice on what is beneficial and damaging to life. It also defines a beneficial and harmful, pleasant and unhappy existence. *Ayurveda's* fundamental tenet is the provision of holistic medical care. It is a form of complementary and alternative medicine. It describes a useful and hazardous, pleasant and unhappy life and offers advice on what is beneficial and damaging to life. It also defines a beneficial and harmful, pleasant and unhappy existence. *Ayurveda's* fundamental tenet is the provision of holistic medical care. It is a form of complementary and alternative medicine and treatment. In comparison to other forms of life, the human body is the most complicated. The human body is made up of 25 different elements plus the *Atma* the spirit or soul, according to *Purusha*. Three *Dosha* (humours), seven *Dhatu* (tissue), and *Mala* (metabolic waste products), which are in equilibrium, are used to explain the functional complexity of the human organism.<sup>1</sup>

## DIFFERENT IMPORTANT FOUNDATIONAL PRINCIPLES AS PER AYURVEDA

### PANCHMAHABHUTA THEORY: -

The theory of Panchamahabhuta, have been considered in basic principles of Ayurveda. All living beings are created by the combination of five basic elements and the soul. *Acharya Charaka* conceives each individual i.e. the *Purusha* well as the creation i.e. the *loka* to be *Saddhatwatmaka* constitution i.e. consisting of the *Panchamahabhutas* plus *avyakta Brahma*.<sup>2</sup> The five proto-element are the *Akasa*(ether), *Vayu*(air), *Agni*(fire), *Jala*(water) and *Prithvi*(earth). Sound, touch, color, taste and smell respectively are the characteristics of the five proto- elements.<sup>3</sup>The five cognitive senses, each succeeding one of which has one more of the elements beginning with ether, are to be inferred from which proceeds understanding.<sup>4</sup> For the purpose of this science, all substance are products of the five proto-elements; substances are to two kind– animate and inanimate. Their qualities are the five, beginning with heaviness and ending with fluidity.<sup>5</sup>

### Innumerability of organs of body: -

Minutest units (cells) into which all organs of the body are divided are known as paramanus and they cannot be counted because (1) they are extremely numerous (2) they are extremely subtle and (3) they are beyond sensory perception. *Vayu* and the specific nature of the results of the past action associated with these paramanus are responsible for their union and disjunction.<sup>6</sup>

### The Five Elements and Their Attributes: -

The rishis perceived that in the beginning the world existed in an unmanifested state of Consciousness, *avyakta*-meaning unmanifest from that state the subtle vibrations of the cosmic, soundless sound aum manifested. From the subtle vibration of aum came the Ether (*Akasha*) element. This ethereal element then began to move and through its subtle movements created the Air element, which is Ether (*Akasha*) in action. The movement of a produced friction and through friction heat was generated. Particles of this heat combined to form intense light and from this light the Fire element emerged. Thus, Ether produced Air and it was Air (*Vayu*) that further manifested into Fire. The heat of Fire dissolved and liquefied certain ethereal elements, forming Water that then solidified to form the molecules of Earth. In this way. Ether (*Akasha*) manifested into the four elements of Air (*Vayu*), Fire (*Agni*), Water (*Jala*), and Earth (*Prathvi*) From Earth all physical bodies for organic living beings were created including both the plant and animal kingdoms. Earth was also the origin of all inorganic substances that comprise the mineral kingdom. Thus, out of the womb of the Five Elements all matter was bom.<sup>7</sup>

### The Five Elements and Tanmatras: -

The five elements manifest in the functioning of the five senses as well as in certain functions of human physiology. Tan means subtle and *matrà* means elements. The *tanmatrás*, the subtle elements, are the objects of the five senses. The five *tanmatras* are sound, touch, form, taste, and odor or smell, the five senses are hearing, tactile perception. vision, taste, and smell. The *tanmatras* are the ways in which the objective world is sensed. The five elements have functional integrity with the five sensory organs, which allows us to perceive the external environment. Their presence is the reason for the existence of the senses themselves.<sup>8</sup>

### TRIDOSHA THEORY: -

The three *doshasa* may be understood as the three major groups of all the things as well as activities related to *sharira* and *manas*. Those directly concerned with the development and growth may be put in the *kapha* group which comes from *jala* and *prthivi mahabhuta*, (*kena jalen phalati iti kaphah.*) In the natural state this group (*shlesma* or *kapha dosha*) promotes strength in the form of *ojus* and in a morbid condition it takes the form of excreta (*mala*) and causes misery. The second group, responsible for metabolism and catabolism in the body, represent the sun or the heat of external world in the body, is known as *pitta*. In nature different vegetables and crops, the process of ripening is performed with the help of the heat provided by sun and the in kitchen the vegetables as well as rice pulses etc. are cooked with the help of fire. In the same way the process of *dhatu paka* is performed by varieties of *pitta*.<sup>9</sup> *Vata dosha* recognised as *yogavahi* (medium or mixing agent), responsible for all activities of the body and constitutes the very life of living being.<sup>10</sup>

Thus, it is clear that the groups and factors responsible for growth, metabolism and different activities inside the body can be named *kapha*, *pitta* and *vata* respectively. When *vata*, *pitta* and *kapha* maintain the body, they are called *dhatu*, and in abnormal conditions they are recognised as *doshasa* and *malas*.<sup>11</sup> Describing the relation of *dosha* with body, *charaka* says that the three *doshasa* viz. *vata*, *pitta* and *kapha*, are already present in the body of all creature. A physician should try to know whether they are in normal or morbid condition.<sup>12</sup>

**LOKA PURUSHA SAMYA THEORY: -**

The *ayus* (living body) is an epitome of the universe and *Ayurveda* appears to serve it. All the physical and chemical laws, which are applicable to the external world (*loka*) are also applicable for the human body, just with a little modification because of the presence of mind, intellect and spirit<sup>13</sup>. Man is the embodiment of the universe. Researches have proved that not only man; but a sperm or an ovum, the smallest particle, has all the features hidden in it, in the form of chromosomes. Actually, the big *ficus benghalensis* (*vata* or *bargada*) tree is preserved and present in its small seed. *Acharyas* of *Ayurveda* have accepted both in theory and practice and mentioned the human body as similar to the universe. *Acharya* says that all the *bhavas* (factors) present in *puruṣa* (human body) are represented in the universe and vice versa.<sup>14</sup>

**SAPTADHATUS: -**

*Ayurveda* describes seven types of primary *dhatu*s which are related to the physiology of basic nutritional and structural factors responsible to support or nourish the body. The *dhatu*s are responsible to support the body and the mind both and to promote growth as mentioned earlier the *tridosas* in the state of their normalcy are also kept in the category of *dhatu* (tissue) because they are also supporters of the body. The *Saptadhatu*s are not only the supporters but are also nourishers of the body.<sup>15</sup> In gross terms the seven *dhatu*s described in *Ayurveda* are referred to the seven primary tissues of the body. These seven *dhatu*s are considered the outcome of nutrition and they are constantly produced, destroyed and reformed. The seven *dhatu*s are 1. *Rasa* (Plasma), 2. *Rakta* (Blood), 3. *Mamsa* (Muscle tissue), 4. *Meda* (Adipose tissue), 5. *Asthi* (Bone tissue), 6. *Majja* (Marrow), 7. *Sukra* (Reproductive elements).<sup>16</sup>

**THE TRAYODOSA AGNI: -**

The biological fire that governs metabolism, *agni* encompasses all the changes in the body and mind from the dense to the more subtle. Such changes include the digestion and absorption of food, cellular transformations, assimilation of sensory perceptions and mental and emotional experiences. *Agni* therefore covers whole sequences of chemical interactions and changes in the body and mind. Digestive abilities being related to the strength of *agni*.

*Agni* and *pitta* are closely connected. While both are hot and light, *agni* is subtle and dry. The heat energy to help digestion contained by *pitta* is *agni*. *Pitta* is therefore the container and *agni* the content. *Agni* is acidic in nature and stimulates digestion. It is subtly related to the movement of *vata*. In every tissue and cell *agni* is present and is necessary for maintaining the nutrition and auto-immune mechanism. By destroying micro-organisms, foreign bacteria and toxins in the stomach and the intestines.

A balanced *agni* therefore is vital for health. The strength of the body to resist disease and also its physical strength are directly related to its heat energy determining the metabolic processes of the body. Disturbances of *agni* are usually the chief causes of disease.

As per *Ayurveda* there are thirteen types of *agni* in the body. The most important of them is the *jatharagni*, the gastric fire, responsible for digestion of food eaten by correlating hydrochloric acid in the stomach and the digestive enzymes and juices secreted into the stomach, duodenum and the small intestines. If digestive *agni* is low and the capacity is impaired, one may experience pain, discomfort, feeling of heaviness or gases gurgling, constipation or loose stools.

Other *agni* are: *Saptadhatvagni* and *Pancabhutagni*.<sup>17</sup>

**CONCEPT OF ATMA: -**

The *Atma* is the most crucial aspect of a living being. Like other Hindu philosophers, *Charaka* holds that the *Pancamahabhuta* and the *Avyakta Brahma*, or the *atma*, which is the conscious element of the living being and is regarded as the pure element and is the seer and kart, are *Saddhatvatmaka* entities that make up the *Puruṣa*, the individual living being, as well as the *Loka*, or the universe.

The self is the knower. Its knowledge proceeds from its contact with the instruments of knowledge, viz the senses, mind and understanding. But in the absence of the contact of organs, or in case they are defective, there is no cognition. Just as one cannot catch a clear reflection in a mirror or water, if either is clouded, so is the case if the mind is obscure.<sup>18</sup>

**Soul as witness: -**

It is only he who knows things can stand as a witness. So, all attributes, action etc., of *bhutas* are witnessed by the soul (who alone is knower of things). Things cannot be witnessed by unconscious objects like stone.<sup>19</sup>

**CONCEPT OF MANAS: -**

According to *Acharya Charaka* the presence of cognition as well as the absence of cognition constitute an indication of the mind. Thus, is the spirit, the senses and sense – objects are apposite but the mind is elsewhere there is no cognition, but with the mind present there is cognition. The mind is said to have two properties – atomic dimension and indivisible unity.<sup>20</sup>

The sense – organs when led by the mind, are capable of contain the sense organ.<sup>21</sup>

**THE CONCEPT OF MALAS: -**

*Ayurveda* presents unique concept that the *Malas* i.e. the excretory products of the body should also be considered as essential constituents of living body and they also perform some useful functions to support the body. As such the *Malas* to some extent also play the role of *dhatu* i.e. as the supporters of the body. The term *Mala* refers to the polluting agents or impurities and also as the waste products. When the *Malas* are in the state of normalcy and do not produce a disease or ill health, they are considered as *Mala dhatu*. After digestion the digested food is separated into the *Prasad* which is called *Rasa* and the *Kitta* i.e. the waste. *Charaka* describes several types of *Malas* namely *Purisa* (stool), *Vitsneha* (faecal fat), *Mutra* (urine), *Sveda* (sweat), *Vayu* (flatus), *Pitta* (bile), *Khamala*, *Loma*, *kupamala*, *Kesa*(long hair), *Loma*(small hair), *Samshru* (beard) and *Nakha* (nail).<sup>22</sup>

**DISCUSSION: -**

The foundational idea of *Ayurveda*, upon which the entire system has developed, is *lokapurushasamyā*. On *samanyawada*, *Lokapurushasamyā* is based. The sun, moon, and wind in *Loka* stand in for *Agneya*, *Adana*, *Visarga*, and *Vikshepa*, which are represented by *Pitta*, *Kapha*, and *Vata* in the body by *Saumya*. Therefore, the living organism is a *Panchamahabhautic* structure obtained by the transformation of these *Panchamahabhutas* into biologically useful materials like as *tridosha* and *dhatu*. *Tridosha* is equivalent to the sun, moon, and wind. Understanding the structure and functions of these fundamental units and how they are affected by various factors, such as stress and strain, constitutes the study of the fundamental principles of physiology. Health is defined as the balanced state of *dosha*, *dhatu*, and *malas*, both qualitatively and quantitatively. Psyche serves as a tool for perceiving knowledge and is in charge of *pravritti*, or the beginning of any activity. The purest form of the mind leads to the salvatory stage by its conjugation with *rajas* and *tamas*, the two *doshas* that are the source of initiation. *Manas* that become attached to these *doshas* experience rebirth. The state of the *agni* affects both health and disease. Both the vast level (*jatharagni*) and the minute level (this *agni* in the body) are active (*dhatwagni*, *bhutagni*). The body's chemical processes are facilitated by *agni*. *Agni* temperature and intensity both affect *aharapaka*.

**CONCLUSION: -**

The foundational ideas of *ayurveda* are timeless truths. Not only will knowing the foundations of *ayurveda* help humanity live a better life, but it will also aid all existing and future researchers and scientists in better comprehending and resolving the secrets and complexities of human life.

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