

A REVIEW ON THE FUNDAMENTALS OF AYURVEDA - AYURVEDA SWAROOPAM

Kottarakara Santhosh Kumar¹, Prabhin K. P²

Associate professor, Dept. of Samhitha and Siddhantha, Rajiv Gandhi Ayurveda Medical College, Mahe, Puducherry, India

PG Scholar, Dept. of Samhitha & Siddhantha, Alvas Ayurveda medical College, Moodbidri, Karnataka, India

Email: ksanthoshkumar68@yahoo.com

ABSTRACT

Ayurveda is the traditional healthcare system of India. It was developed as independent science about 3000 years ago. The literature of *Ayurveda* was mostly written in Sanskrit in the form of different compendia (*Samhitha*). Among them, the most important ones are *Charaka samhitha*, *Susrutha samhitha* and *Ashtanga sangraha*. *Ayurveda* is the knowledge of life or it is the science dealing with life. ¹Ayurveda defines life 'Ayu' as the intelligent coordination of four parts, the soul, the mind, the senses, and the body, with the totality of nature and the cosmos. Human body interacts with the seasons, planetary changes of the earth, moon, and other planets also. Human body is affected and they in turn can affect other living beings. Bringing all of this into balance is the key to living healthy. *Ayurveda* has a positive approach to health. Mere absence of disease does not certify health. Health is a positive thing to be assessed and ascertained by the qualitative, quantitative and the functional norms of the grosser components i.e., the *Dosha*, *Dhatus*, and *Mala* and the happy state of the subtle components of the body i.e. the *Athma*, *Indriya*, and *Mana*. According to modern science, Health is a state of complete physical, mental, spiritual and social well-being and not merely the absence of disease or infirmity. Human being constitutes the base or the central theme of *Ayurveda*.

Keywords: *Ayurveda swaroopam, Ayu, Swastha*

INTRODUCTION

Ayurveda is the traditional healthcare system of India. It was developed as independent science about 3000 years ago. The literature of *Ayurveda* was mostly written in Sanskrit in the form of different compendia (*Samhitha*). Among them, the most important ones are *Charaka samhitha*, *Susrutha samhitha* and *Ashtanga sangraha*. *Ayurveda* is the knowledge of life or it is the science dealing with life. In other words *Ayurveda* is that with which healthy life can be sustained.¹Ayurveda defines life 'Ayu' as the intelligent

coordination of four parts, the soul, the mind, the senses, and the body, with the totality of nature and the cosmos. Health is not just a state of the body. Human body interact with the seasons, planetary changes of the earth, moon, and other planets also. Human body is affected and they in turn can affect other living beings. Bringing all of this into balance is the key to living healthy.

Swaroopam:

Sareeramadyam khalu dharmasadhanam || [Kumarasmbhava]²

Body is the primary means of securing dharma .For performing *Dharma, Artha, Kama* and *Moksha* health is the most excellent source. Diseases are destroyer of health, well-being and life. This has manifested as a great obstacle in the way of human life.

Dharmartha kama mokshanam arogyam moolam uthamam|

Rogasthasya aparthara: sreyaso jeevithasya cha | Pradurbhutha manushyanam antharayo mahanayam|| [ch.s.su-1]³

Human beings when affected by diseases are not able to perform sacred duties properly. Moreover, the span of life diminishes owing to diseases. Thus diseases are impediments to sacred duties etc. The sages were inspired to discuss this topic only with a view to eradicate the disease and to increase span of life. So, that *Bharadwaja*, the representative of the sages, approached *Indra* and conveyed the sacred message from the sages i.e. to advise the science of life to the sages. Lord *Indra* propounded in a few words the science of life.

Bhrahma smrithva ayusho vedam prajapathim ajigrahat|

Soaswinou thau sahasraksham soathriputhradikan munin||

The agnivesadikamsthu thu pruthak thanthranethire || [A.h.su 1]⁴

AYU:

The term *Ayu*: stands for the *Samyoga* (Combination) of *Sareera, Indriya, Sathwa*, and *Athma*.

Sareerendriya sathwathma samyoge dhari jeevitham| Nithyagascha anubandhascha paryayai: ayuruchyathe|| [ch su 1]⁵

Sareera – *Panchamahabhuthathmano bhogayathanam*.

Indriya – *Indriyani chakshuradini*

Sathwam – *Sathwam mana:*

Athma – *Jnana prathysandhatha*

Synonyms of Ayu:**Dhari:**

Dharayathi sareeram puthitham ganthun na dadathi dhari || -The one that prevents the body from decay.

Jeevitham:

Jeevayathi pranam dharayathi jeevitham|| - That which keeps alive.

Nithyaga:

Nithyam sareerasya kshanikathvena gachathithy nithyaga: || - Which serves as a permanent substratum of the body.

Anubandha:

Anubandhathyayuraparapara sareeradi samyoga rupathaye ithyanubandha || - That which transmits from one body to another.

As soon as the combination is lost, the *Ayu*: ceases to exist.

The life begins in *Garbhayasaya* at the time of combination of *Sukra* (Sperm) *Shonitha* (Ovum) *Atma* (Soul) and *Prakruti* (Nature) which continues till death.

AYURVEDA:

Ayurveda is a science, which describes the wholesome (*Hita*) means for maintaining health (*Sukha-Ayu*) and making the life of the individuals beneficial to the society (*Hita-Ayu*). The unwholesome factors (*Ahita*), which leads to disease (*Duhkha-Ayu*) or cause harm to the society (*Ahita-Ayu*) and the measure of span of life, are also described.

Hitaahitam sugham dugham ayu: thasya hitaahitam| Manam cha thaccha yathroktham ayurveda sochyathe|| [ch.su.1]⁶

Hithahithaayu:

Those who are well-wishers of all creatures , who do not aspire for wealth of others, who are truthful, peace loving who examine things before acting upon them, who are vigilant, who enjoy the three important desires of life viz., virtue, wealth and pleasure without the one affecting the other, who respect superiors, who serves the elders, who have full control over passion, anger, envy, pride, and prestige, who are constantly given to various types of charity, meditation, acquisition of knowledge of the spiritual power and are devoted to it, who make efforts both for the exist-

ing as well as the next life and are endowed with memory and intelligence, lead a useful life, others do not.

Sugha dughayu:

Those who are not afflicted with physical and mental ailments, who are endowed with youth, enthusiasm, strength, virility, reputation, manliness, boldness, knowledge of arts and science, senses, objects of senses, ability of the sense organs, riches and various luxurious articles for enjoyment, who achieve whatever they want and move as they like, lead a happy life; others lead an unhappy life.

Manam cha:

The limitation of the span of life is known from the sudden abnormal change in the sense faculties and the reception of their objects in the mind, intellect and general movement. They help in the prediction of the death of an individual after a particular moment, time or day, Month or year. In *Ayurveda* the span of life is described to be determined on the basis of nature of the physique, type of constitution and special signs.

Branches of Ayurveda:

Ayurveda has got 8 branches such as,

- *Salya thanthra*
- *Salakya thanthra*
- *Kayachikitsa thanthra*
- *Bhutavidya*
- *Kaumarabhritya thanthra*
- *Agada thanthra*
- *Rasayana thanthra*
- *Vajeekarana thanthra* [su.su 1/6]⁷

Aims of Ayurveda:

Prayojanam chasya swasthasya swasthya rakshanam athurasya vikara prasamanam || [ch.su.30]⁸

The aim of *Ayurveda* is to give guidelines for maintenance and promotion of health as well as for prevention and treatment of diseases, maintenance of homeostasis of the body. Its application can be divided in 4 stages,

- Treatment of diseases
- Promotion of ideal constitution.
- Improving quality of tissues.

- Improving quality and strength of mind so that one attains a stage of supreme and eternal happiness.

SWASTHA

➤ ***Samadosha samagnischa samadhatu malakriya: Prasannathmendriya mana:swastha ithyabhidheeyathe*** || [Su su.15]⁹

➤ ***Vikaro dhathu vaishamyam saamyam prakruthiruchyathe***

Sugha samjnakam arogyam vikaro dughameva cha || [Ch.su.9]¹⁰

The balanced state of the *Dosha*, *Dhatu* and *Malas* and *Agni* and the happy state of *Athma*, *Indriya* and *Mana* is called health.

The body and mind are the abodes of disease and happiness, there proper equilibrium is the cause of happiness, *Dhatu vaishamyam* (Vitiating of tissue elements) leads to the disease and *Samyatha* of the *Dhatus* (Equilibrium of tissue elements) leads to the *Arogyavastha* (Healthy state). Health is the very sign of happiness. Health of a person means, health of physical body and mind together. Health means balanced harmony and equilibrium in all the physiological activities of the body and mind.

Characteristics of healthy individual

Samadosha:

Those which vitiate the other substances after getting themselves vitiated and leading to various disorders are called as *Doshas*.

According to *Ayurveda* 3 *Doshas* are explained, these three are to be in *Samavastha* for maintaining *Swasthavastha*.

The *Doshas* undergoes abnormality by the effect of food and activities. The abnormal *Doshas* will then bring about abnormalities in the *Dhatus* which their normal dwelling places. Next is following the abnormalities in the *Malas* as well as the *Srothas*, so the maintenance of the *Doshas* in the equilibrium state is given prime importance.

Body being different in its features from one person to another and also being unstable, the quantity of *Doshas*, *Dhatus* and *Malas* cannot be stated accurately. The abnormalities of the *Doshas* should be inferred

by observing the unclear condition of the sense organs; body and mind.

Samagnischa:

Agnim mulam balam pumsanam || [ch.chi.15]¹¹

Agni protects the body growth and metabolism depends upon the strength of agni.

Santhe agnau mriyanthe || [ch.ci.15]¹²

One loose life if the internal fire gets extinguished.

Sarve roge api mandagnau || [ch.chi.13]¹³

Healthy and unhealthy condition depends upon proper and improper states of agni.

The healthy food act as fuel to our internal fire, which in turn nourishes, the person will enjoy proper strength, health, good complexion, color, luster and immunity.*Charaka has explained, balance and imbalance of all the *Triidoshas* etc. depends on *Agni*, hence it is important to maintain the balance of *Agni*.

Agni has enumerated as 13 i.e., *Jataragni*, 7 *Dhatwagnis* and 5 *Bhutagnis*. *Charaka* says, *Jataragni* is the chief among these 13, as it controls the others so great care should be given to *Jataragni*.

Samadhatu:

The one which supports the body is called as dhatus. The person is said to be swastha, when the dhatus are also in samavastha i.e., saphadhatu.

Rasasruk mamsa medo asthi majja sukrani dhatawa: || [A.h.su1]¹⁴

The samavastha can be inferred from the prakrutha karma of the dhatus,

Preenanam jeevanam lepo sneho dharana puranai:

Garbholpadascha dhatunam sreshtam karmam kramal smrutham || [A.h.su1]¹⁵

The chief functions of 7 *Dhatus* are Nourishment (*Preenanam*), enlivening (*Jeevanam*), covering (*Lepana*), lubrication (*Snehana*), support (*Dharana*) filling up (*Purana*) and conception (*Garbholpada*) respectively.

Pramana of certain *Dhatus* are explained in the *Samhithas* as follows,

Majja -1 Anjali

Meda -2 Anjali

Raktha -8 Anjali

Rasa - 10 Anjali

Malakriya:

The one which pollute other structures, being themselves waste products of food; that which purifies the body after getting itself excreted.

Purisha, *Muthra* and *Sweda* are considered as the gross *Malas* and also *Dhatus* produce minute *Malas*.

Kapha: pitham mala kheshu praswedo nakha roma cha]

Sneho akshi thwakvisam ojo dhathunam kramaso mala: || [bhavaprakasa]¹⁶

Rasa – *Kapha*

Raktha – *Pitham*

Mamsa – *Kha mala*

Meda – *Sweda*

Asthy – *Nakha* and *roma*

Majja – *Sneha* of *akshi*, *thwack* and *vit*

Sukra – *Ojas*.

The *Samavastha* can be inferred from the *Prakrutha karma* of the *Malas*,

Avashtam pureeshasya: Mutrasya kledavahanam

Swedasya kedavidrudhi [Ah.su.11]¹⁷

Purisha – Gives supports to the body

Muthra - Excretion of liquid waste is the main function of urine.

Sweda- Helps in regulation of the body temperature.

Prasannathmendriya mana:

It is the unique concept postulated by Ayurveda regarding health. One who has cheerful/ pleasant mind, intellect and sense organ is termed as *Swastha*.

As applied to the functions of mind, *Sathva guna* when predominant gives rise to great intelligence, joy, enthusiasm, purity of thought and actions. Person endowed with such qualities will be good in all respects. They are moral, polite, active, intelligent, and joyous and always think good and do well to all. Hence person endowed with *Sathwa guna* are considered as healthy and ideal.

The other *Rajas* and *Tamas* are not conducive to health hence those are considered as the *Mano doshas*. One should take care of his *Indriyas* too for the maintenance of good health, which include both the *Jnanendriyas* and *Karmendriyas*.

One should avoid *Prajnaparadha*, *Asathmendriyartha samyoga* including its *Heena mithya* and *Atiyoga* and should follow proper cleanliness of these *Indriyas* to keep our senses alert and active.

Imbalance in the functions of *Dosha*, *Dhatus* and *Malas* and also *Indriyas* disturb the mind. Mental aspect is also related to *rajas* and *Tamas*.

According to *Charaka*,

***Sama mamsa pramanasthu sama samhanano nara|
Drudendriya vikaranam na balenabhibhuyathe||
Kshut pipasa athapa saha seta vyayama samsaha:||
Samapaktha samajara: samamamsa chayo matha: ||***
[Ch.su.21/19]¹⁸

Person having proportionate musculature and compactness of the body, possess very strong sensory motor organs and as such they are not overcome by the onslaught of the disease. They can withstand hunger, thirst, the heat, cold and physical strain and also can digest and assimilate properly.

According to *Astanga samgraha*,

***Nithyam hithahara vihara sevi sameekshyakari
vishayeshwasaktha: |
Datha sama: sathyapara: kshamavan apthopasevi
cha bhavathyaroga: ||*** [A.s.su.4]¹⁹

One who always resorts to desirable food and regimen, is objective, apathetic to sensual affairs, munificent, straight forward, honest, having patients and who values traditional wisdom will never be affected by diseases.

CONCLUSION

Ayurveda has a positive approach to health. Mere absence of disease does not certify health. Health is a positive thing to be assessed and ascertained by the qualitative, quantitative and the functional norms of the grosser components i.e., the *Dosha*, *Dhatus*, and *Mala* and the happy state of the subtle components of the body i.e. the *Athma*, *Indriya*, and *Mana*. According to modern science, Health is a state of complete physical, mental, spiritual and social well-being and not merely the absence of disease or infirmity. Human being constitutes the base or the central theme of *Ayurveda*. They are the most evolved animal and rules

the earth. All that exists in this universe is meant to be enjoyed by Human being. As this science of life is meant for human beings, all the substances, their properties and action are described in relation to him.

REFERENCES

1. Sushruta, Sushruta Samhita, with the Nibandhasangraha Commentary by Dalhanaacharya and the Nyayachandrikakhya Panjika of Sri Gayadasacharya on Nidanasthana, edited by Vaidya Yadavji Trikamji Acharya. ed. Reprint 2009, Varanasi: Chaukhamba Sanskrit Sansthana. Sootrasthaana. 1/15, Page no. 21.
2. Kumarasambhava by Kalidasa Page no. 140
3. Chakrapaanidatta, edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhamba Sanskrit Sansthana. Sootrasthaana. 27/198, Page no. 163. Chaukhamba Sanskrit Sansthana. Sootrasthaana. 1/15, Page no 6.
4. Vagbhata, Ashtanga Hrudaya Samhita, with Sarvangasundaraa commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri, collected by Anna Moreshwar Kunte, Krushna Ramchandra Shastri Narve, edited by Harishastri Paradkar Vaidya, ed. Reprint 1998, Varanasi: Chaukhamba Sansthana. Sootrasthaana 1/3, Page no. 3.
5. Chakrapaanidatta, edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhamba Sanskrit Sansthana. Sootrasthaana. 27/198, Page no. 163. Chaukhamba Sanskrit Sansthana. Sootrasthaana. 1/42, Page no 8.
6. Chakrapaanidatta, edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhamba Sanskrit Sansthana. Sootrasthaana. 27/198, Page no. 163. Chaukhamba Sanskrit Sansthana. Sootrasthaana. 1/41, Page no 8.
7. Sushruta, Sushruta Samhita, with the Nibandhasangraha Commentary by Dalhanaacharya and the Nyayachandrikakhya Panjika of Sri Gayadasacharya on Nidanasthana, edited by Vaidya Yadavji Trikamji Acharya. ed. Reprint 2009, Varanasi: Chaukhamba Sanskrit Sansthana. Sootrasthaana. 1/6, Page no. 5
8. Chakrapaanidatta, edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhamba Sanskrit Sansthana. Sootrasthaana. 27/198, Page no. 163. Chaukhamba Sanskrit Sansthana. Sootrasthaana. 30/26, Page no 187.
9. Sushruta, Sushruta Samhita, with the Nibandhasangraha Commentary by Dalhanaacharya and the Nyayachandrikakhya Panjika of Sri Gayadasacharya on Nidanasthana, edited by Vaidya

- Yadavji Trikamji Acharya. ed. Reprint 2009, Varanasi: Chaukhamba Sanskrit Sansthana. Sootrasthaana. 15/48, Page no. 84
10. Chakrapaanidatta, edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhamba Sanskrit Sansthana. Sootrasthaana. 27/198, Page no. 163. Chaukhamba Sanskrit Sansthana. Sootrasthaana. 9/4, Page no 62.
11. Chakrapaanidatta, edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhamba Sanskrit Sansthana. Sootrasthaana. 27/198, Page no. 163. Chaukhamba Sanskrit Sansthana. Chikitsasthaana. 15/4, Page no 512.
12. Chakrapaanidatta, edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhamba Sanskrit Sansthana. Sootrasthaana. 27/198, Page no. 163. Chaukhamba Sanskrit Sansthana. Chikitsasthaana. 15/5, Page no 512.
13. Chakrapaanidatta, edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhamba Sanskrit Sansthana. Sootrasthaana. 27/198, Page no. 163. Chaukhamba Sanskrit Sansthana. Chikitsasthaana. 13/11, Page no 492.
14. Vagbhata, Ashtanga Hrudaya Samhita, with Sarvangasundaraa commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri, collected by Anna Moreshwar Kunte, Krushna Ramchandra Shastri Narve, edited by Harishastri Paradkar Vaidya, ed. Reprint 1998, Varanasi: Chaukhamba Sansthana. Sootrasthaana 1/13, Page no. 10.
15. Vagbhata, Ashtanga Hrudaya Samhita, with Sarvangasundaraa commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri, collected by Anna Moreshwar Kunte, Krushna Ramchandra Shastri Narve, edited by Harishastri Paradkar Vaidya, ed. Reprint 1998, Varanasi: Chaukhamba Sansthana. Sootrasthaana 11/4, Page no. 111.
16. Bhavamishra, Bhavaprakash Nighantu, with commentary of Krushnachandra Chunekar, edited by Gangasahay Pandey, Varanasi: Chaukhamba Sanskrit Sansthana. Pradhama Khanda, Page no. 172.
17. Vagbhata, Ashtanga Hrudaya Samhita, with Sarvangasundaraa commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri, collected by Anna Moreshwar Kunte, Krushna Ramchandra Shastri Narve, edited by Harishastri Paradkar Vaidya, ed. Reprint 1998, Varanasi: Chaukhamba Sansthana. Sootrasthaana 11/3, Page no. 111.
18. Chakrapaanidatta, edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhamba Sanskrit Sansthana. Sootrasthaana. 27/198, Page no. 163. Chaukhamba Sanskrit Sansthana. Chikitsasthaana. 21/19, Page no 117.
19. Vagbhata, Ashtanga Hrudaya Samhita, with Sarvangasundaraa commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri, collected by Anna Moreshwar Kunte, Krushna Ramchandra Shastri Narve, edited by Harishastri Paradkar Vaidya, ed. Reprint 1998, Varanasi: Chaukhamba Sansthana. Sootrasthaana 4/36, Page no. 24.

Source of Support: Nil

Conflict Of Interest: None Declared

How to cite this URL: Kottarakara Santhosh Kumar et al: A Review On The Fundamentals Of Ayurveda - Ayurveda Swaroopam. International Ayurvedic Medical Journal {online} 2019 {cited May, 2019} Available from: http://www.iamj.in/posts/images/upload/820_825.pdf