A CRITICAL REVIEW OF FUNDAMENTAL PRINCIPLES OF AYURVEDA

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INTRODUCTION

Ayurveda is the science of living being that imparts all the knowledge of life. Ayurveda helps to maintain the health in a person by using the inherent principles of nature to bring the individual back into equilibrium with their true self. Ayurveda has been existing since the beginning of time. Health is essential for enjoyment of all the worldly pleasures in a righteous manner. Promotion of positive mental health is essential for acquiring a state of eternal and supreme happiness, i.e. moksha. It defines a useful and harmful, happy and unhappy life and gives guidelines on what is beneficial, happy and unhappy life and gives guidelines on what is beneficial and harmful to life. The basic principle of Ayurveda is a holistic system of health care. It is an alternative branch of medicine and treatment. The human body is more complex than any other form of life as on date. Purusha- the human body is aggregate of 25 elements, together with Atma- the spirit or soul. In order to explain the functional complexity of human body to be formed by three Dosha (humours), seven Dhatu (tissue) and Mala (metabolic end products) which are in equilibrium.¹

DIFFERENT IMPORTANT FUNDAMENTAL PRINCIPLES AS PER

ABSTRACT

The fundamental principle holds a strong ground in Ayurveda. Every medical stream has its own science in which its matter is developed, evolved and explained. From creation of living to issues of health, disease and its treatment these fundamental principles are the root. These can be enumerated as Tridosha, Panchamahabhuta, Prakriti, Ojas, Dhatu, Mala, Agni, Manas, Atma etc. They are most unique and original approach to the material creation and it has all scope to incorporate the modern development in the elemental physics. The aim of Ayurveda is to maintain the proper equilibrium of dosa, dhatus, and mala constituent in order to preserve health in a healthy person and cure a disease in a diseased person. The presence of cognition as well as the absence of cognition is an indication of the mind. In the presence of senses with senses object and soul the man does not perceive a thing in the absence of mind that is to say that senses are unable to grasp the object in the absence of Manas. The term Ojas has been used in Ayurveda for the factor which prevents decay and degeneration of the body and provides strength and support against a disease. Concept of Agni which incorporates all activities and factors responsible for digestion and metabolism in the living organism as known today, knowledge to these fundamental principles is a key to health and diseases. Maintenance of health depend on good and sound knowledge of these. Detail will be given in full paper.

Keywords: Ayurveda, health, dosa, Agni, mind
AYURVEDA ARE AS UNDER-PANCHAMAHABHUTA THEORY- The theory of Pancharahayukta, 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 Purusa as well as the creation i.e. the loka to be Saddhatwatmaka constitution i.e. consisting of the Panchamahabhutas plus avyakta Brahma. The Akasa (space), Vayu (air), Agni (fire), jala (water) and Prithvi (earth) are the five basic eternal substances called Panchamahabhutas are the ultimate essential physical constituents from which the physical world is derived. The various types of substances existing in the universe are created by intermixing of the five Panchamahabhutas with each other in a special and specific manner called Panchapanchaka. The homology of the five elements in food and medication on the one hand and in the body constituents on the other, has profound implications in the practice of medicine. Disorders of the body are the manifestations of perturbations in the equilbrium of body constituents including dosas. Perturbations involves the increase or decrease of dhatus, which are restored to the normal range by administering substances with qualities opposed to those of the relevant dhatus and dosas. This would be hardly possible in the absence of the homology between the body and the administered substances in terms of their composition. A person is seen in Ayurveda as a unique individual made up of five primary elements. These elements are ether (space), air, fire, water and earth. Just as in nature, we too have these five elements in us. When any of these elements are imbalanced in the environment, they will in turn have an influence on us. The foods we eat and the weather are just two examples of the influence of these elements, certain elements are seen to have an ability to combine to create various physiological functions.

These five Mahabhutas which are responsible for creation of the entire material world are not identical with space, air, fire, water and earth in the common sense. It is often argued that these Panchamahabhutas should not be considered as elements in the sense of modern physics because they are already the mixture of many other elements. Each gross bhuta is composed ofparamanuschronological development of each bhuta has been explained via uttarottaranupravesht (i.e. each next bhuta has earlier bhuta ) while the functional panchamahabhautikadravya is anunyaanupravesh (i.e.eachdravya is composed by mixture of these bhuta units) and thus a gross bhuta is already a Panchamahabhauticstructure. Susruta clearly described that these bhutas are intermixed with one another with predominance of one of them manifesting into the specific characteristic of the same. Panchamahabhuta have been considered to be five because the Indriyas are only also five.

TABLE1: THE PROPERTIES AND FUNCTIONS OF THE BASIC ELEMENTS

<table>
<thead>
<tr>
<th>1. Property</th>
<th>Prithvi (Earth)</th>
<th>Jala (Water)</th>
<th>Agni (Energy)</th>
<th>Vayu (Air)</th>
<th>Akash (Space)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heavy, rough, hard, slow, inactive, steady,</td>
<td>Heavy, fluid, soft, inactive,</td>
<td>Light, rough, sharp, clear minute, atomic, hot, dry luminous, active spread high</td>
<td>Light, rough, clear,</td>
<td>Light, smooth, soft, Inactive</td>
<td></td>
</tr>
<tr>
<td></td>
<td>firm, clear, dense, large, bulky, neither hot nor cold</td>
<td>slimy, cold, dense, Large molecules viscid wet, moving in the direction of gravity</td>
<td>speed</td>
<td>minute, atomic, neither hot nor cold, active movement</td>
<td>tive, clear minute, neither hot nor cold, separation, differentiation</td>
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<td>---------------------------------------------------------------------------------</td>
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<td>------------------------------------------------------</td>
<td>---------------------------------------------------------------</td>
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<tr>
<td>2. Movenent</td>
<td>Downward</td>
<td>Downward</td>
<td>Upward</td>
<td>Centrifugal</td>
<td>Absent</td>
</tr>
<tr>
<td>3. Taste</td>
<td>Sweet, slightly Astringent</td>
<td>Sweet, slightly Astringent salty and sour</td>
<td>Pungent, slightly Astringent</td>
<td>Astrin- gent, slightly bitter, Sour and Salty</td>
<td>Taste not manifest</td>
</tr>
<tr>
<td>4. Special sense</td>
<td>Smell</td>
<td>Taste</td>
<td>Vision</td>
<td>Touch</td>
<td>Sound</td>
</tr>
<tr>
<td>5. Special organ</td>
<td>Nose</td>
<td>Tongue</td>
<td>Eye</td>
<td>Skin</td>
<td>Ear</td>
</tr>
<tr>
<td>6. Body</td>
<td>All organs in the body, steady and large body</td>
<td>All fluids in the body</td>
<td>All over the body in manifest or unmanifest form</td>
<td>All body activities, pulsation and all gases</td>
<td>All body activities</td>
</tr>
<tr>
<td>7. Part of the body</td>
<td>Nails, bones, tendons, teeth muscles skin, stool, hair, spinal cord</td>
<td>Body fluids blood, fatty tissue kapha pitta, urine, stool, sweat, semen.</td>
<td>Pitta, heat, lustre</td>
<td>Inspired air, Expired air, all movements in the body</td>
<td>All body passage and cavities</td>
</tr>
<tr>
<td>8. Diet</td>
<td>Rice, Wheat, mineral salt, Milk, fruits</td>
<td>Spices e.g. pepper(piper longum),Ginger(gingiberoffi</td>
<td>Various gases(air,</td>
<td></td>
<td>Popcorn, Guduchi</td>
</tr>
</tbody>
</table>
carrot, beet, Shatavari, cinalis), hingu(Asafoetida), Chitraka( Plumbago zeylanicum),Bhallatak(Semecarpus anacardium),Garlic(allium cepa) oxy-gen),smoke of various sub-stance (Tinospora cordifolia)

**TRIDOSA THEORY**- The theory of Tridosa is further biological application of the concept of Panchamahabhuta. Depending upon the rate of the predominance of Vayu, Teja, and Jala, the Panchamahabhuta and Panchamahabhautic structures have been categorised in three categories of living body constituent viz- Vata, Pitta and Kapha. Thus Vata, Pitta and Kapha are Panchamahabhautic structures with predominance structures with predominance of one are the other of the five the bhutas.

Table No2:

<table>
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<th>Dosa</th>
<th>Vata</th>
<th>Pitta</th>
<th>Kapha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Predominance of Mahabhuta</td>
<td>Vayu, Akasa</td>
<td>Agni</td>
<td>Jala, Prthvi</td>
</tr>
</tbody>
</table>

These three Panchamahabhautic dosas constitute the living being, they are considered dosas because they have a tendency to get vitiated and to vitiate each other. They are also considered as dhatus because they uphold the body. Thus the living body is a Panchamahabhautic structure derived by the transformation of these Panchamahabhutas into biologically effective matters like tridosa and dhatus. So long as the Panchamahabhautic composition of these dosas and dhatus remain in equilibrium a man remains healthy. The misbalance of the same factors is the cause of ill health and accordingly the aim of Ayurveda is to maintain the proper equilibrium of these constituent in order to preserve health in a healthy person and cure a disease in a diseased person. Thus the three dosas are the primary essential constituents of the living being. Before going into the detailed descriptions of the nature of these three dosas, for the sake of gross understanding it may be stated that the entire physical volume in a living organism predominantly constitutes the Kapha system of the body. Similarly the entire chemical processes including the actions and reactions of hormones and enzymes represent the pitta system. All kinds of movements and activities in the living organism are attributed to the Vata system. A balanced functioning of these three compartments of a living being presents with health. A disequilibrium and disharmony of these three constituents is the cause of illness. Susruta includes Rakta also as one of the dosas and considers the integrity of Vata, Pitta, Kapha and Rakta as the basis of life.

**DOSAPRAKRITI**-

Equilibrium of the three dosas is essential for health and there disequilibrium is the cause of disease. Life begins as a fertilised ovum, i.e. by fertilisation of ovum by the sperm. Constitution is primarily genetic in origin. Sperm and ovum carry with them the constitutions of both parents. At the time of conjugation, the dominant prakriti, i.e. dosa of sperm can either neutralise the dominants prakriti of ovum or exaggerate the dominant dosa or quality. On the basis of finer details seven types of dosa prakriti have been described three by the predominance of the three dosas, three
mixed types and the seventh being the samadosa prakriti.17

SAPTADHATUS-
Ayurveda describes seven types of primary dhatus which are related to the physiology of basic nutritional and structural factors responsible to support or nourish the body. The dhatus are responsible to support the body and the mind both and to promote growth as mentioned earlier the tridosa in the state of their normalcy are also kept in the category of dhatu (tissue) because they one also supporters of the body. The Saptadhatus are not only the supporters but are also nourisher of the body.18 In gross terms the seven dhatus described in Ayurveda are referred to the seven primary tissues of the body. These seven dhatus are considered the outcome of nutrition and they are constantly produced destroyed and reformed. The seven dhatus 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).19

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 dhatus 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 dhatus. After digestion the digested food is separated into the Prasad which is called Rasa and the Kitta i.e. the waste.20 This Kitta includes the variety of polluting agents produced in the body. Such as shakrit(faeces), Sveda (sweat), Mutra (urine) and even the abnormal forms of Tridosha and Saptadhatu.21 Charaka describes several types of Malas namely Purisa (stool), Vitsneha (faecal fat), Mutra (urine), Sveda (sweet), Vayu (flatus), Pitta (bile), Khamala, Loma, kupamala, Kesal (long hair) Loma (small hair), Samshru (beard) and Nakha (nail).22

THE CONCEPT OF OJAS-
The term Ojas has been used in Ayurveda for the factor which prevents decay and degeneration of the body and provides strength and support against a disease. It is considered the essence of all dhatus and stimulates Slesma in its gross qualities and functions.23 Chakrapanidatta has described two type of Ojas 1. Para 2. Apara. According to Acharya Charaka the quantity of Slaismic Ojas is Ardhanjali24 i.e. half an Anjali and the quantity of Para Ojas is Asta Vindu (eight drops). The Para Ojas is located in the Hrdaya25 while the Apara Ojas is located in the ten Dhamanis (~Artery) originating from the Hrdaya (heart). According to Charaka the Slaismic Ojas is white, slightly reddish or yellow like ghee, it is sweet in taste like honey and has a particular smell.26 According to Susruta the Ojas is watery, viscus, clear white and cold. It is soft, slimy and is the essence of all dhatus and is responsible for promoting the stability of the body.27 It is permeated in the entire body and its loss from the body leads to decay and degeneration of the body. Charaka believes that the Dasamahamuladhamanis28 are the channels of transport of Ojas to the entire body. The Ojas in general besides providing biological strength to the body, is responsible for natural resistance against diseases i.e. Vyadhi Kshamtva or immunity.29

THE CONCEPT OF AGNI-
Ayurveda postulates a very comprehensive concept of Agni which incorporates all activities and factors responsible for digestion and metabolism in the living organism as known today. Agni which in common language means fire, in technical terms in Ayurveda refers to the entire phenomenon of digestion and metabolism in the body at all levels. This is why Charaka says that the strength, health, longevity and all living processes during life are dependent on Agni so much so that the absence of Agni has been considered as absence of life. “Santeagnau, mryate yukte ciram jivaty anamayah” It converts food in the form of energy necessary for normal functioning of all living processes. Ayurveda describes thirteen type of Agni which has been classified- 1. Jatharagni or Pachakagni, 2. Seven Dhatvagnis, 3. Five Bhutagnis. The Jatharagni is located between the Amasaya and Pakvasaya i.e. Stomach and duodenum. It is responsible for digestion of ingested food. It burns and breaks all the respective dhatus. After the action of Jatharagni the digested food is separated into its Prasadabhaga i.e. essence part and the Kitta bhaga. i.e. the waste product of the digested food. According to Vagbhatta the functions and physical properties of Agni are identical to Pitta. Pitta is also located between the Pakvasayas, is Panchabhautic and is responsible for digestion and separation of food. Jatharagni is considered the chief of all the agnisis and governs the activity of seven Dhatvagnis and five Bhutagnis. The Dhatvagnis are seven kinds respective to each of the Saptadhatus. The Dhatvagni is primarily responsible for production of Rasa Dhatu from the digested materials available in the Anna Rasa. Each of the seven Dhatvagnis is responsible to bring about the transformation of appropriate nutrient materials, each kind of Agni being responsible for the responsible for the synthesis of nutrition corresponding to one specific sthaidhatu. The Jatharagni governs the Dhatvagni and in turn governs the growth and decay of different tissues. The Dhatvagni appears to refer to the intermediary metabolism. Ayurveda conceives five kinds of Bhutagni. As is already known all the Dhatus are Panchamahabhautika. Likewise all the nutrients are also Panchabhautika in composition. For each Bhuta, Ayurveda describes a specific Agni which is responsible for the finer metabolism of the individual Bhuta present in the Ahara and Sthaidhatu.

CONCEPT OF MANAS-
The important dimension of living being is the Manas or the mind. Manas, Sattva and Chitta have been used as synonyms in Charaka Samhita. According to Acharya Charaka the presence of cognition as well as the absence of cognition is an indication of the mind. In the presence of senses with senses object and soul the man does not perceive an object in the absence of mind that is to say that senses are unable to grasp the object in the absence of Manas. Thus the role of some organ of attention is essential for the causation of cognition. This inner organ is the Manas. According to Susruta also the mind participate in sensory and motor functions. Charaka and Vagbhatta both describe Manas as Atindriya i.e. transcending the senses. According to Chakrapani Manas is atindriya because it is not the cause of knowledge of external objects by other sense organs. Tridosas primarily work upon the body but rajas and tamas would upset the mind. Charaka recognised that the body and mind echoed each other in health and disease and that the final cause of most illnesses was imprudent conduct, which was rooted in the mind. Apart from the effects of rajas and
tamas, the tridosha too are capable of destabilising the mind because their properties include psychological and intellectual traits. Thus the psychosomatic basis of illness finds major emphasis in Ayurveda. 

CONCEPT OF ATMA-
The most important dimension of a living being is the Atma. Charaka like other Hindu philosophers believes that the Purusa the individual living being as well as the Loka or the universe both are Suddhatvatmaka entities consisting of the pancamahabhuta and the Avyakta Brahma i.e. the Atma, Atma is the conscious element of the living being and is considered to be the pure element and is the seer and Karta.

DISCUSSION
The most basic principle of Ayurveda is lokapurushasamanya on which this whole system has evolved. Lokapurushasamanya is based on samanyavada. Loka has sun, moon and wind representing Agneya, saumya further representing Adana, Visarga and Vikshepa which is represented by Pitta, Kapha and Vata in body. Thus tridosha being analogous to sun, moon, and wind, the living body is a Panchamahabhautic structure derived by the transformation of these Panchamahabhus tas into biologically effective matters like tridosha and dhatu. Health is defined as the balanced state of dosa, dhatu and mallas, both qualitatively and quantitatively and understanding the structure and functions of these basic units and how they are modified by various factors including stress and strain constitute the study of basic principles of physiology. Psyche is a tool to perceive knowledge and is responsible for pravritti or initiation in any activity. Its conjugation with rajas and tamas the two doshas are root to initiation while a purest form of psyche leads to salvatory stage. Attachment of manas with these doshas leads to rebirth. Ojas is a concept in Ayurveda as a factor that promotes immunity and health. Diseases and health are dependent on status of agni. This agni in body works at gross level (Jatharagni) and at minute levels (dhatwagni, bhutagni). Agni helps in mechanism of chemical changes in body. Aharapaka is dependent on intensity and temperature of agni.

CONCLUSION
The fundamental principles of Ayurveda are eternal truths. Understanding the fundamental principles of Ayurveda will not only help mankind to live a better life, but will also help all the present as well as future scientists and research workers in understanding and opening the mysteries and intricacies of human life in better way.

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