

AYURVEDIC CONCEPT OF TREATMENT IN MODERN LIFE: A REVIEW

MANOJ KUMAR SINGH*

ABSTRACT

Ayurveda is an alternative system of health care with historic roots in the Indian subcontinent. However, the *Ayurvedic* concept of therapies are variegated and developed over more than two millennia. These therapies include purification therapy (*Shodhan*), moderation therapy (*Shaman*) and mind controlling therapy (*Satvavajaja*) which comprise of special diets, herbal medicine, yoga, massage, meditation, laxative, enemas and medicinal oils. During the *Vedic* era, in the mid - second millennium BC, the earliest literature on Indian medical practice had appeared. *Charak* and *Sushruta* Samhita are delineated as the oldest encyclopedia of the medicine which incorporated the foundational works of *Ayurveda*.

The *Panchmahabhoot* that is water, earth, fire, space and air, in the permutation and combination cause genesis of the *Dosha*, *Dhatu*, and *Mala*, which are the basic constituents of the body. Human being is characterized by the mind-body type. If *Doshas* are perfectly in balanced state, the state is known as health. But if these *Doshas* are not impeccably balanced exhibit myriad of health glitches, the person is drove into a realm of *Vikriti*—an imbalanced state of body and mind. The promoting encouragement for utilizing *Ayurvedic* medicine as a gentler, safer alternative to conventional chemical pharmaceutical medications with consequent side effects, is need of time to manage modern life style related health disorders.

KEYWORDS: Ayurveda, Aushadh Dravya, Doshas, Prakriti, Vikriti.

INTRODUCTION

The term *Ayurveda* is combination of two *Sanskrit* word “*Ayu*” means life and “*Veda*” means science or knowledge; hence *Ayurveda* is conceived as Science of Life. Its holistic doctrine focusses on personalized health with primary purpose being health promotion and illness prevention. Focus of this antique health care and healing system is bestowing the customized and fine-tuned medication and procedure aiming to impart the holistic health by maintaining the delicate balance between

mind, body and spirit. It is saga of development of ancient science of medicine, practiced in Indian subcontinent for more than 5000 years^[1,2]. Tenets of *Ayurveda* as a god's gift to mankind, was descended in the mind of seer and sages of India through insights as considered by *Vedas*. While, one of the greatest sages (Ved Vyas) of India is considered to have compiled the incantations of the *Vedas* for the first time^[3].

* Associate Professor, Kriya Sharir, Faculty of Ayurveda, I.M.S. Banaras Hindu University, Varanasi.

In the contemporary era, when synthetic medicines are in vogue with some times serious health hazards, *Ayurveda* is hope for health promotion and wellness, and providing the safe solution for life style related and chronic health condition. It is based on the doctrine of parity between human beings and universe ^[4]. *Ayurveda* encompasses eight branches of medical science such as *Kaya Chikitsa*, *Kaumarya-bhritya*, *Shalyatantra*, *Shalkyatantra*, *Bhutavidya*, *Agadatantra*, *Rasayanatantra*, *Vajikaranatantra* (Sushrut Sutra.1/7). This branch of health care system has holistic vision to see the health and advocates the reciprocal relation of body, mind and spirit and have the potential of addressing of exigencies of modern life style originated health issues.

This healing system of ancient Indian science emphasize that human should not be seen or studied in a secluded manner rather in the context of congruence between man and the environment. There exists an interdependence between human and universe and, association between them must be known in order to understand the imbalances and find the ways to re-establish the harmony. Setting back the harmony within the body and its habitat by creating the ideal health environment, is the foundation of *Ayurvedic* healing principles ^[4]. The comprehensive science of *Ayurveda* is based on five elemental factors (*Panchamahabhoot*)- Earth (*Prithvi*), Water (*Jal*), Fire (*Agni*), Air (*Vayu*) and Ether or space (*Akash*). Variegated *Panchamahabhoot*, in permutation and combinations forms three bodily humors; *Vata* (air /ether), *Pitta* (fire), *Kapha* (earth/water) as well as two other body constitutes- the *Dhatu*s (tissue), *Malas* (wastes).The seven *Dhatu*s are *Rasa* (plasma), *Rakta* (blood), *Mansa* (muscle),*Meda*(adipose tissue), *Majja*(bone marrow) and *Shukra* (proliferative tissues)^[5].The *Ayurveda's* dogma is to support the healthy person in maintaining good health and ameliorate the diseased

condition to recuperate good health by modifying the life style, habits, environment and recommending the appropriate *Dasha* pacifying drugs and procedures. The exercise of *Ayurveda* is designed with the objectivity of promotion of human happiness at physical, mental and spiritual level. Eventually, today fraternity of *Ayurveda* with help of modern evidence based scientific research trying to maintains its holistic and scientific approach to enhance wellness and cure of diseases^[6]. There is substantial evidence that life style related medical conditions turned to be a major burden on society as well as on governments^[7].

MATERIALS AND METHODS

Multiple *Ayurvedic* classic texts have been consulted for this study as source materials. Apart from this, varied search platform like Google, Google scholar, other literature like research papers, and material available on websites related to the subject has been accessed to accomplish is study.

GENERAL PERCEPTION ABOUT AYURVEDIC MEDICINE

- Maintaining and restoring body's own comprehensive fitness through balancing the humors and combating ability with sickness could be safely achieve by *Ayurvedic* therapy.
- It is traditional system of health care so; it is time tested and secure.
- *Ayurveda* adopts non-toxic and non-invasive techniques which is considered to be safe.
- *Ayurvedic* medicine could be plausible alternative of synthetic drugs to treat several physical as well as psychological conditions arise as a faulty adoption of life style due to demand of modern stressful life- such as obesity, hypertension, arthritis, heart disease, constipation, skin problem, nervous disorder etc.

- *Ayurvedic* medicine are prepared with natural ingredients, so do not have any serious hazard while treating the ailments [8]

CONCEPT OF DOSHAS

Doshas (bio-energies) are functional units of human body. They remain present in subtle and intangible form in biological system therefore contemplated as energy form of matter and regulate the functions of two other components of body i.e., *Dhatu*s (structural units of body-tissues) and *Mala* (excretory byproducts of metabolism and digestion). Concept of *Doshas* has been established by deciphering the intricate natural phenomenon-propinquity between universe and human. Within and outside the living biological system, all activities and functions could be classified into three groups:

1. **Visarga (nourishment)**- Living beings needed nourishment for the birth, growth and development, apart from this the evolution of the universe and various objects also require this. Nourishment is prerequisite for new creations and the growth of prevailing structures and tissues, amalgamation, synthesis, anabolism, and numerous other phenomena that initiates development.
2. **Adana (dissociation)**- dissociation suggests diminution of existing structures and tissues, dissociation or disjunction, division, catabolism, drying, destruction and extermination of existing structures. This shows death in case of living beings and termination of the universe.
3. **Vikshepa (movement)**- various movements are obligatory to execute the various functions mentioned above.

In the external world, these activities are controlled by:-

1. **Soma (Moon)**- controls the activities of *Visarga*
2. **Surya (Sun)**- controls the activities of *Adana*
3. **Anila (Air)**- controls the activities of *Vikshepa*.

Biological events viz nourishment, energy production, and circulation, are continuous process in the biological system in a coordinated, systematic and controlled manner. The body ingredients that subdue these activities are representatives of *Soma*, *Surya*, and *Anila* respectively. These are also called *Dosha*; these are of three kinds-

Kapha- epitomizes Moon in the body, and is accountable for the activities of *Visarga*.

Pitta- characterizes Sun in the body, and is liable for the actions of *Adana*.

Vata- represents Air in the body, and is responsible for the activities of *Vikshepa*.

Collectively, these are called *Tridosha*, *Ayurveda* preaches all the normal and abnormal activities of *Tridosha* in the human body [9].

The literally meaning of the term *Dosha* is that which cause decay, vitiates/destroy other in aggravated condition [10].

VATA DOSHA

Vata consists of *Vayu* and *Akash Mahabhootas*. The fundamental characteristic of this *Dosha* is movements, be it mental or physical. *Vata* controls the functions of other two *Doshas*. Various functions executed by *Vata* are enumerated as- inspiration, expiration, life giving, stimulates the heart to beat, upward and down ward movement of eye lid, speech, voice, memory, blood circulation, jumping, yawning, venous return, digestion, assimilation

of food, elimination of semen, urine, feces, menstruation, fetus etc. ^[10,11].

PITTA DOSHA

Pitta consists of *Agni* and *Jala Mahabhootas*, and governs all the processes related to metabolism and transformation that occurring in the body. The major functions performed by this the *Dosha* include digesting food, formation of red blood cells, functions of various enzymes, produce bile, digestion, absorption and assimilation of food, optical perception, eye color, learning, thinking, understanding, skin pigmentation, luster, color complexion, temperature regulation etc. ^[11].

KAPHA DOSHA

Kapha consists of *Prithvi* and *JalaMahabhutas*., function of the *Kapha Dosha* is to providing energy to the body and mind. This *Dosha* also controls the amount of water in the body even at the cellular level. The *Dosha* also plays pivotal role in momentousness function at the psychological level where it is contiguous with emotional state like jealous and love etc. *Kapha Dosha* performs various other functions like-protects stomach, moisten food, governs taste, swallowing, protects mucous membrane of mouth, support all systems, protects heart and lungs tissue, lubrication of joints, nourishes sense organs, give calmness, happiness and stability etc. ^[11]

CONCEPT OF PRAKRUTI (CONSTITUTION)

Ayurveda has noticeable and unique concept about the body's constitution. Constitution refers to person's status of health, the possibility of becoming out of balance, and the ability to antagonize the *Dosh* influencing factors. It also symbolizes the degree of ability of body to recover from malady or other health conditions. The constitution (*Prakriti*) is a

person's unique combination of physical and psychological features and the way the body functions to maintain the health ^[8].

Prakriti of a person is inkling of qualitative and quantitative status and preponderance of *Doshas* in the body, which remain unchanged from birth to death. Predominance of *Dosha* determines the physiology, physique, anatomy, psychology etc. of the person ^[10]. *Praktiti* of individuals are characterized on the basis of preponderance of biological forces, alone or in combination, which are inherited by their parents. Natural preponderance of *Dosha* makes body prone for the disease caused by that particular *Dosha*, which readily vitiates under the influence of certain causative factors like ambience, life style, food habit and inappropriate use of intellect in routine life. There is significant role of constitution, life style and habits of individual, environment where individual dwells in, in the genesis of ailments by unbalancing the regulatory biological forces.

Creation of the *Prakriti* is determined under the influence of several determinants viz-condition of sperm and ova, uterine condition and foods and deeds of mother, season/ time, diseased condition, life style, geography, race/ community, age of the parents ^[12].

CONCEPT OF VIKRITI (Imbalance/ Disequilibrium)

Vikritis i.e., disequilibrium of *Doshas*, transpires due to adoption of incompatible diet and life style, stress level, seasons and other environmental factors and activities. In the state of disequilibrium-equilibrium and harmony of body's natural elements disturb.

INDICATION OF VATA DISEQUILIBRIUM

- Short and Shallow breathing
- Constipation
- Dry skin & mouth

- Cold hands and feet
- Anxiety and fear
- Disturbed sleep
- Excess gas; burps hiccoughs etc

INDICATION OF PITTA DISEQUILIBRIUM

- Irritability and anger
- Heartburn, loose stools and indigestion
- Skin problems, acne, rash, ulcers etc.
- Increase blood pressure and circulatory problem
- Hot flushes and inflammation

INDICATION OF KAPHA DISEQUILIBRIUM

- Slow digestion and low appetite
- Feel lethargic
- Mucus drainage
- Coughs, sinus and headaches
- Sense of inertia
- Lack of motivation
- Weight gain etc.

AYURVEDIC THERAPY (CHIKITSA): PERSPECTIVE

Any activity or endeavor which alleviate or destroy the ailment, which bring about an equilibrium in the physical *Dosha* (*Vata, Pitta, Kapha*), mental *Dosha* (*Raja, Tama*), and *Mala* (excretory products) and *sapta Dhatu* (seven tissues) by correcting pathological deviation in form of abnormal accretion or diminution, is referred as *Chikitsa* (*Bhava Prakash Purva Khand 11, Charak Sutra 16/34*).

Panchamahabhuta Siddhanta and *Tridosha Siddhanta* are the basic principle of *Ayurveda*. These theories expound the structural and functional dimension of the body in relation to the existence and protection of life. Interconnecting these two principles the knowledge of well-being and morbidity can be comprehend. *Ayurveda* contemplates, for the

origin of a disease and to sustain in a living body, there are three basic factors viz. *Dosha* (Humors), *Dooshya* (Tissues) and *Sthana* (Site). *Chikitsa* (Treatment) may be executed in two modalities, namely *Dravyabhuta* (using ideal substance as drug) and *Adravyabhuta* (without any ideal substance), which are the outcome of the following *Ayurvedic* therapies viz-

- **Shodhana Therapy:** used to purifying the body by detoxing it using different ways to balance the *Doshas*.
- **Shamana Therapy:** uses of herbal medication to treat body imbalance.
- **PathyaVyavastha:** Several types of diets and activities are prescribed to the patient in this therapy.
- **NidanParivarjan:** It involves methods that avoid the aggravating factors of a disease
- **Satvavajaya:** A psychological impact is put on the mind of the patient to bring will and courage.
- **Rasayana Therapy:** It focuses on improving the immune system and strength of the patient.

Above mentioned therapies are used to pacify accreted *Doshas* and augmentation of scarious *Doshas*, eventually a balance is re-established between *Dosha, Dhatu*, and *Mala* in the body. *Aushadha Dravyas* are classified as *Dosha Prashamana*, (pacify the vitiated *Doshas* etc.) *Dhathu Pradooshana* (change the features of *Datus*) or *Swastahita* (prevent diseases and maintain optimum health)^[13].

The pharmacological actions of *Aushadha Dravyas* are contemplated to exhibit by the specific proportional composition of *Mahabhootas*^[14].

Dosha, Dhatu and *Mala* are composed of *Panchmabhoota*, with the help of *Ayurvedic* medicine, which are also composed of *Panchmabhoota* balance in these vitiated *Doshas Dhatu* and *Mala* is established back.

And thus, amelioration occurs in the sickness, the body recovers from malady state. While prescribing the medication and procedure physician considers the compatibility of medicines and procedures to patients resulting in safe cure.

CONCLUSION

Ayurveda is contemplated for healthy and long lifespan. This goal is accomplishing by its sound and absolute doctrine. *Prakriti* is one of the greatly important doctrines and plays an imperative role in the designing of lifestyle of a person for maintenance of health.

‘What exist in the macrocosm, the same exists in the microcosm’ is essential notion of *Ayurveda*. Using the matching essential substances to restore the blemishes in the body, *Ayurvedic* therapeutic effect comprehend to be tissue compatible. Using the innate characteristics of natural substances with suitable modification in properties of *Aushadha Dravyas* and considering the factors like *Prakriti, Desha, Kala, Roga* etc., most favorable physiological condition of *Doshas* and *Datus* can be maintained. Owing to these sound fundamental notions *Ayurvedic* therapies, especially *Shamana* therapy, which uses the herbal medication (*Aushadha Dravya*) to treat body imbalance. is most prevalent in the society in contemporary era because people have this understanding that use of *Ayurvedic* medicines are safe and secure. The branches of contemporary *Ayurveda* efficaciously trying to address the health need of modern society such as-

- Preventive healthcare for the society.
- Treatment for addiction caused by stress through *Satvavajaya Chikitsa*.
- Purification and rejuvenation therapy to address aging and allergy.
- Weight loss through customized diet management.

- Treatments musculoskeletal system.
- Home remedy promotion and neutralization to common disease like common cold.
- Male and female infertility.
- Beauty and cosmetic treatment for men and women.
- Stress and mental illness.

REFERENCES

- [1]. Hari Sharma, H.M. Chandola, Chapter 18 - Ayurvedic Approach to Food and Dietary Supplements for the Brain and Neurologic Health, Editor(s): Ronald Ross Watson, Victor R. Preedy, Bioactive Nutraceuticals and Dietary Supplements in Neurological and Brain Disease, Academic Press, 2015, Pages 173-177, ISBN 9780124114623,
- [2]. Sharma H, Chandola HM, Singh G, Basisht G. Utilization of Ayurveda in health care: an approach for prevention, health promotion, and treatment of disease. Part 1--Ayurveda, the science of life. J Altern Complement Med. 2007 Nov; 13(9): 1011-9. doi: 10.1089/acm.2007.7017-A. PMID: 18047449
- [3]. Mishra L, Singh BB, Dagenais S. Ayurveda: A historical perspective and principles of the traditional healthcare system in India. Alternative Therapies in Health and Medicine. 2001; 7(2):36-42.
- [4]. JOUR K V, Jairam, K, Ajitha. Sivaram, Anjal, Mangampadath, Abhilash, Panthappulan, Hakkeem, 2022/10/05, Conceptual analysis and revalidation of Loka-purusha-samya-siddhanta based upon evidences from contemporary sciences, VL-6, 10.55718/kja.86, Kerala Journal of Ayurveda.
- [5]. https://www.researchgate.net/publication/365996373_Panchamahabhutas_and_Ayurveda.
- [6]. Chauhan A, Semwal DK, Mishra SP, Semwal RB. Ayurvedic research and

- methodology: Present status and future strategies. *Ayu*. 2015 Oct-Dec; 36(4): 364-369. doi: 10.4103/0974-8520.190699. PMID: 27833362; PMCID: PMC5041382.
- [7]. Al-Maskari, Fatma. "Lifestyle diseases: An economic burden on the health services." *UN Chronicle. The Magazine of the United Nations* 5 (2010): 1-2.
- [8]. Kumar V, Antil M, Kumar D, Minocha N, Ankur; Importance of ayurvedic medicine in modern lifestyle: A keynote review study; *International Journal of Advanced Educational Research*; ISSN: 2455-6157, Impact Factor: RJIF 5.22 www.educationjournal.in 1; Issue 4; July 2016; Page No. 31-33.
- [9]. https://www.carakasamhitaonline.com/mediawiki1.32.1/index.php?title=Vatakalakaliya_Adhyaya&oldid=42749.
- [10]. Prof, Dr, SubhashRanade; Prof, Dr, R.R. Deshpande; Dr Swati Chobhe; A Textbook of Sharir Kriya Vijnan; Part1; first edition; 2007Publishers; Chaukhambha Sanskrit Pratishtan; Delhi.
- [11]. Dr. Savita, Sharma AK; Concept of Tridosh theory -A critical Review; 2021 *IJCRT*; Volume 9, Issue 1 January 2021; ISSN: 2320-2882.
- [12]. Sharma PV. Charak Samhita. Chaukhambha orientalia. Varanasi: 2008: 375.
- [13]. Agnivesha, Charaka Samhita, Chakrapani Datta, *Ayurveda Deepika Vyakhyana*, Sathyabhamabhai Pandurang, Varanasi, Third Edition 1941, Sutrastana, Chapter1 Page 20, Sloka 67.
- [14]. Ebin T U; Pharmacodynamics of Ayurvedic Drugs-A Perspective View; *IJARIE-ISSN (O)-2395-4396*, Vol-8 Issue-5 2022.