

THEORY OF AYURVEDA (An Overview)



Lord Brhama

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Lord Dhanvantari-The
Father of Surgery

An Overview of Lake City Udaipur



Fatehsagar Lake and Island Park



Greenery in Rural Area



Clouds over the Peak of Mountain



Night Scenario of Fountain Park

Introduction & Background

Ayurveda (Devanagari: आयुर्वेद) or **Ayurvedic medicine** is an ancient system of health care that is native to the Indian subcontinent. It is presently in daily use by millions of people in India, Nepal, Sri Lanka, China, Tibet, and Pakistan . It is now in practice for health care in European countries. The word "Ayurveda" is a tatpurusha compound of the word *āyus* meaning "life" or "life principle", and the word *veda*, which refers to a system of "knowledge".

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According to Charaka Samhita, "life" itself is defined as the "combination of the body, sense organs, mind and soul, the factor responsible for preventing decay and death."

According to this perspective, Ayurveda is concerned with measures to protect "ayus", which includes healthy living along with therapeutic measures that relate to physical, mental, social and spiritual harmony.

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Ayurvedavatarana (the "descent of Ayurveda")

Brahama



Daksha Prajapati



Indra



Bharadwaj

Bharadvaja in turn taught Ayurveda to a group of assembled sages, who then passed down different aspects of this knowledge to their students.

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According to tradition, Ayurveda was first described in text form by Agnivesha, named - *Agnivesh tantra*. The book was later redacted by Charaka, and became known as the Charaka Samhitā.

Another early text of Ayurveda is the Sushruta Samhitā, which was compiled by Sushrut, the primary pupil of Dhanvantri, sometime around 1000 BC. Dhanvantri is known as the Father of Surgery.

Eight Branches (Ashthanga) of Ayurveda

- The eight branches of Ayurveda are:
- 1. Internal medicine - Kayachikitsa Tantra
- 2. Surgery - Shalya Tantra
- 3. Ears, eyes, nose and throat - Shalakyata Tantra
- 4. Pediatrics - Kaumarabhritya Tantra
- 5. Toxicology - Agada Tantra
- 6. Purification of the genetic organs - Bajikarana (or Vajikarana) Tantra
- 7. Health and Longevity - Rasayana Tantra
- 8. Spiritual Healing/Psychiatry - Bhuta Vidya

Motto of Ayurveda

Motto of Ayurveda is :

SWASTHASYA SYASTHYA
RAKSHANAM, AATURASHCHA VIKAR
PRASHAMANAM”,

means:

“Preservation to health of healthy person and treating ailments with breaking causative factors of pathogenesis”.

Basic Principles of Ayurveda

Ayurveda is based on the following theories :

1. Pancha Mahabhuta Theory
(Five Elements)
2. Tri-dosha theory
(Three Body Humors)
3. Sapta-dhatu theory
(Seven Body Tissues)

Panchamahabhoot Theory

The basic premise of Ayurveda is that the entire cosmos or universe is part of one singular absolute. Everything that exists in the vast external universe (macrocosm), also appears in the internal cosmos of the human body (microcosm). The human body consisting of 50-100 million cells, when healthy, is in harmony, self-perpetuating and self-correcting just as the universe is. The ancient Ayurveda text, Charaka, says, "Man is the epitome of the universe. Within man, there is as much diversity as in the world outside. Similarly, the outside world is as diverse as human beings themselves." In other words, all human beings are a living microcosm of the universe and the universe is a living macrocosm of the human beings.

Pancha Mahabhuta Theory (Five Great Elements)

The *Pancha Mahabhuta*, or "five great elements", of Ayurveda are:

1. *Prithvi* or *Bhumi* (Earth),
2. *Ap* or *Jala* (Water),
3. *Agni* or *Tejas* (Fire),
4. *Vayu* or *Pavan* (Air or Wind),
5. *Akasha* (Aether).

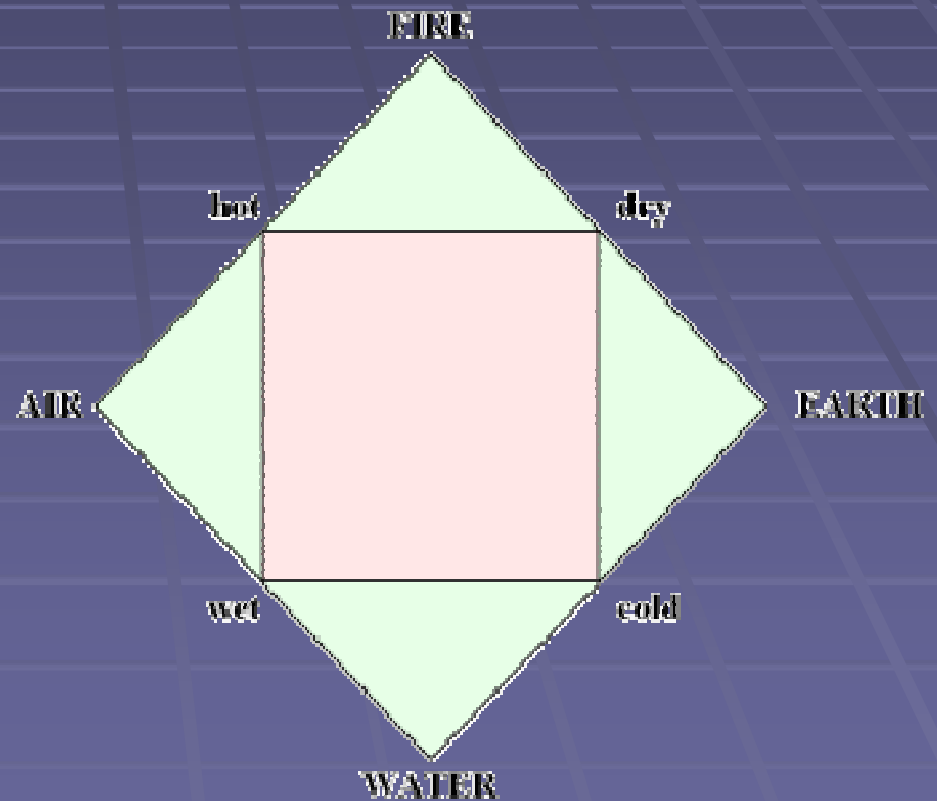
Hence, Ayurveda advocates : *Yat Pinde, Tat Bramhande* .

Concept of Mahabhoot in Other Civilizations

- **Classical Elements : Panchamahabhoot**
- **Western** Air, Water, Aether, Fire, Earth
- **Chinese (Wu Xing):** Water, Metal, Earth, Wood, Fire
- **Japanese (Godai):** Earth, Water, Fire, Air, Wind, Void, Sky, Heaven
- **Hinduism (Tattva) and Buddhism (Mahābhūta):**
 - Vayu / Pavan — Air / Wind
 - Agni / Tejas — Fire
 - Akasha — Aether
 - Prithvi / Bhumi — Earth
- Jala — Water
- **Bön:** Air, Water, Space, Fire, Earth
- **New Zealand:** Air, Water, Flora, Fire, Earth

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The Greek classical elements are Fire, Earth, Air, and Water. They represent in Greek philosophy, science, and medicine the realms of the cosmos wherein all things exist and whereof all things consist.



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- According to Galen these elements were used by Hippocrates in describing the human body with an association with the four humours: yellow bile (Fire), black bile (Earth), blood (Air), and phlegm (Water).
- Some cosmologies include a fifth element, the "aether" or "quintessence." These five elements are sometimes associated with the five platonic solids.
- The Pythagoreans added idea as the fifth element, and also used the initial letters of these five elements to name the outer angles of their pentagram.

Man inscribed in a pentagram, from Heinrich Cornelius Agrippa's *Libri tres de occulta philosophia*. The five signs at the pentagram's vertices are astrological.



Tridosha Theory

The central concept of Ayurvedic medicine is the theory that health exists when there is a balance between three fundamental bodily humours or doshas called Vata, Pitta and Kapha.

- **Vata** is the *air* principle necessary to mobilize the function of the nervous system
- **Pitta** is the *fire* principle which uses bile to direct digestion and hence metabolism into the venous system.
- **Kapha** is the *water* principle which relates to mucous, lubrication and the carrier of nutrients into the arterial system.

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In Ayurvedic philosophy, the five elements combine in pairs to form three dynamic forces or interactions called doshas. Doshā means "that which changes." It is a word derived from the root dus, which is equivalent to the English prefix 'dys', such as in dysfunction, dystrophy, etc. In this sense, dosha can be regarded as a fault, mistake, error, or a transgression against the cosmic rhythm. The doshas are constantly moving in dynamic balance, one with the others. Doshas are required for the life to happen. In Ayurveda, dosha is also known as the governing principles as every living thing in nature is characterized by the dosha.

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Dosha Related Elements

Vata: Air and Ether

Pitta: Fire and Water

Kapha: Water and Earth

Effect of Constitution Type On Body or Microcosm

	Vata	Pitta	Kafa
Function of the Dosha (or controls)	Movement Breathing Natural Urges Transformation of the tissues Motor functions Sensory functions Ungroundedness Secretions Excretions Fear Emptiness Anxiety Thoughts Life force Nerve impulses	Body heat Temperature Digestion Perception Understanding Hunger Thirst Intelligence Anger Hate Jealousy	Stability Energy Lubrication Forgiveness Greed Attachment Accumulation Holding Possessiveness

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	Vata	Pitta	Kafa
Manifests in living things as	The movement of: nerve impulses air blood food waste thought	Pitta controls the enzymes that digest our food and the hormones that regulate our metabolism	Cells which make up our organs and fluids which nourish and protect them

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	Vata	Pitta	Kafa
Characteristics	cold light irregular mobile rarefied dry rough	hot light fluid subtle sharp malodorous soft clear	oily cold heavy stable dense smooth

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	Vata	Pitta	Kafa
Aggressive dosha can result in	nerve irritation high blood pressure gas confusion	ulcers hormonal imbalance irritated skin (acne) consuming emotions (anger)	Mucous build-up in the sinus and nasal passages, the lungs and colon.

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	Vata	Pitta	Kafa
Too little dosha force can result in	nerve loss congestion constipation thoughtlessn ess	indigestion inability to understand sluggish metabolism	Experiences a dry respiratory tract burning stomach

Continued.....

	Vata	Pitta	Kafa
Predominant during the life stage of	Old age As we get older, we "shrink and dry out	Teen and Adult. During this stage, our hormone changes transforms us into adults	Childhood years. During this period, we grow or increase in substance of the body

Balanced Tridosha means a Healthy Person

Every person (and thing) contains all three doshas. However, the proportion varies according to the individual and usually one or two doshas predominate. Within each person the doshas are continually interacting with one another and with the doshas in all of nature. This explains why people can have much in common but also have an endless variety of individual differences in the way they behave and respond to their environment.

Sapta-Dhatu (Seven Body Tissues)

- Rasa - Final Metabolic Juice and Plasma
(Digestive System)
- Rakta – Blood
(Blood Circulatory System)
- Mamsa – Muscles and Tendons
(Muscular System)
- Med – Fat
- Majja - Marrow
- Asthi – Bone
(Skeleton)
- Shukra – Semen Fluid
(Reproductive System)

Srotas or Channels

- Ayurveda refers the meaning of “Srotas” is the body channels consist of one or more then one system carries certain liquids, impulses, and actions.
- Such are as examples:
 - Pranvaha Srotas (Respiratory Channel)
 - Rasavaha Srotas (Metabolism)
 - Raktavaha Srotas (Blood circulatory channel), etc.

Concept of Prakruti and Vikruti

According to Ayurveda, basic constitution is determined at the time of conception. This constitution is called Prakruti.

The term Prakruti is a Sanskrit word that means, "nature," "creativity," or "the first creation." One of the very important concept of Ayurveda is that one's basic constitution is fixed throughout his lifetime. The combination of Vata, Pitta, and Kapha that was present in the individual at the time of conception is maintained throughout his lifetime.

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Different persons can have different combination of Vata, Pitta and kapha as their basic constitution or Prakruti. This is how Ayurveda can explain the subtle differences between individuals and explains why everyone is unique and that two persons can react very differently when exposed to the same environment or stimuli. Your Prakruti is unique to you just as your fingerprint and DNA. Thus, in order to understand a person, it is necessary to determine his or her Prakruti.

Diagnostic Tests based on Prakruti

- A couple of parameters are explained in ayurveda to determine the Prakruti of a human, i.e., Are you : Flexible/optimistic/ Ambitious/ practical/ intense/ Calm/ peaceful/ solicitous
- Such type of questionnaire is described in Ayurveda to evaluate the Prakruti of a person.
- After finding the right Prakruti than an ayurvedic physician goes for finding Vikruti (Pathology)

Vikruti

- For finding the pathogenesis of any ailment the parameters are given in Ayurveda in questionnaire form. Questions may varied according to type of disease. As example:-

Symptom	0 = Does not apply 3 = Strongly apply			
Poor appetite	0	1	2	3
Worried	0	1	2	3

How Do We Get Sick?

- Ayurveda holds that specific disease conditions are symptoms of an underlying imbalance. It does not neglect relief of these symptoms, but its main focus is on the big picture: to restore balance and to help you create such a healthy lifestyle that the imbalance won't occur again.
- Living in health and balance is the key to a long life free from disease.

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- Perhaps the most important lesson Ayurveda has to teach is that our health is up to us. Every day of our lives, every hour of every day, we can, and do, choose either health or illness.
- When we choose wisely, nature rewards us with health and happiness. When we persistently choose unwisely, nature, in her wisdom, eventually sets us straight: She makes us sick and gives us a chance to rest and rethink our choices.

Conclusion

- The theoretical side of Ayurveda provides insights into how to live one's life in harmony with nature and natural laws and rhythms. Its practical side - specifically its guidelines for an intelligently regulated diet and daily routine, its techniques for stress management, and its exercises for increased fitness and alertness-help us take control of our lives and develop radiant health.

THANKS



आ से आयुर्वेद
(A is for Ayurveda)



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