

## CO-RELATION OF BASIC PRINCIPLES WITH CONTEMPORARY SCIENCE

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## ABSTRACT

In past few years we have seen a number of significant discoveries that have strengthened the scientific standing of Ayurveda. However, it is felt that a prospective approach through fundamental knowledge of Ayurveda followed by a search into scientific linkage would be more appealing than a retrospective strategy of looking into Ayurveda through scientific reappraisals. This article brings the simplified yet scientific decoding concepts of Ayurveda that form the framework of this ancient science of health. Ayurveda aims at making a happy, healthy and peaceful life.

**KEYWORDS:** Basic principles, Siddhanata, Contemporary sciences.

## INTRODUCTION

Ayurveda is word, which comprises of two words AYU and VEDA. Ayu means life & Veda means knowledge of science. Hence the literal meaning of the word Ayurveda is the science of life. Recently, I have come to an idea that the best way to use Ayurveda is to comprehend its principle better. In the modern world, we constantly focus on the problems and sufferings and attempt to solve them without ever knowing the reason behind that. Where as Ayurveda gives the reason of cause of suffering and how it can be solved through the principles of Ayurveda by knowing the root the recurrence of diseases, which is further examined by Pramana to rule out the cause.

## MATERIALS AND METHODS

The data for this article is collected from various Ayurvedic texts like Padartha Vigyanam, Charak Samhita, Sushruta Samhita, Astanga Hridayam and also related journals are used for reviewing.

## RESULT AND DISCUSSION

There are many basic theories in Ayurveda.

1. Lokapurushasaamyā Siddhanta
2. Panchabhoota Siddhanta.
3. Tridosha Siddhanta.
4. Triguna Siddhanta.
5. Doshadhatu mala Siddhanta.
6. Samaanavridhi Siddhanta.
7. Padartha Siddhanta.
8. Roga siddhanta
9. Karya Karana Siddhanta

## LOKA PURUSHA SAAMYA SIDDHANTA

Purusha means human body and Loka means nature. Human body and nature are compared in this principle. As the living being is part of universe. Whatever is present in the universe is present in the living person. This relation makes it possible for the universe to interact with the individual and the individual for responding to the stimuli from outside. When interaction between the universe and individual is normal then there is health. When the interaction between the universe and the individual is abnormal then there is disease. Caraka Samhita gives detailed description of the relation between the living person and universe. The constituent parts of both universe and person are innumerable. There are 6 constituents for the universe and the person.

## Panchabhoota Siddhanta

This principle deals with the five basic elements which are responsible for the creation and composition of human body. Human body is composed of five basic elements known as Panchamahabhoota. Balance in these elements means health and imbalance means disease.

**सर्वं द्रव्यं पाञ्चभौतिकमस्मिन्नर्थे ॥ (Ca.Su 26/10)**

Acharya Charak has said in Charak Sutra 26 that everything has made of five elements.

First five primary existents combine together to form gross Mahabhoota. Each Mahabhoota supposed to have half of its bulk made by the same Bhoota. The other half is shared by all 4 other Mahabhoota.

All substance we see in the world are made up of Panchabhoothas. The sensory faculties are also made up of them. The characteristics of substances depend upon the composition of existents in them. This theory is applicable for both living and nonliving things.

### Tridosha Siddhanta

वातं पित्तं कफश्चेति त्रयो दोषाः समासतः ।

विकृताऽविकृता देहं घ्नन्ति ते वर्तयन्ति च। (As. H. Su. 1/6)

Acharya Vagbhatta has said in Astanga Hirdyam Tridosha, as Vata, Pitta, Kapha. These three Dosha spoil the body when vitiated and maintain it when present in normal state.

Vata, Pitta and Kapha are always in a state of equilibrium (Sama Dosha Sthithi) in a healthy person. In this equilibrated state the three humors control and perform all physiological functions in the body and this state they are known to function as Dhatus. If this equilibrium is disturbed, the physiological functions of the body get hampered and lead to the initiation of the disease process. This stage is known as Doshas. In a highly vitiated state these humors transform into waste products which are to be ejected from the body and therefore are Malas. It is to be clearly understood that no disease is possible without the association of these three Dosha and they are the direct causes of diseases and also of health.

### Triguna Siddhanta

Satva, Rajas and Tamas are the three humors. Satva represents knowledge, pleasure and love. It is pure. Rajas represents dynamicity or action. It causes arrogance and aversion. Because of arrogance and hatred, Rajas is impure. Tamas represents ignorance, masking and inertia, it is impure. It causes fear, ignorance, sleep, laziness and depression. Because of impure nature, both Rajas and Tamas are considered as Doshas of mind.

This theory is developed on the basis of psychology. Any living organism is capable of three feelings love, hatred and fear. They generate need, action and confusion. These three emotions and their effects are interchangeable; thus, they are complimentary and contradictory. They are mutually dominating, supporting, productive and cooperating.

### Dosha Dhatu Mala Siddhanta

Roots of tree are very important for maintenance, stability and growth of a tree, similarly Dosha, Dhatu and Mala are very important for maintaining human body. If roots decay, the tree cannot grow similarly if Dosha, Dhatu and Mala get vitiated, body mechanism gets disturbed and cause disease.

The body have three types of materials. They are Doshas, Dhatu and Mala. The Doshas are Vata, Pitta and Kapha. The Dhatu are seven in number. Malas are innumerable in the body. Among them Pureesha, Mootra and Sweda

are the most important. Malas also have normal function in a live body. Thus Mala Pureesha supports the body, Mutra carries the moisture of the body and Sweda keeps the hairs of the body. The Dosha, Dhatu and Malas are interrelated. They have mutual dependence. Vata is related with bone, Pitta is related with sweat and blood and Kapha are is related with all other tissues and wastes. Increase and decrease of Doshas will affect its dependent tissues and malas.

### Samaanya Vishesha Siddhanta

सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम् । हासहेतुर्विशेषश्च, प्रवृत्तिरुभयस्य तु॥

(Ca.Sa 1/44)

This principle is useful for the advice to be given for keeping of the fitness and in treating disease. Charak says Samanya is responsible for increase and Visesha is responsible for decrease. This also means that Samanya substance are the cause of union and Vishesha is a cause of separation. Tridosha hyper or hypo state can occur due to consumption of Samanya and Vishesha substances in the diet.

This is the most basic theory of Ayurveda. The theory states that similar increases similar. The corollary of the theory is that dissimilar decreases the dissimilar.

### Padartha Siddhanta

Ayurveda believes that any substance can be studied by understanding its properties and functions. Functional activity of any substance depends entirely on its properties. Properties develop according to composition and structure of a substance. According to Vaisesika Darsana, there are 6 Padarthas in the universe.

1. Dravya
2. Guna
3. Karma
4. Saamanya
5. Vishesha
6. Samavaaya

### Roga Siddhanta

Equipoise of the humors causes health. But undue increase and decrease of Doshas causes disease.

कालार्थकर्मणां योगो हीनमिथ्यति मात्रकः ।

सम्यक् योगश्च विज्यो रोगारोग्येकारणम् ॥ (As. H. Su. 1/9)

The Heena, Ati and Mithya Yoga of Kala, Artha and Karma causes disease. Aggravated Doshas spread all [Prasara] over the body and get fixed in some tissues or organ of the body. This is called Sthaana Samsraya. Doshas fixed in a site will react with the site and cause functional and structural defets in the site. This is the Rupa stage. A manifested disease may be changing its course positively or negatively. This stage is called Bheda. In this stage complications may develop or the disease may subside. Various season cause

accumulation, aggravation and subsidence of Doshas [Prasasama] in a cyclic fashion. If not addressed medically, the aggravation phase may cause diseases.

There are special ways to examine the patients. Darasana, Sparsana and Prasna are the methods to examine the patients. In the eight examinations, Nadi, Mootra, Malam, Jihva, Drik, Sparsa, Sabda and Akriithi are examined. There is 10-fold examination also. It is mainly relevant in the context of treatment. Vagbhata says that imbalance of Dosha means disease and balance of Dosha means health. This clarifies that the cause of any disease is due to the imbalance of Dosha. Due to faulty diet and life styles Doshas get vitiated and then these disturbed Dosha attach other body elements like Dhātu and Mala and thus disease is developed.

### Karya Karana Siddhanta

Karya Karana Bhava has been described as Sarvatantra Siddhanta of Ayurveda. Acharya Charaka has quoted nothing in the universe without cause means all the existing matters must have caused.

न हवेको वर्तते भावो वर्तते नाप्यहेतुक |

श्रीघ्नगत्यात्स्वभावात्त्यभावी न व्यतिवर्तत || (Ch. Su. 1/58)

Karya is an effect which is absent before. But produced later on by the agent's proceeding or act like disease, health, body, therapies, birth and at the end, all are coming after death which means from birth to the end of life, whole life is endowed with this Siddhanta, And the reason behind the above-described effect is the cause. As said before "necessity is the mother of invention" similarly when there is cause there will be an effect. This cause and effect relationship can be seen in the diagnosis and treatment of diseases.

The physician who treats is Karana, Karana is also known as Hetu/ Nidaana or Karta (actor). Karya is the manifested stage and Karana is non manifested stage which resides in Karya in subtle form.

### CONCLUSION

Every core of ayurveda is formed from some basic principles (Siddhanta). Siddhanta is made after various researches on a hypothesis or theory. Science works on the basis of principles. Without principle or basic laws nothing can be proved.

Some concepts like Lokapurusha Saamya Siddhanta, Panchabhoota Siddhanta, Tridosha, Triguna Siddhanta etc, are used to describe the predisposition and imbalance of the three Dosha (Vata, Pitta, Kapha) in the development of disease. To develop interventions that would balance things out, Ayurveda goes further with these theories. The effects of medicines are described through their various properties like Rasa, Guna, Veerya, Vipaka & Prabhava. It is necessary to employ modern technology to investigate the applicability of these theories so that they can be understood in the context of

current scientific terminology in order to provide modern healthcare.

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