A REVIEW ON SOME SIDDHANT BASED ON PHILOSOPHICAL CONCEPTS OF AYURVEDA

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ABSTRACT
Ayurveda is oldest science of Indian medicinal system it not only describes treatment and prevention of disease but also suggest art of living. Ayurveda suggest three doshas i.e. Vata, Pitta and Kapha as responsible factor for normal and abnormal physiology, the equilibrium of doshas possess normal health while imbalance leads disease conditions; there are various philosophical principle concepts described in ancient text of ayurveda for estimating tridoshic balance/imbalance. Panchamahabhutas (five elements) siddhant, trayopstambhas (three sub pillars of the body) and kala (seasonal regimen) concepts are some of them philosophical principles of ayurveda which helps individual to understand and maintain normal health. This article described importance features of these principle approaches (Panchamahabhutas, trayopstambhas and kala) of ayurveda in respect to elaborate application of basic knowledge of traditional medicinal system of India.

KEYWORDS: Ayurveda, Panchamahabhutas, trayopstambhas, kala.

INTRODUCTION
Ayurveda is an ancient science of Indian medicinal system based on various siddhant (philosophy). It also can be termed as science of living system. The principles of ayurved samhita related to diagnosis and treatment based on traditional knowledge and vast experience. The basic aim of ayurvedic science meant for wellness of human beings. The ayurveda not only focused on disease treatment but also specified disease prevention approaches. Panchamahabhutas (five elements) siddhant, trayopstambhas (three sub pillars of the body) and kala (seasonal regimen) concept are some of the basic principles of ayurveda which help in diagnosis and prevention of diseases. This article describes critical importance of these basic philosophical principle concepts of ayurveda to explore knowledge of traditional science.1,2

Figure 1. Some Philosophical Principles (Siddhant) of Ayurveda.

PANCHAMAHABHUTA SIDDHANT
The idea of Panchamahabhutas (five elements) has been described in ancient text of ayurveda. It confines human body as component of panchabhaautika (five elements). Prithvi, Jala, Akash, Agni and Vayu were described as panchabhaautika and classic text represents these elements as basic component of human framework. The entire universe is panchabhaautik and difference in
panchabhautika composition of doshas leads disorders due to the tridoshasic imbalance. The variation in combinations of panchabhautika contributed towards the physiological conditions since; Pritihvi, Agni and Jala mahabhutha together alleviate Vata dosha. Pritihvi, Jala and Vayu mahabhutha alleviates Pitta dosha and similarly Akash, Agni and Vaya mahabhuthas together reduces Kapha dosha. The predominant effect of Akash, Vayu mahabhutha violates Vata dosha, Agni mahabhuth increases Pitta while Pritihvi and Jala mahabhut aggravates kapha. Thus this can be said that mahabhutas can affects equilibrium of doshas which is very important aspect of life and a significant time of life span a person spend for sleep. This is the time when you offer complete rest to your body including physical and mental rest. Nidra is considered as second useful sub-pillar out of three trayopstambhas. The ayurveda suggest quality sleep as a rejuvenator of mind and body. Sleep is considered as one of the important factors responsible for healthy life. The classical text of ayurveda stated that proper, strength; potency and sterility depend on quality of proper Nidra. As per Acharya Kashyapa a complete sleep resembles good health since it maintains normal functioning of body and relaxes the person. The ayurveda described that after working for a day or longer period of time body tissue needs relaxation including mind and this only can be achieve by a proper sleep which re-prepare body parts for physical and mental functioning. Ayurveda also concluded that complete relaxation through nidra avoids diseases conditions.

**TRAYOPSTAMBHAS**

The classical methodology of ayurveda mentioned various principal aspect related to the disease and diagnosis; trayopstambhas belongs form same category which resembles three important aspect of normal physiology; Aahara, Nidra and Bramhacharya. trayopstambhas means three important sub-pillars of body (Aahara, Nidra and Bramhacharya) which may help one to maintain normal health. The health significantly depends upon Tristhuna and trayopstambhas. The ancient science of medicine ayurveda described human body as composite structure of trayopstambhas (three sub-pillars) and every sub-pillar (base) plays significant role in maintaining normal health, the disturbances in any one of Aahara, Nidra or Bramhacharya may leads abnormal health condition.

**Aahara**

Aahara (food) is one of the important sources of diseases. Aahara helps body to grow and gives protection from decay and disease etc. The ayurveda considered aahara as first sub-pillar among the all three trayopstambhas since aahara is essential requirement of all living system. The classical text mentioned the influence of aahara on physiological functioning of the body. Aahara also supports the three main Sthambhas (Sub-Pillars) of the body. The ayurveda suggested that for normal living shuddha (pure) aahara should be consumed in proper manner. Improper food intake may occur due to the avoidance of significance of aahara which may result diseases conditions. The nutrient value of aahara provides energy to regulate normal physiological function like; digestion and metabolism. The improper aahara may disturb tridoshasic balance of Vata, Pitta and Kapha which may contribute towards abnormal physiology of body; thus ayurveda suggested that proper aahara should be consumed for healthy living.

**Nidra**

Nidra means sleep occurs due to Ratrisvabhava prabhava the very important aspect of life and a significant time of life span a person spend for sleep. This is the time when you offer complete rest to your body including physical and mental rest. Nidra is considered as second useful sub-pillar out of three trayopstambhas. The ayurveda suggest quality sleep as a rejuvenator of mind and body. Sleep is considered as one of the important factors responsible for healthy life. The ancient text of ayurveda stated that proper, strength; potency and sterility depend on quality of proper Nidra. As per Acharya Kashyapa a complete sleep resembles good health since it maintains normal functioning of body and relaxes the person. The ayurveda described that after working for a day or longer period of time body tissue needs relaxation including mind and this only can be achieve by a proper sleep which re-prepare body parts for physical and mental functioning. Ayurveda also concluded that complete relaxation through nidra avoids diseases conditions.

**Bramhacharya**

The metabolic function of body utilizes aahara (food) for producing some essential component related to the physiological functioning of body, in this way all nutrient food stuff converted into important substances which are essential for normal growth and functioning of human body; Shukra one of them which produced form the nutrient part of the Dhaatu or Ojas. The shukra is very important constituents of restored body material since transcending soul and mind use shukra as a vehicle. Since shukra is very potent thus its loss may have some adverse effect on body; therefore ayurveda suggested preservation of shukra to maintain healthy condition and this can be achieve by following brahmacharya (controlled sexual life). The stored shukra utilized for the growth and development purpose thus before attaining maturity sexual act should be avoided. Ayurveda described brahmacharya as the third of the triad to prevent loss of shukra which uses as vehicle for atma and mind also contributed towards ojas.

**KALA**

**Kala** (time) is important factor which plays an important role towards maintaining normal health. The kala also affects pathology related to disease. Kala considered as one of the nine dravyas mentioned in ayurveda and the vaisheshika. As per Charaka Samhita kala is process of transformation into seasons, solistics etc. The disease conditions can be correlated with kala as Aturavastha or Awasthika which is the state of the disease in a patient.
Another type of kala is Kala bheshaja means administration of drug timely since therapy only can be effective for a particular time. Bheshaja kala considered time related factors during administration of the therapy such as; age of patient young or old also emphasizes on prolongation of disease time like acute or chronic conditions. The concept of kala also helps to estimate cause of disease since few pathological conditions are predominant in some specific seasons (kala). The excessive expression of a particular season regarded as Atiyoga of the time similarly lesser expression of a particular season referred as Ayoga or Hinayoga and exposure to these vagaries of seasons may leads many diseases conditions. The ayurveda described concept of three sub-pillars (food, sleep & sex) to maintain normal physiology and the consideration of kala supports the utility these three sub-pillars by suggesting appropriate timing of each sub-pillars ayurveda explain appropriate time (kala) for food, sleep & sex to restore healthy life. The appropriate knowledge and utilization of kala prevent the origin of both Nija (endogenous) and Agantu (exogenous) variety of diseases. Kala provides way to treat the diseases which either can enhance or vitiate doshas which ultimately leads to increase or decrease disease. The kala not only suggest time of drug administration depending upon the status of dosha, age and season but also suggest proper time for collection of herbs to achieve maximum therapeutic values of those particular herbs.[6-7]

REFERENCES


