



**International Journal of Biology, Pharmacy
and Allied Sciences (IJBPAS)**

'A Bridge Between Laboratory and Reader'

www.ijbpas.com

FUNDAMENTALS PRINCIPLES OF AYURVEDA: A REVIEW

GUPTA P^{1*} AND KORDE P²

1: Assistant Professor, Department of Kriya sharir, Sardar ajit Singh Smriti Ayurved Mahavidyalaya, Adampur, Chhawani, Bhopal (M.P)

2: Assistant Professor, Department of Panchkarma, Ram Krishna College of Ayurved and Medical Sciences, RKDF University, Bhopal (M.P)

*Corresponding Author: Dr. Prabhanshu Gupta: E Mail: Prabhanshugupta313@gmail.com

Received 15th Nov. 2023; Revised 19th Dec. 2023; Accepted 8th June 2024; Available online 1st April 2025

<https://doi.org/10.31032/IJBPAS/2025/14.4.8901>

ABSTRACT

The fundamental reason is deeply grounded in Ayurveda. Each clinical field has own science creates, advances, and makes sense of its topic. These fundamental ideas are at the groundwork of all issues concerning wellbeing, illness, and treatment. These are Tridosha, Panchamahabhuta, Prakriti, Ojas, Dhatu, Mala, Agni, Manas, Atma, etc. They are the most unmistakable and imaginative strategy to material arrangement, with the possibility to consolidate late improvements in natural physical science. Ayurveda will likely keep up with the right equilibrium of dosa, dhatus, and mala constituents to keep up with wellbeing in a sound individual and fix disorder in a sick individual. The presence or absence of discernment shows the presence or nonattendance of the brain. Man doesn't see a thing in that frame of mind of brain, that is to say, faculties can't get a handle on the item without even a trace of Manas. In Ayurveda, the term Ojas alludes to the variable that forestalls rot and degeneration of the body and gives power and backing against illness. The idea of Agni, which incorporates all activities and parts answerable for processing and digestion in living creatures as they are known today, is a vital aspect for grasping wellbeing and sickness. Wellbeing upkeep is reliant upon having serious areas of strength for these. The whole paper will have additional data.

Keywords: Ayurveda, Health, Dosha, Agni, Mind, Panchamahabhuta

INTRODUCTION:

Ayurveda is the study of living creatures that shows all parts of presence. Ayurveda advances wellbeing by using the normal standards of nature to carry the person back into offset with their genuine self. Ayurveda has been polished starting from the beginning of mankind [1]. Wellbeing is expected for the honorable satisfaction in every single common delight. Advancing positive psychological well-being is vital for accomplishing moksha, or perpetual and incomparable bliss. It makes sense of what is helpful and unsafe, euphoric and hopeless, and gives direction on what is advantageous and terrible to life. Ayurveda's essential rule is an extensive way to deal with medical services. It is a kind of reciprocal medication and treatment [2]. The human body is right now more muddled than some other type of life. Purusha is the human body is made out of 25 components, alongside Atma, the soul or soul [3]. To make sense of the useful intricacy of the human body, three Dosha (humors), seven Dhatu (tissue), and Mala (metabolic finished results) are in balance [4].

DIFFERENT SIGNIFICANT KEY STANDARDS OF PANCHAMAHABHUTA HYPOTHESIS AS PER AYURVEDA:

The Panchamahabhuta thought has been integrated into the crucial standards of

Ayurveda. The mix of five essential parts and the spirit makes generally living creatures [5]. Acharya Charaka imagines every person, for example the Purusha, as well as the creation, for example the loka, as Saddhatwatmaka, for example comprised of the Pancha mahabhutas and avyakta Brahma. The five fundamental everlasting parts known as Pancha mahabhutas are definitive fundamental actual constituents from which the actual world is determined. They are Akasha (space), Vayu (air), Agni (fire), Jala (water), and Prithvi (earth). The many kinds of substances found known to mankind are produced by joining the five Pancha mahabhutas in a remarkable and exact manner known as Panchapanchaka. The homology of the five parts in food and drug, from one perspective, and in body constituents, on different, has significant ramifications for clinical practice. Body problems are appearances of aggravations in the harmony of body components, including doshas [6]. Irritations involve the increment or abatement of dhatus, which are reestablished to their typical reach by giving substances having properties that are entirely restricting to those of the applicable dhatus and doshas [7]. This would be hard to accomplish without the homology between the body and the managed drugs as far as composition. An

individual is seen as an exceptional individual comprised of five significant parts in Ayurveda. Ether (space), air, fire, water, and earth are the components. We, similar to nature, encapsulate these five components. At the point when any of these elements are out of equilibrium in the climate, they significantly affect people. The food varieties we eat and the weather conditions are only two instances of how these variables impact us; certain components have been believed to can consolidate to make different physiological capabilities [8]. These five Mahabhutas, who are answerable for the development of the whole material world, are not equivalent to space, air, fire, water, and earth [9]. It is much of the time kept up with that these Panchamahabhutas ought not to be respected components in the contemporary sense since they are now a mix of numerous other components. Each gross Bhuta is made of Para Manus chronological improvement out of each Bhuta has been made sense of through utta rottar anupravesha (i.e. each next Bhuta has prior Bhuta) while the utilitarian skillets chamahabhautikadravya is a yonyaanupravesha (i.e. each dravya is made by combination out of these bhuta units) and subsequently a gross bhuta is now a Panchamahabhautic structure. Susruta unequivocally expresses that these Bhutas are

intermixed, with the prevalence of one of them arising into the particular trait of the equivalent. Panchamahabhuta is believed to be five on the grounds that the Indriyas are similarly five [10].

TRIDOSHA THEORY:

The Tridosha thought is a natural expansion of the Panchamahabhuta idea. The Panchamahabhuta and Panchamahabhautic structures have been grouped into three sorts of living body constituents in view of the pace of transcendence of Vayu, Teja, and Jala. Thus, Vata, Pitta, and Kapha are Panchamahabhautic structures with lion's share of at least one of the five Bhutas [11].

These three Panchamahabhautic doshas involve the living being; they are considered doshas in light of the fact that they have a proclivity to get vitiated and vitiate one another. They are once in a while alluded to as dhatus on the grounds that they support the body [12]. In this way, the living creature is a Panchamahabhautic structure framed by the change of these Panchamahabhutas into organically powerful substances, for example, Tridosha and dhatus. A man is solid the same length as the Panchamahabhautic piece of these doshas and dhatus stays in balance. The irregularity of these components is the wellspring of sickness, and the objective of Ayurveda is to keep up with the right harmony

of these constituents to support wellbeing in a sound individual and treat an illness in an unhealthy individual [13]. Thus, the three doshas are the experiencing being's fundamental thing constituents. Essentially, the pitta framework addresses the full compound cycle, including the exercises and cooperations of chemicals and proteins. The Vata framework is answerable for all

developments and activities in living organic entities [14]. A sound living being has a decent working of these three compartments. The reason for infection is a disequilibrium and disunity of these three elements. Susruta sees the trustworthiness of Vata, Pitta, Kapha, and Rakta to be the underpinning of life and incorporates Rakta as one of the doshas [15].

Table 1: Dosha and Their Predominance of Mahabhuta

SNO	DOSHA	PREDOMINANCE OF MAHABHUTA
1	VATA	VAYU + AKASH
2	PITTA	AGNI
3	KAPHA	JALA + PRITHVI

DOSHAPRAKRITI:

Disequilibrium of the three doshas is fundamental for wellbeing, and it is the wellspring of sickness. Life starts with a prepared ovum, for example ovum preparation by sperm. The constitution is basically hereditary in nature. The constitutions of the two guardians are conveyed by sperm and ovum. At the hour of formation, the prevailing prakriti, for example dosa of sperm, can either kill or overstate the prevailing dosa or nature of the ovum [16]. On the premise of better subtleties, seven types of dosa prakriti have been portrayed: three in view of the prevalence of the three doshas,

three blended types, and the seventh as a frantic nature [17].

SAPTADHATUS:

As indicated by Ayurveda, there are seven kinds of principal dhatus that are connected with the physiology of fundamental dietary and primary parts that help or support the body. The dhatus are responsible for supporting the body and the brain, as well as advancing development [18]. As recently expressed, Tridosha in their ordinary state are likewise named dhatu (tissue) since they are additionally allies of the body. The Sapta dhatus are upholds, yet in addition substantial nourishes [19]. As a general rule, the seven dhatus depicted in Ayurveda imply the body's

seven significant tissues. These seven dhatus are believed to be the consequence of sustenance and are continually delivered, annihilated, and improved [20]. These seven

dhatus are believed to be the aftereffect of sustenance and are continually created, obliterated, and improved.

Table 2: Sapta Dhatu Ayurvedic and Modern Perspective

Sr.no	Ayurved	Modern
1	Rasa	Plasma
2	Rakta	Blood
3	Mamsa	Muscle tissue
4	Meda	Fat tissue
5	Asthi	Bone tissue
6	Majja	Marrow
7	Shukra	Regenerative components

CONCEPT OF MALAS:

Ayurveda presents an exceptional thought in which the Malas, or excretory results of the body, are viewed as fundamental constituents of the living organic entity and play out a few accommodating obligations to help the body. Subsequently, the Malas additionally act as dhatus, or body allies, somewhat. Mala alludes to debasing specialists or poisons, as well as byproducts [21]. At the point when the Malas are in a typical state and don't cause illness or terrible wellbeing, they are alluded to be Mala dhatus. Following processing, the processed dinner is parted into the Pramisera, known as Rasa, and the Kitta, or trash. This Kitta contains an extensive variety of contaminating specialists created by the body. Shakra (dung), Sweda (sweat), Mutra

(pee), and, surprisingly, the strange types of Tridosha and Sapta dhatu are models. Purisha (stool), Vitsneha (waste fat), Mutra (pee), Sweda (sweet), Vayu (flatus), Pitta (bile), Khamala, Loma, kupamala, Kesh (length hair), Loma (little hair), Samshru (facial hair), and Nakha (nail) are a portion of the Malas depicted by Charaka.

CONCEPT OF OJAS:

Idea in Ayurveda, the term Ojas alludes to the element that forestalls rot and degeneration of the body and gives power and backing against illness. It is viewed as the pith of all dhatus, animating Shleshma in its gross elements and activities. Chakrapanidatta characterized two sorts of Ojas:

1. Para
2. Aparas

Shleshmik Ojas is Ardhanjali, which is around 50% of an Anjali, and how much Para Ojas is Ashta Bindu (eight drops), as per Acharya Charaka. The Para Ojas is found in Hridaya; however, the Aparaj Ojas is tracked down in the ten Dhamanis (Courses) that begins from the Hridaya (heart). As per Charaka, Shleshmik Ojas is white, marginally ruddy or yellow in variety like ghee, sweet in flavor like honey, and has an unmistakable smell. Susruta portrays the Ojas as watery, viscous, gem white, and bone chilling. It is soft and disgusting, and it is the pith of all dhatus. It is answerable for guaranteeing the body's dependability. It penetrates the whole body, and its nonattendance causes annihilation and degeneration of the living being. Charaka accepts that the Dasamahamuladhmanis are Ojas travel conductors all through the body. By and large, the Ojas, as well as giving organic energy to the body, is liable for normal opposition against illnesses, otherwise called Vyadhi Kshamtva or insusceptibility [22].

CONCEPT OF AGNI:

Ayurveda has an extremely wide idea of Agni that incorporates every known movement and factors liable for processing and digestion in living creatures. Agni, and that implies fire in normal speech, alludes to the whole peculiarity of assimilation and digestion in the

body at all levels in Ayurveda [23]. This is the reason, as per Charaka, the strength, wellbeing, life span, and all living cycles are so subject to Agni that the absence of Agni is respected the shortfall of life.

"SANTEAGNAU MRYATE YUKTE CIRAM JIVATY ANAMAYAH"

It transforms food into energy, which is expected for the ordinary activity of every single organic movement. Ayurveda arranges thirteen kinds of Agni as follows:

1. Jatharagni (Pachakagni)
2. Seven Dhatvagni
3. five Bhutagnis

The Jatharagni lies between the Amasaya and Pakvashaya, or stomach and duodenum. It is accountable for absorption of ingested food. It consumes and breaks all of the dhatus. After Jatharagni movement, the processed feast is isolated into its Prasadabhaga, or substance part, and the Kitta bhaga, or byproduct of the processed food [24]. Agni's capabilities and actual traits, as per Vagbhata, are indistinguishable as Pitta's. Pitta is likewise positioned between the Pakvashaya, is Panchabhautikatva, and is accountable for absorption and food partition. Jatharagni is the incomparable Agni, administering over the exercises of the seven Dhatvagni and five Bhutagnis [25]. The Dhatvagni are seven sorts, one for every one of the Sapta dhatus.

The Dhatvagni is chiefly responsible for creating Rasa Dhatu from the processed components tracked down in the Anna Rasa [26]. Every one of the seven Dhatvagni is responsible for achieving the change of appropriate supplement components, with each kind of Agni accountable for the union of nourishment matching to one explicit Sthayi dhatu. The Jatharagni impacts the Dhatvagni, which administers the development and annihilation of many tissues. The Dhatvagni seems to suggest the digestion of the middle of the road journal. Bhutagni is ordered into five sorts as per Ayurveda. As recently expressed, all Dhatus are Panchamahabhautic [27]. Also, all supplements are Pancha Bhautika in cosmetics. Ayurveda makes sense of an unmistakable Agni for each Bhuta, which is liable for the better digestion of the individual Bhuta present in the Ahara and Sthayi dhatu.

CONCEPT OF MANAS:

The Manas, or mind, is the most essential element of a living substance. In the Charaka Samhita, the terms Manas, Satva, and Chitta are utilized conversely. The presence or absence of insight, as per Acharya Charaka, means that the impeded. In the presence of senses, with senses object and soul, man does not perceive an object in the absence of mind, that is, senses are unable to grasp the object in

the absence of Manas. Thus, the role of some organ of attention is required for cognition to be caused. The Manas is this inner organ. According to Susruta, the mind participates in sensory and motor functions as well. Both Charaka and Vagbhata describe Manas as Atindriya, or beyond the senses. Mana is atindriya, according to Chakrapani, because it is not the source of knowledge of external objects by other sense organs. Tridoshas to a great extent influence the body, while rajas and tamas upset the brain. Charaka perceived that the body and brain reflected each other in wellbeing and illness, and that hasty way of behaving, which was established in the psyche, was a definitive reason for most diseases [28]. Aside from the impacts of rajas and tamas, the Tridosha can likewise weaken the brain on the grounds that their right ties include mental and scholarly qualities [29]. Thus, Ayurveda puts serious areas of strength for an on the mental foundation of sickness.

CONCEPT OF ATMA:

The Atma is the main component of a living animal. Charaka, as other Hindu thinkers, trusts that the Purusha, or individual living being, and the Loka, or universe, are both Saddhatwatmaka elements comprised of the Panchamahabhuta and the Avyakta Brahma, for example the Atma. The Atma is the cognizant component of the living being and

is viewed as the unadulterated component, as well as the soothsayer and Karta.

DISCUSSION:

The most principal reason of Ayurveda is loka Purusha samya, from which this whole framework emerged. Samanya vada is the reason for Loka Purusha samyata. Loka's sun, moon, and wind address Agneya, while Saumya addresses Adana, Visarga, and Vikshepa, which are addressed by Pitta, Kapha, and Vata in the body. In this way, the living life form is a Panmahabhautic structure gotten from the change of these Panmahabhuta spasms into naturally practical substances, for example, Tridosha and dhatus, with Tridosha being identical to the sun, moon, and wind. Wellbeing is characterized as a subjectively and quantitatively adjusted condition of dosa, dhatus, and Malas, and figuring out the design and elements of these essential units, as well as how they are changed by different factors like anxiety, comprises the investigation of fundamental standards of physiology [30]. Mind is a device for view of information and is responsible for pravritti or commencement in any movement. Its formation with rajas and tamas, the two doshas that are the wellspring of inception, prompts the Salvatore stage, while the most flawless type of mind prompts the commencement stage. The connection of

Manas to these doshas brings about resurrection. Ojas is an Ayurvedic expression that alludes to a power that advances local area and wellbeing. Agni status impacts infection and wellbeing [31]. This Agni in the body works at both the gross (Jatharagni) and the moment (Dhatvagni, Bhutagni) levels. Agni supports the component of synthetic changes in the living being. The power and warmth of Agni impact ahara paka.

CONCLUSION:

Ayurvedic center standards are everlasting realities. understanding the key standards of Ayurveda wouldn't just assist humanity with carrying on with a superior life, yet will likewise help all ebb and flow and future researchers and scientists in better fathoming and unwinding the secrets and subtleties of human existence. Ayurvedic center hypotheses incorporate Panmahabhuta, Purusha, Loka idea, Guna, Dosha, Dhātu, Mala, Srotas, Agni, Manas, and others.

REFERENCES:

- [1] Sharma H. Ayurveda: Science of life, genetics, and epigenetics. Ayu. 2016 Jun;37(2):87–91.
- [2] Chopra A, Saluja M, Tillu G. Ayurveda-modern medicine interface: A critical appraisal of studies of Ayurvedic medicines to treat osteoarthritis and

- rheumatoid arthritis. *J Ayurveda Integr Med.* 2010 Jul;1(3):190–8.
- [3] Pandya SK. Understanding brain, mind and soul: contributions from neurology and neurosurgery. *Mens Sana Monogr.* 2011 Jan;9(1):129–49.
- [4] Wu L, Chen W, Wang Z. Traditional Indian medicine in China: The status quo of recognition, development and research. *J Ethnopharmacol.* 2021 Oct 28;279:114317.
- [5] Gogtay NJ, Bhatt HA, Dalvi SS, Kshirsagar NA. The use and safety of non-allopathic Indian medicines. *Drug Saf.* 2002;25(14):1005–19.
- [6] Ravishankar B, Shukla VJ. Indian systems of medicine: a brief profile. *Afr J Tradit Complement Altern Med AJTCAM.* 2007 Feb 16;4(3):319–37.
- [7] Sharma V, Chaudhary AK. Concepts of Dhatu Siddhanta (theory of tissues formation and differentiation) and Rasayana; probable predecessor of stem cell therapy. *Ayu.* 2014 Sep;35(3):231–6.
- [8] Raza A, Razzaq A, Mehmood SS, Zou X, Zhang X, Lv Y, et al. Impact of Climate Change on Crops Adaptation and Strategies to Tackle Its Outcome: A Review. *Plants Basel Switz.* 2019 Jan 30;8(2).
- [9] Shilpa S, Venkatesha Murthy CG. Understanding personality from Ayurvedic perspective for psychological assessment: A case. *Ayu.* 2011 Jan;32(1):12–9.
- [10] Kumar A, Singhal T, Upadhyay BN. Prevalence of touch sensation (sparshanendriya-vyapaktva). *Ayu.* 2010 Jan;31(1):111–3.
- [11] Shilpa S, Venkatesha Murthy CG. Understanding personality from Ayurvedic perspective for psychological assessment: A case. *Ayu.* 2011 Jan;32(1):12–9.
- [12] Sharma V, Chaudhary AK. Concepts of Dhatu Siddhanta (theory of tissues formation and differentiation) and Rasayana; probable predecessor of stem cell therapy. *Ayu.* 2014 Sep;35(3):231–6.
- [13] Shilpa S, Venkatesha Murthy CG. Understanding personality from Ayurvedic perspective for psychological assessment: A case. *Ayu.* 2011 Jan;32(1):12–9.
- [14] Rastogi S. Building bridges between Ayurveda and Modern Science. *Int J Ayurveda Res.* 2010 Jan;1(1):41–6.
- [15] Travis FT, Wallace RK. Dosha brain-types: A neural model of individual differences. *J Ayurveda Integr Med.* 2015 Dec;6(4):280–5.

- [16] Brandriff BF, Gordon LA, Haendel S, Ashworth LK, Carrano AV. The chromosomal constitution of human sperm selected for motility. *Fertil Steril*. 1986 Oct;46(4):686–90.
- [17] Dey S, Pahwa P. Prakriti and its associations with metabolism, chronic diseases, and genotypes: Possibilities of new born screening and a lifetime of personalized prevention. *J Ayurveda Integr Med*. 2014 Jan;5(1):15–24.
- [18] Sharma V, Chaudhary AK. Concepts of Dhatu Siddhanta (theory of tissues formation and differentiation) and Rasayana; probable predecessor of stem cell therapy. *Ayu*. 2014 Sep;35(3):231–6.
- [19] Sharma V, Chaudhary AK. Concepts of Dhatu Siddhanta (theory of tissues formation and differentiation) and Rasayana; probable predecessor of stem cell therapy. *Ayu*. 2014 Sep;35(3):231–6.
- [20] Ravishankar B, Shukla VJ. Indian systems of medicine: a brief profile. *Afr J Tradit Complement Altern Med AJTCAM*. 2007 Feb 16;4(3):319–37.
- [21] Waghulade H, Harit MK. Concept of Sukha (comfort) mentioned in Dhatusarata (tissue excellence) w.s.r. to vocational guidance. *Ayu*. 2014 Dec;35(4):356–60.
- [22] Guo Q, Shah MI, Kumar S, AbdulKareem HKK, Inuwa N. The roles of organic farming, renewable energy, and corruption on biodiversity crisis: a European perspective. *Environ Sci Pollut Res Int*. 2023 Mar;30(11):31696–710.
- [23] Agrawal AK, Yadav CR, Meena MS. Physiological aspects of Agni. *Ayu*. 2010 Jul;31(3):395–8.
- [24] Agrawal AK, Yadav CR, Meena MS. Physiological aspects of Agni. *Ayu*. 2010 Jul;31(3):395–8.
- [25] Agrawal AK, Yadav CR, Meena MS. Physiological aspects of Agni. *Ayu*. 2010 Jul;31(3):395–8.
- [26] Sharma V, Chaudhary AK. Concepts of Dhatu Siddhanta (theory of tissues formation and differentiation) and Rasayana; probable predecessor of stem cell therapy. *Ayu*. 2014 Sep;35(3):231–6.
- [27] Agrawal AK, Yadav CR, Meena MS. Physiological aspects of Agni. *Ayu*. 2010 Jul;31(3):395–8.
- [28] Travis FT, Wallace RK. Dosha brain-types: A neural model of individual differences. *J Ayurveda Integr Med*. 2015 Dec;6(4):280–5.
- [29] Shilpa S, Venkatesha Murthy CG. Understanding personality from Ayurvedic perspective for psychological

assessment: A case. *Ayu.* 2011
Jan;32(1):12–9.

[30] Endo J, Nakamura T. [Comparative studies of the tridosha theory in Ayurveda and the theory of the four deranged elements in Buddhist medicine]. *Kagakushi Kenkyu J Hist Sci Jpn.* 1995;34(193):1–9.

[31] Rastogi S. Building bridges between Ayurveda and Modern Science. *Int J Ayurveda Res.* 2010 Jan;1(1):41–6.