

Ayurveda, the Ancient Indian Health Science, its History and Basic Philosophy

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ABSTRACT

Ayurveda is the oldest health science which developed in Ancient India after the settlement of the Aryans. The Ancient Ayurvedic scholars like Charaka describes that the human body is composed of four important parts i.e. body, soul, brain and five senses. Human body has four essential components like *Doshas*, *Dhatus*, *Malas* and *Agni*. Ayurveda describes about the three essential components of body they are *Doshas*, *Dhatus* and *Malas*. The body tissues, therapies, waste materials and the disciplines of Ayurveda are critically studied for the present research paper. It has been observed that in the modern India and contemporary world also accepts the concept of Ayurvedic system of science.

Keywords. *Ayurveda, health science, philosophy, therapies and body tissues*

I.OBJECTIVES

- To understand the basic philosophy of Ayurveda.
- To study the various components, essential parts and functions of human body mentions in Ayurveda.

II.METHODS

- The research materials and modern works are conducted for the history and basic concept of Ayurveda.
- After the collection of literary sources regarding Ayurveda and medical science they were critically examined.

III.HISTORY

The word Ayurveda is come from two Sanskrit words “*ayu*” means life and “*vid*” means knowledge or science so Ayurveda means the science of life, deals with the age and nature of life, happiness and sorrow. Charaka the ancient Ayurvedic scholar and editor of *Charaka Samhita* describes that the life is comprises of four necessary parts body, soul, brain and senses (Gupta.1919). It is the most famous Indian medical system which successfully flourishes since ancient times. The philosophy of the health education comes into existence as early as the foundation of Aryan Society during the Rig Vedic Period around c.1500 B.C. The Vedic literature and allied texts have abundant of health related knowledge and practices. There are various hymns *or sholaks* related to the medicinal property of the plants in *Samhita* literature, Rig Veda mentions 67, *Atharvaeda* 293 and *Yajurveda* 81 on health science, various diseases and their treatments and different branches of medical sciences. Two main instructions were developed first was ‘*Dhanvantri Sampradaya*’ the physical health and second was *Atreya*

Sampradaya the Surgical system. *Charaka Samhita* and *Sushruta Samhita* related to the Medicine and the Surgery respectively.

Ayurveda had evolved after the basic two branches of Ancient Indian Medical Sciences the *Vaisheshika* related to the Philosophical knowledge and *Nyaya* the teaching of logic. The *Vaisheshika* taught about the physical and mental diseases of the patients for proper treatment while *Nyaya* gave the knowledge about the condition of the patient and his treatment. The *Vaisheshika* describes the six classifications as substance (*Dravya*), particularity (*Vishesha*), activity (*Karma*), generality (*Samanya*), inherence (*Samavaya*) and quality (*Guna*). During the later days these two institutions merged with each other to become medical sciences more knowledgeable. It is believed in the Hindu Philosophy that the Lord Brahma had sent the knowledge of physical and mental treatment to the earth for human healing.

In the modern times World Health Organisation propounded the concept of health has the close approximation with the concepts describes in Ayurveda (Kurup, 2004).

IV. PHILOSOPHY

The Ayurveda is the philosophy of the life it is a wide knowledge and deals more than healthcare (Varrier and Raghunath 2001.79-85). There are four essential components related to a human being *Doshas*, *Dhatus*, *Malas* and *Agni*. According to Ayurveda the human health is said to be stable if these four components have proper combination. The mind, body and soul will be blissful otherwise the body is called diseased or unhealthy. Uncertainty in human lifestyle is the main cause of health disturbance. (Dash, 1980). The uncertainty may be in diet, mind, and physical related activities. These are treated with specific drugs, diet, physiotherapies and other treatments according to disease to restore a healthy body.

3.1 Sense organs (*Panch Maha bhootas*).

Ayurveda mentions that every organism in the earth is composed of five components or senses called *Panch Maha Bhootas*. The human body is also constituted of these five senses;

1. *Agni* (Fire). It is the source of energy and the eyes are the sense organs associated with *Agni*.
2. *Vayu* (Air). It is in the form of gases and the skin is related sense organ of *Vayu*
3. *Akasha* (Sky). It is the universe or space and the ears are the related sense organs.
4. *Prithvi* (The Earth). It is in solid form the sense organ related to *Prithvi* is nose.
5. *Jal* (water). It is in liquid state and the sense organ associated to *Jal* is tongue.

3.2 Primary components of body

Ayurvedic sciences believed that the human body is the composed by the three primary components they are;

1. *Doshas*, 2. *Dhatus* and 3. *Malas*.

Doshas control the physiological and physio-chemical activities. *Dhatus* involve in the formation of body structure and *Malas* partly function at the time of physiological activities. All these components play very important role to maintain the health of human body. If any of the components disturbs its functioning the body results in diseases.

IV.HUMORS OF HUMAN BODY

Ayurvedia describes about the combination of human body which consists of three humors or *Tridosha*. It is important element to maintain the basic functioning of a healthy body so all these three humors supervise the body functions. The *doshas* are important elements to maintain human health. There are five *sub-doshas* which combine to serve *dosha* to control the activities and functioning of human body. Each *dosha* assists by the five *sub-doshas* to maintain the body functions and activities. There are three *doshas* (Krishnamacharya 1983.25)

1. *Pitta dosha*. It maintains the function of body like the temperature, eyes dryness, metabolic activities and nerve system.
2. *Vata dosha*. *Veta* controls the body catabolism. It keeps alive the functioning of body like the cellular system, discharge of waste products, electrolyte balance.
3. *Kapha dosha*. It manage the anabolism of human body. It regulates the functioning of bones by providing lubrication to the joints.

Ayurvedic sciences explains the functioning of human body maintain an equilibrium by all the three *doshas* is called healthy human. If there found any disturbance in any one of them the body will caught by disease.

4.1Body tissues

According to Ancient Indian medical sciences the human body is the combination of seven types of tissues (*Saptadhatus*);

1. *Rasa* (tissue fluids). They regulate the body fluid. They are inner fluid and outer fluid of cells. The former is important for normal cell function contains oxygen, glucose and electrolytes and later surrounds cells and spinal cord.
2. *Meida* (fat and connective tissue). Fats are rich energy food protect human body organs like heart, kidney and intestine. It protects the body from cold. Connective tissue support and protect body, fills space, produces blood cells and protect body from infection.
3. *Rakta* (blood). These muscles regulate the circulation of blood cells, supports and protect body organs, stores mineral and calcium.
4. *Asthi* (bones). They are the bone tissues.
5. *Majja* (marrow). *Majja* are the muscles made up of bone marrow. Bone marrow's function is blood cell formation.
6. *Mamsa* (muscle). These are skeletal muscles protects body's movement, stabilises joints, maintain body posture and control and generate body heat.
7. *Shukra* (semen). They regulate and control the function of reproductive organs of human body.

4.2Secretion of Waste matters

The human body secretes waste products to maintain the physical and biological health they are of three types (*Trio Malas*).

1. *Purisha* (faeces). It is the solid or semi solid waste travels through intestines and expels from the body in the form of faeces. Any disturbance caused diarrhoea and constipation.

2. *Mutra* (urine). This waste product is in liquid form expels from body. It contains various intoxications like acidic and alkaline urine. If body do not expels it properly it may cause diseases like cystitis, gastric pain and infection in urinary tract.
3. *Sweda* (sweat). It is in liquid form discharge from the skin. Skin problems may cause if not properly secreted from skin.

V.METABOLISM

Ayurveda describes about the metabolism or *Agni* which is most important system in human body which control all types of bio transformations. These transformations take place through Srotases in human body by the activities of *Agni* (Sharma, 1995).

VI.THERAPIES OR METHODS OF HEALING

Ayurveda describes about the therapies or *Karma* which heals the body from various diseases. It is very effective method to expel the toxins from body to make it healthy and disease free. These therapies are five in number are called *panch karama* are *Vaman*, *Virechan*, *Rakta moksha*, *Basti* and *Nasya* work in three stages *Poorva karma*, *Pradhan karma* and *Paschat karma*

1. *Poorva karma*. It is also called pre-karma. It refers to prepare the human body for *panch karama* therapy. It is of two types *Snehan* oiling and massaging of the body and *Swedan* steaming the body.
2. *Pradhan karma*. *Pradhan* means prime or chief, is the principal process of therapy. Through this process intoxicants eliminate from the body.
3. *Paschat karma*. It is the last stage of therapies to restore the body in proper functioning of systems. It includes diet, medication and lifestyle.

The *Punch Karma* which relate to the restoration of normal body are;

1. *Virechan*. It is called purification therapy to relieve extra *Pitta* collected in liver, gall bladder and intestines. The excessive toxin results in fever, rashes and inflammation and jaundice.
2. *Rakta moksha*. It is the blood purification therapy to let blood from the body to eliminate toxins. Various skin disorders related to this therapy.
3. *Nasya*. The medication is made through nasal route to eradicate the *kappa* related problems such as nose, ear, throat and eyes etc.
4. *Vaman*. It is vomiting therapy the intoxicating material is expelled from oral route. The common disorders relate to it are colds, asthma, breathlessness and bronchitis.
5. *Basti*. It is prepared from medicated oils to flush out the toxins from intestinal tract. Kidney stones, constipation and acidity are the common disorders.

VII.DISCIPLINES OF AYURVEDA.

Ayurveda mentions eight systems of treatments. They are;

1. *Kaya Chikitsa*; *Internal Medicines* To treat the body by giving medicines internally.
2. *Baala Tantra*; *Paediatric's* treatment

3. *Bhoota Graha Chakitsa*; Treatment or therapy for Mental Disorders
4. *Oordhvaanga Chikitsa*; Treatment of Supra-clavicular disorder
5. *Salya tantra*; Surgery
6. *Agada Tantra*; Toxicology
7. *Jara Chikitsa* or *rasaayana Tantra*; Geriatrics including Rejuvenation therapy
8. *Vrushya Chikitsa*; Science of Aphrodisiacs.

VIII.CONCLUSION

The Ayurvedic sciences relating to the life of human being is the oldest system of medicine since the Aryans made India their home. After study and examination of various important compositions of human body like sense organs, body tissues, secretions of waste products therapies and other health related remedies, it is observed that during the Ancient time when there were lack of resources the health science made a huge progress. The health science also divided into eight branches from *Kaya Chikitsa* to *Vrushya Chikitsa* during the above mention period. Ayurveda gained the attraction of world by its prosperous knowledge in medicinal plants, animal products, minerals and remedies etc. Since the advent of Aryans and setup of their social life the Ayurveda and its further research continues its journey upto the modern era and now the contemporary world.

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