



**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.<sup>[1, 2]</sup>

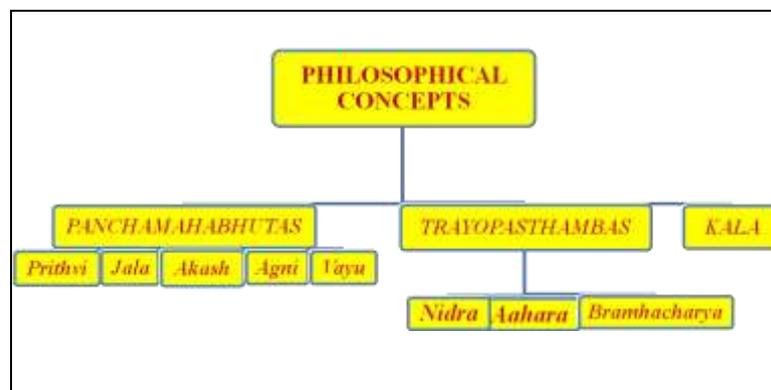


Figure 1. Some Philosophical Principles (*Siddhant*) of Ayurveda.

**PANCHAMAHABHUTA SIDDHANT**

The idea of *Panchamahabhutas* (five elements) has been described in ancient text of ayurveda. It confines human body as component of *panchabhautika* (five elements).

*Prithvi*, *Jala*, *Akash*, *Agni* and *Vayu* were described as *panchabhautika* and classic text represents these elements as basic component of human framework. The entire universe is *panchabhautik* 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; *Prithvi*, *Agni* and *Jala mahabhuta* together alleviate of *Vata dosha*, *Prithvi*, *Jala* and *Vayu mahabhuta* alleviates *Pitta dosha* and similarly *Akash*, *Agni* and *Vayu mahabhutas* together reduces *Kapha dosha*. The predominant effect of *Akash*, *Vayu mahabhuta* violates *Vata dosha*, *Agni mahabhut* increases *Pitta* while *Prithvi* and *Jala mahabhut* aggravates *kapha*. Thus this can be said that *mahabhutas* can affects equilibrium of *doshas* which is mainly responsible for physiological functions of body. The *Panchamahabhutas siddhant* also helps in diagnosis. The *Panchamahabhut siddhant* helps in suggesting causative factors for the imbalance of *doshas* and therefore treatment solution can be estimated easily. The logical assumption regarding *tridoshas* and *dhatu*s, can be very well interpreted by *panchamahabhuta siddhant*. The *aushdhi* (drugs) action on body can also be correlated with *panchamahabhuta siddhant* like; remedies having predominance effect of *Akash mahabhuta* possess *Sanshaman* (Elevation) action on body, drugs with *Vayu mahabhuta* predominance acts as *Sangrahika* (Astringent), drugs having dominance of *Agni Mahabhut* aggravate *Jatharagni* (digestive fire), study proved that *Panchamahabhuta siddhant* encompasses diagnostic and therapeutic value.<sup>[3,4]</sup>

### 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 *Sthambas* (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 *tridoshic* 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 *Ratriswabhava 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*.<sup>[5]</sup>

#### **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 bhashaja* means administration of drug timely since therapy only can be effective for a particular time. *Bhashaja 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.<sup>[6, 7]</sup>

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