NATIONAL ELIGIBILITY CUM ENTRANCE TEST - PRE AYURVEDA

Syllabus of Ayurveda (English)

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NEET-PA Examination Syllabus - Ayurveda

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Section – I

1. Historical Perspective of Ayurveda

1.1 Definition of Ayurveda

Explanation and Purpose

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम्।

मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते॥ (Charaka Samhita)

Etymology of the word "Ayurveda"

That [science] in which beneficial life (hitaāyu), non-beneficial life (ahitaāyu), happy life (sukhaāyu), and sorrowful life (duḥkhaāyu) are described — along with what is beneficial (hitakar = pathya, i.e., substances, qualities, and actions) or non-beneficial (ahitakar = apathya) for that life, as well as the measure (māna, i.e., the extent/duration) of life and its characteristics — is called **"Ayurveda."**

Hita–AhitaĀyu (Beneficial and Non-beneficial Life)

The life of a being that is predominantly endowed with sattvaguṇa and divine qualities is called hitaāyu (beneficial life). Its complete opposite should be understood as ahitaāyu (non-beneficial life).

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Sukha–DuḥkhaĀyu (Happy and Sorrowful Life)

The happy life-span obtained as a result of properly following the healthy regimen (svasthavritta) prescribed in Ayurveda is sukhaāyu (happy life). Its opposite is duḥkhaāyu (sorrowful life).

The beneficial/non-beneficial nature of life

In Ayurveda, the terms hita–ahita are primarily used in the sense of pathya–apathya (wholesome and unwholesome).

Measure of Life

Ayurveda also describes the measure (duration/extent) of an individual's lifespan. That [science] which contains a detailed discussion of these various classifications and sub-classifications of life is called **Ayurveda**.

Definition of Āyu (Life)

शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम्।

नित्यगश्चानुबन्धश्च पर्यायैरायुच्यते॥

Characteristics of Āyu (Life)

The union (saṃyoga) of the body (śarīra), sense organs (indriya), mind (sattva), and soul (ātmā) is called **āyu (life)**.

Synonyms of Āyu

Dhāri, Jīvita, Nityaga, and Anubandha are synonymous terms for āyu (life).

As long as the union of the body, the sense organs (both sensory and motor organs), the mind, and the soul persists, that being's life (āyu) continues to exist.

1.2 Objective (Uddeśyam)

The Purpose of Ayurveda

प्रयोजनचास्य स्वस्थस्य स्वास्थ्यरक्षणमातुरस्य विकारप्रशमनं च॥ (Charaka Samhita)

The purpose of Ayurveda is **to protect the health of a healthy person and to alleviate the disorders of a diseased person.**

For one who is healthy — who has not developed any physical or mental disorder — protecting that state of health, and planning diet and lifestyle (āhāra-vihāra) so that no disorder arises, is the **first objective**.

And if, for some reason, a disorder has arisen, then to properly and completely treat that disorder is the **second objective**.

1.3 Ācāryas (Master Physicians)

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Maharshi Charaka

- Originally a resident of Kashmir.
- Royal physician (rājavaidya) of King Kanishka.
- Redacted/revised the AgniveśaTantra.
- Bhāvaprakāśa describes MaharshiCharaka as an incarnation of Śeṣa (the divine serpent).
- He was aYāyāvara (wandering) sage; his hermitage is located near Kotdwar in Uttarakhand, at a place called Charak Ḍāṇḍā.
- He revised the aphoristic (sūtra-form) AgniveśaTantra into commentary (bhāṣya) form.

Ācārya Suśruta

- Resident of Kashi (Varanasi).
- Grandson of KāśīrājaDivodāsa and son of MaharshiVishwamitra.
- The foremost among the eight disciples of KāśīrājaDivodāsa.
- Had a hospital (chikitsālaya) and a dissection chamber for cadavers in Kashi.
- Author (tantrakartā) of the SuśrutaSaṃhitā, which is primarily devoted to śalya-tantra (surgery).

Ācārya Vāgbhaṭa

- Originally a resident of the Sindhu region.
- Father – Siṃhagupta.
- Disciples – Indu, Jejjaṭa.

- Composed the texts AṣṭāṅgaSaṅgraha and AṣṭāṅgaHṛdaya.
- AṣṭāṅgaSaṅgraha – 150 chapters, in mixed prose-and-verse form.
- AṣṭāṅgaHṛdaya – 120 chapters, in verse form.

1.4 Tradition of Ayurvedic Literature (AyurvedagranthaParampara)

Classification of Ayurvedic Literature

Ancient Ayurvedic literature can be broadly divided into the following categories:

i. Vedic Literature
ii. Samhitas (Compendia)
iii. Commentarial and Explanatory Literature (Tika and Vyakhya)
iv. Nighantu Literature (Lexicons)
v. Rasashastra Literature (Alchemical/Iatrochemical texts)
vi. VaidyakaKavya (Medical Poetry)

All these categories have made significant contributions to the development of Ayurveda.

1) Ayurveda in Vedic Literature

The earliest form of Ayurveda is found in the Vedas. The Vedas are the most ancient texts of the Indian knowledge tradition. All four Vedas contain numerous references related to health and medicine.

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Rigveda — Contains many mantras related to medicinal herbs, hydrotherapy, sun-therapy, and disease prevention. It describes the importance of plants. The names of several Ayurvedic masters, such as the Ashvinikumaras, Brahma, and Indra, are found in the Rigveda.

Yajurveda — Mentions health preservation and environmental purification through yajnas (sacrificial rites). It emphasizes physical and mental health. Diseases such as balasa, arsha (piles), hridroga (heart disease), and kushtha (skin disease) are mentioned.

Samaveda — Shows the concept of achieving mental peace and health benefits through music and sound.

Atharvaveda — This is considered the original source of Ayurveda. It describes numerous diseases, medicines, herbs, and treatment methods. The Atharvaveda mentions treatment for fever (jvara), skin diseases (kushtha), parasitic infections (krimi), poison (visha), and other ailments. The fundamental Ayurvedic principle of Tridoshavada (the theory of three doshas) is also mentioned in the Atharvaveda.

The Atharvaveda mentions four types of treatment — Atharvani, Angirasi, Daivi, and Manushyaja. A reflection of this classification is found in the later Ayurvedic literature.

2) Samhita Texts

Traditionally, the Vedas were transmitted orally and taught through oral methods. When they were put into written form, they came to be called Veda Samhitas.

Samhita — This word is derived from the root sam + hri, meaning “to collect together.” Compiling all the aphorisms (sutras) on a subject and writing them in a systematic, scripture-appropriate manner is called a Samhita.

In ancient times, these were called “Tantra.” The knowledge of Ayurveda that sages such as Bharadvaja received from Indra was preserved by composing their own respective treatises to keep that knowledge stable.

स्थित्यर्थमायुर्वेदस्य तेऽथ तन्त्राणि चक्रिरे। (AṣṭāṅgaSaṅgraha, Sūtrasthāna ⅕)

(To preserve Ayurveda, they then composed their respective Tantras.)

They then transmitted Ayurveda to their own disciples and had those disciples compose treatises as well. Thus, texts such as the AgniveshaTantra, SushrutaTantra, and KashyapaTantra were created. These later came to take the form of Samhitas.

Among the ancient Samhitas, the Charaka, Sushruta, Bhela, and KashyapaSamhitas are presently available. However, in modern times, the most important Samhita texts have been subdivided into the BrihatTrayi (Greater Triad) and LaghuTrayi (Lesser Triad).

BrihatTrayi (Greater Triad)

The BrihatTrayi holds an extremely important place in Ayurvedic literature. It consists of three major texts:

1. Charaka Samhita
2. Sushruta Samhita
3. AshtangaHridaya (and AshtangaSangraha)

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These texts are considered the foundational pillars of Ayurveda.

Charaka Samhita

Introduction — The Charaka Samhita is the most important text of Ayurveda. Its original author is considered to be AcharyaAgnivesha. Later, AcharyaCharaka revised it, and Dridhabala completed it.

Subject Matter — TheCharaka Samhita describes Ayurveda with an emphasis on kayachikitsa (internal medicine).

Sushruta Samhita

Introduction — The Sushruta Samhita was composed by AcharyaSushruta, who is regarded as the father of surgery (shalyachikitsa).

Subject Matter — The Sushruta Samhita describes Ayurveda with an emphasis on shalya-tantra (surgery).

AshtangaSangraha

The AshtangaSangraha was composed by AcharyaVagbhata. This text is written in both prose and verse forms. It incorporates all the major principles of Ayurveda.

This text contains a detailed description of the principles of disease diagnosis, treatment, and health preservation.

AshtangaHridaya

The AshtangaHridaya is also a composition of AcharyaVagbhata. It is an extremely popular text of Ayurveda.

Features:

1. Simple and easily understandable language.
2. Concise description of the fundamental principles of Ayurveda.
3. Useful for both physicians and students.
4. Detailed description of daily routine (dinacharya) and seasonal routine (ritucharya).

The AshtangaHridaya continues to be widely taught in Ayurvedic education today.

LaghuTrayi (Lesser Triad)

After the Samhita period, some important texts were composed which are known as the LaghuTrayi. MadhavaNidana, Bhavaprakasha, and Sharngadhara are the three texts of the LaghuTrayi.

MadhavaNidana — This text, composed by AcharyaMadhava, is a principal text on disease diagnosis (roganidana). It contains a detailed description of the symptoms and diagnosis of various diseases.

Sharngadhara Samhita — This text provides information on pharmaceutical formulations (bhaishajyakalpana), medicine preparation, dosage science (matravijnana), and Panchakarma.

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Bhavaprakasha — This text, composed by AcharyaBhavamishra, is an important source on Materia Medica / Pharmacology (dravya-guna), pathology, and treatment.

Other Important Samhitas

Kashyapa Samhita — Maharshi Vriddhajivaka revised the treatise originally written by Maharshi Kashyapa, resulting in the Kashyapa Samhita. This Samhita is dedicated to subjects such as gynecological disorders, obstetrics, childcare, and pediatrics.

It contains a detailed description of the childcare practices, treatments, and women's disorders and their treatment as practiced in ancient times.

This Samhita remained lost for many centuries. In the last century, Rajavaidya Hemaraja Sharma obtained this Samhita in a fragmentary form from the Kesar Library in Nepal.

Bhela Samhita — This Samhita was composed by Acharya Bhela, a disciple of Maharshi Atreya, and is available today only in fragmentary form.

It contains an original account of treatment and ophthalmology (netravijnana).

Acharya Bhela was the royal physician of the Sindhu region.

Harita Samhita — He too was a disciple of Maharshi Atreya. He wrote this Samhita on medical science, which is fragmentary today.

Medieval Literature (Compilation Texts)

After Vagbhata, in the medieval period, compilation-style Samhitas began to be composed.

3) Commentarial and Explanatory Literature (Tika and Vyakhya)

In ancient times, the wealth of texts available in Sanskrit was composed in a concise, aphoristic (sutra) form.

Over time, it became necessary to elaborate upon them. Therefore, the work of writing detailed explanatory commentaries (tika) on the original texts, in Sanskrit itself, began.

The earliest available commentary is that of BhattaraHarishchandra from the 4th century.

So far, the following numbers of commentaries are known: Sushruta – 19, Charaka – 40, AshtangaHridaya – 44, AshtangaSangraha – 1, Sharngadhara – 5, Madhava – 11, Bhavaprakasha – 2.

4) Nighantu Literature (Lexicons)

In Ayurveda, Nighantus are texts that describe medicinal substances.

Major Nighantus — DhanvantariNighantu, Raja Nighantu, MadanapalaNighantu, BhavaprakashaNighantu, KaiyyadevaNighantu, AshtangaNighantu, ShodhalaNighantu.

These texts describe the properties (guna), action (karma), taste (rasa), potency (virya), and uses of medicinal substances.

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5) Rasashastra Literature (Alchemical/Iatrochemical Texts)

Rasashastra developed during the medieval period. It describes the medicinal use of metals such as mercury (parada) and gold (suvarna), as well as minerals and chemical compounds.

Major Texts — Rasarnava, Rasa RatnaSamuccaya, RasendraChudamani, Ayurveda Prakasha, Anandakanda, Rasamrita, RasaprakashaSudhakara, and many others. A large number of additional texts were also composed.

Rasashastra enriched Ayurveda's system of medicine preparation.

6) VaidyakaKavya (Medical Poetry)

Most Ayurvedic texts are composed in verse. Various meters (chandas), figures of speech (alankara), and poetic forms (vritta) have been employed in them. They reflect the poetic skill of their authors. Over time, this tendency gained special importance, and physicians came to be called Kaviraja (poet-physicians).

Some prominent works:

- Vaidyajivana — Lolimbaraja
- Vaidyavatamsa — Lolimbaraja
- VaidyaVilasa — KaviRagha

1.5 Major Texts, Nighantus, and Their Authors

Major Texts of Ayurvedic Science and Their Authors

Text	Author
Charaka Samhita	Maharshi Charaka
Sushruta Samhita	Maharshi Sushruta
AshtangaHridaya	Vagbhata
AshtangaSangraha	Vagbhata
Kashyapa Samhita	Kashyapa
Bhela Samhita	Bhela
Harita Samhita	Harita
Madhavanidanam	Madhavakara
Bhavaprakasha	Bhavamishra
Sharngadhara Samhita	Sharngadhara
Yogaratnakara	Unknown (Anonymous)
Kalyanakarakam	Ugradityacharya
Siddhasara Samhita	Ravigupta
Yogatarangini	TrimallaBhatta
Nighantu-ratnakara	Vishnu Godbole
Vrindamadhava	Vrinda
Chikitsakalika	Tisatacharya
Chikitsasangraha	Cakrapanidatta
Chikitsasarasangraha	Vangasena
Bhaishajyaratnavali	Govindadasa
Gadanigraha	Sodhala

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Commentaries (Tika)

Sushruta Samhita

Commentary	Commentator
Nibandhasangraha	Dalhana
Bhanumati	Cakrapanidatta
NyayacandrikaPanjika	Gayadasa
Sushrutarthasandipana	Haranacandra Chakravarti

Charaka Samhita

Commentary	Commentator
Ayurveda Dipika	Cakrapani Datta
Jalpakalpataru	Gangadhara Raya

Commentary	Commentator
Nirantarapadavyakhya	Jejjata
Carakopaskara	Yogindranatha Sena
Carakapradipika	Jyotishacandra Sarasvati

AshtangaHridaya

Commentary	Commentator
Sarvangasundara	Arunadatta
Ayurveda Rasayana	Hemadri
Padarthacandrika	Candranandana
Hridayabodhika	Shridasa Pandita

AshtangaSangraha

Commentary	Commentator
Shashilekha	Indu

Nighantu Literature (Lexicons)

In Ayurveda, Nighantus are texts that describe medicinal substances. These texts contain descriptions of the properties (guna), action (karma), taste (rasa), potency (virya), and uses of medicines.

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Major Nighantus

Nighantu	Author
DhanvantariNighantu	Unknown (Anonymous)
Raja Nighantu	NarahariPandita
MadanapalaNighantu	Madanapala
BhavaprakashaNighantu	Bhavamishra
KaiyyadevaNighantu	Kaiyyadeva
AshtangaNighantu	Vahata
SodhalaNighantu	Sodhala

Section – II

2. Fundamental Principles

2.1 The Twenty-Four Tattvas (Chaturvimshati Tattva)

Chaturvimshati means 24, and Tattva means a fundamental principle or basic constituent element.

According to Sāṅkhya philosophy, the entire universe and the human body are composed of 24 tattvas (fundamental principles). Ayurveda (Charaka Samhita and other classical texts) adopted this framework directly from Sāṅkhya philosophy.

1. Prakriti (1)

This is the root cause of the entire creation. It is called Prakriti or the primordial power/nature. All the remaining tattvas arise from it in sequence.

2. Mahat / Buddhi (1)

Mahat is the first tattva to arise from Prakriti; it is also called Buddhi (intellect). It is the faculty responsible for discriminating between right and wrong (the power of judgement/decision-making).

3. Ahankara (1)

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Ahankara (ego) arises from Buddhi. Ahankara means the sense of "I" and "mine" (self-identity/individuation).

4. The Five Tanmatras (5)

The five subtle qualities produced from Ahankara, from which the five Mahabhutas (gross elements) are further generated:

Tanmātra	Meaning	Mahābhūta produced from it
Shabda	Sound	Akasha (Space/Ether)
Sparsha	Sensation of touch	Vayu (Air)
Rupa	Form and colour	Agni (Fire)
Rasa	Taste	Jala (Water)
Gandha	Fragrance/odour	Prithvi (Earth)

5. The Five Mahabhutas (5)

The five gross, fundamental elements of the world and the body:

- Akasha (Space/Ether)
- Vayu (Air)
- Agni (Fire)
- Jala (Water)
- Prithvi (Earth)

6. The Five Jnanendriyas (Sense Organs) (5)

The organs of knowledge/perception:

- Ear (hearing / Shravana)
- Skin (touch)
- Eye (sight)
- Tongue (taste)
- Nose (smell)

7. The Five Karmendriyas (Organs of Action) (5)

The organs that perform actions:

- Speech (Vak)
- Hands (Pani)
- Feet (Pada)
- Anus (Payu)
- Genitals/reproductive organ (Upastha)

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8. Manas (Mind) (1)

The mind processes the information received from all the sense organs and assists in thinking, remembering, and decision-making. It acts as the coordinator between the Jnanendriyas (sense organs) and the Karmendriyas (organs of action).

Summary Table of Numbers

Tattva	Number
Prakriti	1
Mahat (Buddhi)	1
Ahankara	1
Five Tanmatras	5
Five Mahabhutas	5
Five Jnanendriyas	5
Five Karmendriyas	5
Manas	1
Total	24

2.2 Panchamahabhuta Siddhanta and Shad Rasa

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Panchamahabhuta is a foundational doctrine of Ayurveda. According to it, the entire universe as well as the human body is constituted of five Mahabhutas (great/gross elements). These five Mahabhutas are held to be the basis of all substances (Dravyas) — the body, the sense organs, the mind, the Dhatus (tissues), the Doshas, the Malas (waste products), and medicinal substances — all of these are formed through the combination of these very five Mahabhutas.

Mahābhūta	Function in the body	Tanmātra / Jñānendriya
Prithvi (Earth)	Bone, teeth, muscle/flesh, skin, nails, bodily form (shape of the body)	Ghrāṇa (smell)
Jala (Water)	Blood, Rasa (plasma/nutrient fluid), saliva, urine, Kleda (moisture)	Rasanā (taste)
Agni (Fire)	Digestion, metabolism, bodily heat, vision	Chakṣu (form/sight)
Vayu (Air)	Respiration (inhalation-exhalation), nerve and neural functions, all movements	Tvak (touch)
Akasha (Space/Ether)	All the cavities and empty spaces of the body (mouth, nostrils, ears, inter-cellular spaces)	Śrotra (sound)

Panchamahabhuta — Name, Qualities and Function

(The following verse is quoted verbatim in Sanskrit, as in the source text, and is left untranslated in keeping with the instruction to preserve the Sanskrit verse unchanged.)

तत्र द्रव्याणि गुरुखरकठिनमन्दस्थिरविशदसान्द्रस्थूलगन्धगुणबहुलानि पार्थिवानि, तान्युपचयसङ्घातगौरवस्थैर्यकराणि; द्रवस्निग्धशीतमन्दमृदुपिच्छिलरसगुणबहुलान्याप्यानि, तान्युपक्लेदस्नेहबन्धविष्यन्दमार्दवप्रह्लादकराणि; उष्णतीक्ष्णसूक्ष्मलघुरूक्षविशदरूपगुणबहुलान्याग्नेयानि, तानि दाहपाकप्रभाप्रकाशवर्णकराणि; लघुशीतरूक्षखरविशदसूक्ष्मस्पर्शगुणबहुलानि वायव्यानि, तानि रौक्ष्यग्लानिविचारवैशद्यलाघवकराणि; मृदुलघुसूक्ष्मश्लक्ष्णशब्दगुणबहुलान्याकाशात्मकानि, तानि मार्दवसौषिर्यलाघवकराणि॥११॥

Guna–Karya Details According to the Verse (Anvaya)

Dravya-bheda (type of substance)	Guṇabāhulatva (predominant qualities)	Kārakatva (resulting functions/effects)
Pārthiva (earthy)	Guru, khara, kaṭhina, manda, sthira, viśada, sāndra, sthūla, gandha	Upachaya, saṅghāta, gaurava, sthairya
Āpya (watery)	Drava, snigdha, śīta, manda, mṛdu, picchila, rasa	Upakleda, sneha, bandha, viṣyanda, mārdava, prahlāda
Āgneya (fiery)	Uṣṇa, tīkṣṇa, sūkṣma, laghu, rūkṣa, viśada, rūpa	Dāha, pāka, prabhā-prakāśa, varṇa
Vāyavya (airy)	Laghu, śīta, rūkṣa, khara, viśada, sūkṣma, sparśa	Raukṣya, glāni, vichāra (movement), vaiśadya, lāghava
Ākāśātmaka (etheric)	Mṛdu, laghu, sūkṣma, ślakṣṇa, śabda	Mārdava, sauṣirya, lāghava

Formation of the Tridoshas

The origin of the Tridosha (Vata, Pitta, Kapha) also occurs through the combination of the Panchamahabhutas:

Dosha	Mahābhūta combination
Vata	Akasha + Vayu
Pitta	Agni + Jala
Kapha	Prithvi + Jala

Importance of the Panchamahabhuta Doctrine

- The Panchamahabhutas are the very basis of the structure and function of the body, the sense organs, and the mind.

- All the seven Dhatus (tissues), the Tridosha, the three Malas (waste products), and medicinal substances are all formed from these very five Mahabhutas.
- In Ayurveda, the origin of disease (Samprapti/pathogenesis) and its treatment (based on the properties of substances, Dravya-guna) are also grounded in the Panchamahabhuta doctrine.
- According to the doctrine of Panchikarana, all five Mahabhutas are present in every substance in some proportion or other; a substance is classified on the basis of its predominant Mahabhuta.
- The body is Panchabhautika (composed of the five elements), creation is Panchabhautika, the causes of disease are Panchabhautika, and the substances used in treatment are also Panchabhautika.
- Therefore, the Panchabhautika doctrine is a doctrine of the utmost importance.

Shad Rasa (The Six Tastes)

Definition of Rasa

"रस्यते आस्वाद्यते इति रसः।"

That which is tasted (perceived) by the tongue (rasanā) is called rasa.

Classification of Rasa

- Madhura (sweet)
- Amla (sour)
- Lavana (salty)
- Katu (pungent — e.g., chilli)
- Tikta (bitter — e.g., neem)
- Kashaya (astringent — e.g., amla/gooseberry)

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These are held to comprise the group of six rasas.

Actions of the Rasas on the Doshas

Madhura (sweet), Amla (sour), and Lavana (salty) rasas pacify Vata dosha.

Kashaya (astringent), Madhura (sweet), and Tikta (bitter) rasas pacify Pitta dosha.

Kashaya (astringent), Katu (pungent), and Tikta (bitter) rasas pacify Kapha dosha.

Rasa (Mahābhūta composition)	Śamana (Pacifies)	Prakopa (Aggravates)
Madhura – sweet (Jala + Prithvi)	Vata, Pitta	Kapha
Amla – sour (Prithvi + Agni)	Vata	Pitta, Kapha

Lavana – salty (Jala + Agni)	Vata	Pitta, Kapha
Katu – pungent (Vayu + Agni)	Kapha	Pitta, Vata
Tikta – bitter (Vayu + Akasha)	Pitta, Kapha	Vata
Kashaya – astringent (Vayu + Prithvi)	Pitta, Kapha	Vata

Origin of the Rasas from the Pancha Mahabhutas (Five Great Elements)

Among these six rasas: Madhura (sweet) rasa arises from the predominance of the Soma guna; Amla (sour) rasa arises from the predominance of Prithvi (earth) and Agni (fire) tattvas; Lavana (salty) rasa arises from the predominance of Jala (water) and Agni (fire) tattvas; Katu (pungent) rasa arises from the predominance of Vayu (air) and Agni (fire); Tikta (bitter) rasa arises from the predominance of Vayu (air) and Akasha (space) tattvas; and Kashaya (astringent) rasa arises from the predominance of Vayu (air) and Prithvi (earth) tattvas. In this way, six distinct types of rasa are described.

Just as variations in the deficiency and excess of the mahabhutas give rise to differences among living beings — such as fair complexion, dark complexion, and particular bodily forms — so too does time (the year as a whole) divide into six seasons (ritus). Corresponding to the gradations of the seasons, deficiency and excess are likewise observed in the mahabhutas.

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Properties and Actions of Each Rasa

Madhura Rasa (Sweet Taste) — Properties and Actions

Among the six rasas, Madhura (sweet), being most compatible (sātmya) with the body, promotes Rasa, Rakta (blood), Mamsa (muscle), Meda (fat), Asthi (bone), Majja (marrow), Ojas, and Shukra (reproductive tissue); it promotes longevity; it gratifies the mind along with the sensory faculties (i.e., all six indriyas); it increases strength and complexion; it pacifies Pitta; it is anti-toxic; it pacifies Vata; it reduces thirst and burning sensation; it is beneficial for the skin and for the hair; it relieves disorders of the throat; it is strengthening, gratifying, vitalizing (imparts life-force), nourishing (tarpana), bulk-promoting (brimhana), and stability-giving; it counters emaciation; it promotes healing of wounds and helps unite fractured bones (sandhanakara); it delights the nose, mouth, throat, lips, and tongue — that is, it is pleasant; it pacifies burning sensation and fainting. It is especially favored by six-legged creatures (shatpada — bees, honeybees, and common flies all have six legs) and by ants and similar creatures. It is predominantly unctuous (snigdha) in quality, and is cooling (shita) and heavy (guru).

Disorders from Excessive Intake of Madhura Rasa

Even though possessed of such qualities, Madhura rasa, when consumed in excess, causes obesity, flaccidity (looseness of the muscles), lethargy (lack of enthusiasm for work despite having the capacity), excessive sleepiness, heaviness of the body, aversion to food, weakening of the digestive fire (agni), excessive growth of flesh in the mouth and throat, dyspnea, cough, coryza (common cold), alasaka (a form

of intestinal obstruction/cholera-like condition), sheeta jwara (fever with chills), anaha (abdominal distension), a persistent sweet taste in the mouth, vomiting, loss of consciousness, hoarseness of voice, goiter (galaganda), cervical lymphadenopathy (gandamala), filariasis (shlipada), swelling of the throat, a sensation of coating within the bladder, arteries, and throat, eye disorders, abhishyanda (conjunctivitis), and other kapha-origin disorders.

Amla Rasa (Sour Taste) — Properties and Actions

Amla (sour) rasa generates appetite for food, kindles the digestive fire (agni), increases bodily bulk, sharpens the mind, strengthens the sensory faculties, increases strength, promotes the downward movement of vata along its natural course (anulomana), gratifies the heart, and causes salivation in the mouth — that is, merely seeing something sour causes salivation (this is a sign of appetite being generated). It draws the ingested food toward the stomach, moistens the alimentary tract, aids digestion of food, and gratifies the mind and other faculties. Amla rasa is light (laghu), hot (ushna), and unctuous (snigdha) in nature.

Disorders from Excessive Intake of Amla Rasa

Even though possessing such qualities, Amla rasa, if consumed alone and in excess (to the exclusion of other rasas), causes dental sensitivity (setting the teeth on edge), generates thirst, causes the eyes to close involuntarily, causes horripilation (goosebumps), loosens kapha, aggravates pitta, vitiates the blood, produces a burning sensation in the muscles, loosens the joints of the body, and causes excessive wasting (shosha) in persons who are already emaciated, wounded, or weak. It further aggravates conditions such as cuts, bruises, bites (from snakes, scorpions, etc.), burns, fractures, swelling, dislocations, envenomation from spiders and similar creatures, infestation by parasites/insects on the body, crushing injuries, and lacerations.

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Lavana Rasa (Salty Taste) — Properties and Actions

Lavana (salty) rasa aids digestion (hence preparations like Lavana Bhaskara Churna are used for digestion), softens/dissolves (used liberally, for instance, in pickles), kindles the digestive fire, is mobilizing, cuts through kapha, causes purgation (bhedana), is sharp (tikshna), penetrating (sara), dispersing (vikashi), promotes downward movement of stool (adhah-sransi), creates space/openings, pacifies vata, relieves stiffness in the body, relieves constipation, and dissolves accumulated doshas. It is described as sarva-rasa-pratyanika (it asserts its influence amid all other rasas — for instance, food without salt tastes bland regardless of other seasonings). It induces salivation, expels kapha, purifies the rasa-carrying channels (srotas), softens all the bodily tissues, and makes food palatable. It is used in nearly every food preparation. It is not very heavy, and is unctuous (snigdha) and hot (ushna) in nature.

Disorders from Excessive Intake of Lavana Rasa

Possessing such qualities, Lavana rasa, when used alone and in excess, aggravates pitta, increases blood, increases thirst, causes fainting, increases heat in the body (santata), breaks down kapha, causes wasting of muscle tissue, draws out (dissolves) skin lesions such as those of kushtha (skin disorders), increases toxicity, ruptures abscesses, causes loosening of teeth, destroys virility, weakens the power of the sense organs, causes wrinkling of the skin, premature graying of hair, and baldness (khalitya); it further gives rise to disorders such as raktapitta (bleeding disorders), amlapitta (hyperacidity), visarpa (erysipelas-like

spreading skin disease), vatarakta (a gout-like disorder), vicharchika (a type of eczema), and indralupta (alopecia/baldness).

Katu Rasa (Pungent Taste) — Properties and Actions

Katu (pungent) rasa (also called katuka) cleanses the mouth, stimulates the digestive fire, dries up the liquid portion of ingested substances, induces discharge of mucus from the nose, causes watering of the eyes, and clears the sensory faculties — that is, consumption of katu rasa (as in trikatu: dry ginger, black pepper, long pepper, or green/red chillies) relieves kapha-type disorders lodged in the mouth, induces watering and accompanying mucus discharge from the eyes, mouth, and nose, and imparts alertness to the sense organs. It destroys alasaka (intestinal obstruction), shvayathu (swelling/edema), upachaya (abnormal bodily growths), udarda (skin eruptions/patches), abhishyanda (conjunctivitis), bodily unctuousness, excess sweating, and other kapha-related morbid secretions. It makes food palatable, relieves itching, causes resolution of boils/abscesses (reduces swelling — see Sushruta Chikitsasthana, Chapter 1), destroys intestinal parasites, scrapes away excess muscle tissue (lekhana), disperses coagulated blood, cuts through ligamentous bonds, and widens the channels (srotas) — that is, it clears obstructions in the srotas — and pacifies kapha. It is light (laghu), hot (ushna), and dry (ruksha) in nature.

Disorders from Excessive Intake of Katu Rasa

Katu rasa, possessing such qualities, when consumed alone in excess, destroys virility through the effect of its vipaka (post-digestive transformation); through the effect of its rasa (pungent) and virya (hot potency), it produces confusion/delusion, diminishes vitality/enthusiasm, produces depression, causes emaciation, causes fainting, causes the body to stoop, produces darkening of vision, causes dizziness, produces a burning sensation in the throat, generates heat in the body, destroys strength, and generates thirst; further, due to the excess of vayu and agni gunas, it gives rise to vata disorders — accompanied by dizziness, vomiting, tremors, pricking pain (as if from needles), and splitting pain — affecting the legs, arms, ribs, back, and other regions.

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Tikta Rasa (Bitter Taste) — Properties and Actions

Tikta (bitter) rasa, though itself unpalatable at the time of intake, when consumed relieves loss of appetite, is anti-toxic, anthelmintic (destroys intestinal worms), and pacifies fainting, burning sensation, itching, kushtha (skin disorders), and thirst. It stabilizes (nourishes/firms) the skin and muscle tissue, is febrifuge (relieves fever), stimulates digestion (dipana), aids digestion (pachana), purifies breast milk, and has a scraping (lekhana) action; it dries up excess kleda (moisture), meda (fat), vasa (adipose tissue), majja (marrow), lymph, pus, sweat, urine, stool, pitta, and kapha. It is dry (ruksha), cooling (shita), and light (laghu) in nature.

Disorders from Excessive Intake of Tikta Rasa

Tikta rasa, possessing such qualities, when consumed alone in excess, due to its dry (ruksha) and rough/clearing (khara, vishada) nature, depletes the tissues — Rasa, Rakta (blood), Mamsa (muscle), Meda (fat), Asthi (bone), Majja (marrow), and Shukra (reproductive tissue). It produces roughness in the channels (srotas), diminishes strength, causes emaciation of the body, diminishes vitality/enthusiasm, confuses the mind, produces dizziness, dries the mouth, and further gives rise to vata disorders.

Kashaya Rasa (Astringent Taste) — Properties and Actions

Kashaya (astringent) rasa pacifies the doshas, is absorbent/binding (sangrahi), promotes healing/union (sandhanakaraka), has an expressive/draining action (pidana — expels pus etc. by pressing), is healing to wounds (ropana), is drying, and is styptic/astringent-binding (stambhaka) in its action. It pacifies kapha, rakta (blood), and pitta, and dries excess moisture in the body. It is dry (ruksha), cooling (shita), and heavy (guru) in nature.

Disorders from Excessive Intake of Kashaya Rasa

Kashaya rasa, possessing such qualities, when consumed alone in excess, dries the mouth, causes discomfort in the region of the heart, causes bloating/distension of the abdomen, prevents clear articulation of the voice (excessive intake of astringent substances causes the voice to falter), obstructs the rasa-carrying channels (srotas), causes darkening/dullness of the complexion, destroys virility, produces vishtambha (constipation) which is then digested with difficulty, obstructs the passage of vata (flatus), urine, stool, and semen, causes emaciation and dullness of the body, generates thirst, and produces stiffness/rigidity. Owing to its rough (khara), clearing (vishada), and dry (ruksha) nature, it gives rise to vata disorders such as paralysis (pakshaghata), lockjaw (hanugraha), convulsive rigidity (apatanaka), and facial paralysis (ardita).

2.3 Tridosha Siddhanta (The Doctrine of the Three Doshas)

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The Tridosha Siddhanta is a fundamental and foundational doctrine of Ayurveda. According to it, all the physical, mental, and biological functions of the body are governed by three Doshas — Vata, Pitta, and Kapha. Their balanced state (Sama Avastha) is the cause of health, while their imbalanced state (Vishama Avastha) is the cause of disease.

Definition of Tridosha

दूषयन्ति इति दोषाः ।

Meaning: Those [factors/entities] that vitiate (corrupt/derange) the Dhatus and the body is called Doshas.

Names of the Tridosha

- **Vata —** the regulator of movement and circulation.
- **Pitta —** the regulator of digestion, heat, and metabolism.
- **Kapha —** the regulator of stability, unctuousness (lubrication), and nourishment.

Functional Importance of the Tridosha

- **Vata —** controls all movements, neuro-muscular functions, respiration, and excretion.
- **Pitta —** controls digestion, metabolism, bodily heat, complexion (Varna), intellect, and vision.
- **Kapha —** preserves the body's structure, lubrication, stability, strength, and immunity.

The Foundational Verse of the Tridosha Doctrine

(The following verse is quoted verbatim in Sanskrit, as in the source text, and is left untranslated in keeping with the instruction to preserve the Sanskrit verse unchanged.)

वायुः पित्तं कफश्चेति त्रयो दोषाः समासतः॥६॥

विकृताविकृता देहं घ्नन्ति ते वर्तयन्ति च॥

Bhavartha (meaning): Vata, Pitta, and Kapha — these, in brief, are the three Doshas. In their balanced (unvitiated) state, they sustain and maintain the body, whereas when vitiated, these very same [Doshas] destroy the body.

Summary

- The Tridosha (Vata, Pitta, Kapha) are the functional elements of the body that govern all physical and mental activities.
- Their balanced state is the cause of health, and their imbalanced (vitiated) state is the cause of disease.

Sites, Subtypes, and Functions of the Tridosha

Vātasthānam (Sites of Vata)

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पक्वाशयकटीसक्थिश्रोत्रास्थिस्पर्शनेन्द्रियम् ।

स्थानं वातस्य, तत्रापि पक्वाधानं विशेषतः ॥

Pakvashaya (the large intestine), Kati (the lumbar/waist region), Sakthi (the thigh), Shrotra (the ear), Asthi (bones), and Sparshanendriya (the skin, the organ of touch) — these are all the principal sites of Vata Dosha. Among these, the Pakvashaya (large intestine) is regarded as the chief and most important site of Vata.

The Five Subtypes of Vata

- Prana Vayu
- Udana Vayu
- Vyana Vayu
- Samana Vayu
- Apana Vayu

Functions (Karma) of Vata Dosha

स्रंसव्यासव्यधस्वापसादरुक्तोदभेदनम् ॥४९॥
सङ्गाङ्गभङ्गसङ्कोचवर्तहर्षणतर्षणम् ।
कम्पपारुष्यसौषिर्यशोषस्पन्दनवेष्टनम् ॥५०॥

स्तम्भः कषायरसता वर्णः श्यावोऽरुणोऽपि वा । कर्माणि वायोः ॥५१॥

Vata Dosha performs the following functions/produces the following effects —

Sransa — looseness or slackening/prolapse of body parts.

Vyasa — spreading or distension of body parts.

Vyadha — pain resembling the prick of a needle.

Svapa — numbness.

Sada — weakness or debility.

Ruk — generalized pain/ache.

Toda — pricking-type pain.

Bhedana — pain as if tearing or splitting.

Sanga — obstruction — of movement, or of the passage of stool/urine, etc.

Angabhanga — pain as though the body were breaking apart.

Sankocha — contraction or stiffness.

Varta — twisting or bending of body parts.

Harshana — horripilation (goosebumps).

Tarshana — excessive thirst.

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Kampa — tremors.

Parushya — roughness or coarseness.

Saushirya — porosity (a hollow/porous quality) in bones or tissues.

Shosha — wasting or dryness.

Spandana — twitching.

Veshtana — cramping, or a pain as if being wound/twisted around.

Stambha — stiffness or rigidity.

Kashaya-rasata — an astringent taste in the mouth.

Shyava or Aruna varna — a blackish-blue or reddish discoloration of the skin.

Pittasthānam (Sites of Pitta)

नाभिरामाशयः स्वेदो लसीका रुधिरं रसः।

दृक् स्पर्शनं च पित्तस्य, नाभिरत्र विशेषतः ॥२॥

The sites of Pitta Dosha are —

Nabhi (the navel region), Amashaya (especially the digestive portion of the Grahani/duodenum and stomach), Sveda (sweat), Lasika (lymph), Rudhira (blood), Rasa (the Rasa Dhatu), Drik (the eyes,

particularly vision), and Sparshana (the sensation of warmth in the skin). Among all of these, the Nabhi (navel) is regarded as the principal (special) site of Pitta.

The Five Subtypes of Pitta

- Pachaka Pitta
- Ranjaka Pitta
- Sadhaka Pitta
- Alochaka Pitta
- Bhrajaka Pitta

Functions (Karma) of Pitta Dosha

पित्तस्य दाहरागोष्मपाकिताः ॥५१॥

स्वेदः क्लेदः स्रुतिः कोथः सदनं मूर्च्छनं मदः ।

कटुकाम्लौ रसौ वर्णः पाण्डुरारुणवर्जितः ॥५२॥

The principal functions and effects of Pitta Dosha are as follows —

Daha — producing a burning sensation.

Raga — producing redness.

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Ushma — maintaining heat and warmth in the body.

Pakita — digesting and maturing/ripening food and the Dhatus (tissues).

Sveda — producing sweat.

Kleda — maintaining the necessary moisture in the body.

Sruti — causing the secretion (discharge) of fluids.

Kotha — producing suppuration, blistering, or decomposition of tissue.

Sadana — producing lassitude or weakness in the body.

Murchha — causing loss of consciousness (fainting).

Mada — producing intoxication or confusion.

Katu and Amla rasa — predominance of the pungent and sour tastes.

Varnaḥ pāṇḍurāruṇavarjitaḥ — the colour associated with Pitta is neither white (Pandu) nor red (Aruna); its normal colour is regarded as yellow, green, or a bluish-yellow.

Kaphasthānam (Sites of Kapha)

उरःकण्ठशिरःक्लोमपर्वाण्यामाशयो रसः ।

मेदो घ्राणं च जिह्वा च कफस्य, सुत्रामुरः ॥

Sites of Kapha Dosha

Urah (the chest/thoracic region), Kantha (the throat), Shirah (the head), Kloma, Parva (the joints), Amashaya (the upper part of the stomach), Rasa Dhatu, Meda Dhatu, Ghrana (the nose), and Jihva (the tongue) — among these, Urah (the chest) is regarded as the principal (chief) site of Kapha.

The Five Subtypes of Kapha

- Avalambaka Kapha
- Kledaka Kapha
- Bodhaka Kapha
- Tarpaka Kapha
- Shleshaka Kapha

Functions (Karma) of Kapha Dosha

श्लेष्मणः स्नेहकाठिन्यकण्डूशीतत्वगौरवम्।

बन्धोपलेपस्तैमित्यशोफापक्त्यतिनिद्रताः॥५३॥

वर्णः श्वेतो रसौ स्वादुलवणौ चिरकारिता॥५४॥

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The functions and characteristic features of Kapha are as follows —

Sneha — maintaining unctuousness and oiliness in the body.

Kathinya — imparting firmness to the parts of the body.

Kandu — producing itching (in a condition of aggravated Kapha).

Shitatva — imparting coolness.

Gaurava — producing heaviness in the body.

Bandha — binding and stabilizing the tissues and joints.

Upalepa — maintaining a coating or unctuous film upon the body parts.

Staimitya — producing stability, inertia, and lethargy.

Shopha — producing swelling.

Apakti — slowing down/impairing the power of digestion.

Atinidrata — excessive sleepiness.

Shveta varna — a tendency toward a white or pale colour.

Svadu and Lavana rasa — Kapha is increased by the sweet and salty tastes.

Chirakarita — slowness in the performance of actions; delayed functioning.

2.4 Fundamental Elements of the Body: Sapta Dhatu, Mala, and Agni

1. Sapta Dhātavaḥ (The Seven Dhatus/Tissues)

In Ayurveda, Dhatus are the fundamental elements that form, nourish, and sustain the body. "धारणात् धातवः" — meaning, that which sustains/holds up the body is called a Dhatu.

Names of the Seven Dhatus:

Rasa — the first nutrient fluid formed after the digestion of food, which nourishes the entire body.

Rakta (blood) — carries Prana Vayu (vital/oxygenating air) throughout the body and imparts Varna (colour/complexion).

Mamsa (muscle) — gives the body its shape, strength, and musculature.

Meda (adipose tissue/fat) — provides unctuousness (Snigdhata) in the body, stores energy, and protects the organs.

Asthi (bone) — provides firmness and structural support to the body.

Majja (bone marrow) — fills the bones and gives the body strength and unctuousness.

Shukra (reproductive tissue, in males) — the Dhatu associated with reproduction, Ojas, and vital life-force.

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Importance:

All the Dhatus nourish one another in sequence (the Dhatu-poshana krama, i.e., the sequential nourishment of tissues). A deficiency (Kshaya) or excess (Vriddhi) of any Dhatu can give rise to disease. Because all these Dhatus can become vitiated (Dushita) by the Doshas, they are also known as "Dushya."

2. Malāḥ (Waste Products of the Body)

Malas are the substances that are eliminated from the body as waste following the process of metabolism. Their proper elimination is essential for health.

The Three Principal Malas (Trimala):

1. Purisha (faeces) — the solid waste remaining after digestion.

2. Mutra (urine) — the liquid waste of the body, which eliminates water and unwanted substances.

3. Sveda (sweat) — regulates the body's temperature and eliminates water and salts.

Importance:

The regular elimination of the Malas keeps the body healthy. In addition to these, each Dhatu also has its own distinct Mala (for example, Pitta is regarded as the Mala of Rakta/blood). Retention (Sanchaya) of the Malas, or their excessive formation, can give rise to disease.

3. Agniḥ (The Power of Digestion and Metabolism)

In Ayurveda, Agni is the power that digests and absorbs food and converts it into elements useful to the body. Agni is regarded as the very basis of health — "शान्तेऽग्नौ म्रियते" ("when Agni is extinguished/pacified [i.e., ceases], death occurs").

Total Number of Agnis — Trayodasha (13)

A total of 13 types of Agni are recognized, divided into the following three categories:

Category	Number	Names
Jatharagni	1	Jatharagni (the principal Agni, situated in the stomach/Amashaya)
Pancha Bhutagni	5	Bhaumagni, Apyagni, Agneyagni, Vayavyagni, Akashagni
Sapta Dhatvagni	7	Rasagni, Raktagni, Mamsagni, Medagni, Asthyagni, Majjagni, Shukragni
Total	13	1 + 5 + 7 = 13

(a) Jatharagni (1)

- The main and principal Agni of the entire body, located in the stomach (Amashaya).
- All the remaining 12 Agnis are dependent upon this one.
- It is this Agni that carries out the primary digestion of food and forms the 'Ahara Rasa' (nutrient fluid derived from food).

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(b) Pancha Bhutagni (5)

The Agnis that separately digest the five Mahabhutas (as contained within food):

1. Bhaumagni (Parthiva/earthy)
2. Apyagni (Jaliya/watery)
3. Agneyagni (Taijasa/fiery)
4. Vayavyagni (Vayaviya/airy)
5. Akashagni (Nabhasiya/etheric)

(c) Sapta Dhatvagni (7)

The nourishing and transformative Agni situated within each Dhatu — it converts each Dhatu into the next Dhatu in sequence:

1. Rasagni
2. Raktagni
3. Mamsagni

4. Medagni

5. Asthyagni

6. Majjagni

7. Shukragni

The Four States of Agni:

- Sama Agni = optimal/balanced health
- Manda Agni = indigestion and disease
- Tikshna Agni = excessive digestion
- Vishama Agni = irregular digestion

Summary

- The Sapta Dhatu form and nourish the body — Rasa, Rakta, Mamsa, Meda, Asthi, Majja, and Shukra.
- The Trimala (Purisha, Mutra, Sveda) are the waste products of the body, whose proper elimination is essential.
- Agni has a total of 13 types (1 Jatharagni + 5 Bhutagni + 7 Dhatvagni), which digest food and nourish the Dhatus, and are the fundamental basis of health.

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Section – III

3. Health, Lifestyle, Disease, and Treatment (Introductory Overview)

3.1 Definition of Health

According to the Sushruta Samhita:

समदोषः समाग्निश्च समधातुमलक्रियः।

प्रसन्नात्मेन्द्रियमनः स्वस्थ इत्यभिधीयते॥

The person whose Vata, Pitta, and Kapha (doshas) are balanced, whose agni (digestive fire) is functioning properly, whose seven dhatus (tissues) and the processes of waste elimination (mala, urine, and sweat) are normal, and whose body (here the word "ātma" means the body), senses, and mind are free from disorder — that person alone is called healthy (svastha).

Ayurveda considers not only physical health but also mental and social health.

ĀcāryaCharaka says —

सुखसंज्ञकम् आरोग्यम्।

(Health is that which is known as happiness.)

Health (ārogya) itself is the supreme happiness. Achieving the four purushārthas — Dharma (righteousness), Artha (wealth), Kāma (desire), and Moksha (liberation) — requires good health as an essential foundation. It is only when one is healthy that the purushārthas can be attained.

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धर्मार्थकाममोक्षाणाम् आरोग्यं मूलमुत्तमम्। (Vāgbhaṭa)

(Health is the supreme foundation for [attaining] Dharma, Artha, Kāma, and Moksha.)

3.2 Dinacharya (Daily Routine)

Definition

According to Ayurveda, the rules and activities to be performed every day in order to remain healthy and avoid diseases are called Dinacharya (daily routine).

Main Components of Dinacharya

1. **Waking in Brahma Muhurta** – Waking up approximately 1.5 hours before sunrise.
2. **Elimination of Waste** – Passing stool and urine at the proper time.
3. **Dantadhavana** – Cleaning the teeth.
4. **Jihva-nirlekhana** – Cleaning the tongue (tongue scraping).
5. **Gandusha and Kavala** – Holding a medicinal liquid in the mouth or gargling.
6. **Anjana** – Applying collyrium (medicated eye ointment) to the eyes.

7. **Nasya** – Instilling medicinal oil or ghee drops into the nose.
8. **Abhyanga** – Massaging the body with oil.
9. **Vyayama** – Exercising according to one's capacity.
10. **Udvartana** – Massaging the body with medicinal powder (herbal scrub).
11. **Snana** – Bathing with clean water.
12. **Wearing clean clothes.**
13. **Eating a balanced and wholesome diet.**
14. **Sleeping on time at night.**
15. **Following Sadvritta** (good conduct/ethical code of behavior).

Importance of Dinacharya

- Protects health.
- Prevents diseases.
- Enhances digestive power.
- Maintains vitality and strength in the body.
- Helps in increasing lifespan.

Ritucharya (Seasonal Routine)

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According to Ayurveda, the seasonal changes occurring in nature also affect the human body. In each season, the state of the Vata, Pitta, and Kaphadoshas keeps changing. If a person makes appropriate changes to their diet (ahara), lifestyle (vihara), clothing, exercise, and daily habits according to the season, they remain healthy and stay protected from seasonal diseases. This principle is called Ritucharya.

Definition

"Making appropriate changes to diet, lifestyle, and daily habits according to the season is called Ritucharya."

The Six Seasons in Ayurveda

- Hemanta (Margashirsha–Pausha) — Early Winter
- Shishira (Magha–Phalguna) — Late Winter
- Vasanta (Chaitra–Vaishakha) — Spring
- Grishma (Jyeshtha–Ashadha) — Summer
- Varsha (Shravana–Bhadrapada) — Monsoon/Rainy Season
- Sharad (Ashvina–Kartika) — Autumn

The Necessity of Ritucharya

- Temperature, humidity, and environmental conditions change with each season.
- These changes affect the body's agni (digestive fire) and the doshas.
- If diet and daily routine are not adjusted according to the season, diseases can arise.
- Therefore, following Ritucharya is essential.

Main Principles of Ritucharya

- Eating food appropriate to the season.
- Wearing clothing suited to the weather.
- Adjusting the amount of exercise according to the season.
- Maintaining adequate sleep and a clean, disciplined daily routine.
- Following a diet and lifestyle that keeps the doshas balanced.

Benefits of Ritucharya

- Protects health.
- Increases disease-resistance capacity.
- Keeps Vata, Pitta, and Kapha balanced.
- Maintains good digestive power.

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- Prevents seasonal diseases.
- Maintains strength, energy, and vitality in the body.
- Leads to longevity and excellent health.

3.3 Ahārasya Mūlasiddhāntāḥ (The Basic Principles of Diet)

Classical texts such as the Charaka Samhita describe the fundamental principles of diet (Ahara). Among these, the following must be considered:

- Ahara-vidhi-vidhana (the rules governing the manner of eating)
- Ashtau Ahara-vidhi-visheshayatana (the eight special determinants of diet)
- Ahara-parinamakara Bhava (the factors responsible for the digestion/transformation of food)

1) Ashtau Āhāravidhi Viśeṣāyatanāni (The Eight Special Determinants of Diet)

These are as follows:

1-Prakriti — the inherent/natural property of the food — The natural characteristic of a given food substance.

Example: Mung dal (green gram) is Laghu (light), whereas Urad dal (black gram) is Guru (heavy).

2-Karana — the processing or preparation of food — Cooking, roasting, churning, fermenting, and other such processes bring about changes in the properties of food.

Example: Cooked rice is more easily digestible than raw rice.

3-Samyoga — the combination of two or more substances — Combining different food substances can give rise to new properties.

Example: The combination of milk and ghee is considered wholesome, whereas the combination of milk and fish is regarded as Viruddhahara (an incompatible/antagonistic food combination).

4-Rashi — the quantity of food — Food should be taken in an appropriate quantity. Rashi is considered to be of two kinds —

- Sarvagraha — the total quantity of the meal as a whole.
- Parigraha — the individual quantity of each separate food item.

5-Desha — place/region — Diet should be selected according to the place where a person lives and where the food is grown/produced.

Example: The dietary requirements of people from arid regions differ from those of people from humid/damp regions.

6-Kala — time — Diet should be taken in accordance with the season, one's age, and the timing of the meal.

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Example: In the cold season (Shishira/Hemanta), a nourishing and unctuous (Snigdha) diet is appropriate, while in summer (Grishma), a cooling and light diet is appropriate.

7-Upayogasamstha — the manner/method of eating — Food should be eaten in accordance with the proper rules — for instance, it should be eaten hot, fresh, in an appropriate quantity, with a calm mind, and only after the previous meal has been digested.

8-Upayokta — the person who eats the food — The choice of food should be made according to the individual's Prakriti (constitution), Agni (digestive power), age, health, Satmya (habituation/suitability), and physical condition.

Example: A person with Mandagni (weak digestive fire) should be given light and easily digestible food.

2) Āhāravidhi Vidhāna (The Rules Governing the Manner of Eating)

1- *उष्णम् अश्नीयात्* — one should eat food that is hot/warm.

Benefit: The food tastes good, is digested quickly, kindles the Jatharagni (digestive fire), promotes the proper downward movement of Vata (Vata-anulomana), and pacifies Kapha.

2- *स्निग्धम् अश्नीयात्* — one should eat food that is Snigdha (unctuous — containing ghee/oil).

Benefit: It strengthens Agni, aids digestion, nourishes the body, strengthens the sense organs, and increases physical strength and complexion (Varna).

3- *मात्रावत् अश्नीयात्* — one should eat food in an appropriate/measured quantity.

Benefit: The food is digested with ease, nourishes the Dhatus (tissues), and keeps Vata, Pitta, and Kapha in balance.

4- *जीर्णे अश्नीयात्* — one should eat again only once the previous meal has been fully digested.

Benefit: Agni is protected/preserved, Ama (undigested toxic residue) is not produced, and the body is properly nourished.

5- *वीर्याविरुद्धम् अश्नीयात्* — one should not consume Viruddha Ahara (incompatible/antagonistic food combinations).

Benefit: It protects against vitiation of the Doshas and against numerous diseases.

6- *इष्टे देशे इष्टसर्वोपकरणैः अश्नीयात्* — one should eat in a clean, quiet, and pleasant place, using suitable utensils/accessories.

Benefit: Eating with a contented mind leads to better digestion and health.

7- *नातिद्रुतम् अश्नीयात्* — one should not eat too quickly.

Harm: The taste of the food is not properly experienced, it is not chewed properly, there is a risk of it entering the wrong passage (the windpipe), and digestion is adversely affected.

8- *नातिविलम्बितम् अश्नीयात्* — one should also not eat too slowly.

Harm: The food becomes cold, one may end up eating an excessive quantity, and digestion is impeded.

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9- *अजल्पन् अहसन् तन्मना भुञ्जीत* — one should eat without talking or laughing, keeping the mind focused entirely on the act of eating.

Benefit: The food is consumed and digested properly/completely.

10- *आत्मानम् अभिसमीक्ष्य भुञ्जीत* — one should eat with due consideration for one's own Prakriti, Agni, Satmya, age, and state of health.

Benefit: Because the food matches the individual's own needs, health is properly safeguarded.

3) Āhāra Pariṇāmakara Bhāva (The Factors Responsible for the Digestion/Transformation of Food)

1. Ushma (Pachaka Pitta / Agni) —

Digests (brings about the Parinama/transformation of) the food and assists in the formation of Rasa and the other Dhatus.

2. Vayu (particularly Samana Vayu) —

Moves the food, mixes it, and carries it to the appropriate site, thereby directing the process of digestion.

3. Kleda (Kapha / the watery component) —

Renders the food moist and soft, so that digestion occurs with ease.

4. Sneha —

Makes the food unctuous and soft, thereby pacifying Vata, and assists in digestion and the nourishment of the Dhatus.

5. Kala (time) —

Provides the time necessary for the complete digestion of food; proper digestion occurs only when adequate time is allowed.

6. Samayoga —

Brings about the proper coordination of Ushma, Vayu, Kleda, Sneha, and Kala, thereby causing the correct/complete Parinama (transformation) of food into Rasa and the other Dhatus.

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Section – IV

4. Disease and Treatment (Introductory Overview)

4.1 The Concept of Roga (Disease)

In Ayurveda, the concept of vikara (disorder) is elaborated in great detail.

Synonyms of Roga (Disease): Roga, Vikara, Papa, Jwara, Vyadhi, Duḥkha, Amaya, Ataṅka, etc.

Definitions:

1. विकारो धातुवैषम्यम् — (Vikāro dhātuvaiṣamyam — Charaka Samhita, Sutrasthana) Here, the term dhatu refers to the natural constituents of the body. Any kind of vitiation occurring in any natural constituent of the body constitutes vikara (disorder).

2. रोगस्तु दोषवैषम्यम् — Vagbhata (Rogastu doṣavaiṣamyam) Doṣa, Dhātu, Mala, and Upadhātu are all present in every constituent of the body. However, among all of these, when disease occurs, vitiation first happens in the doṣas, and it is because of this doṣa-vitiation that vitiation subsequently occurs in the other dhātus as well.

3. दोषदूष्यसम्मूर्छनाजनितो व्याधिः । माधवनिदान

Doṣas vitiated due to any cause become lodged at some site in the body, and there they begin to vitiate the other dhātus, upadhātus, malas, etc. present at that location. It is at that very point that disease (vyādhi) originates.
Diseases are of two types — Nija and Āgantuka

Nija Vyādhi: Diseases that arise when vitiation begins within the body itself — that is, when doṣa-dūṣya vitiation occurs internally and produces disease — are called Nija Vyādhi .

4.2 Preventive and Curative Approaches in Ayurveda

Ayurveda has two major approaches to healthcare: the Preventive Approach and the Curative Approach.

1. Preventive Approach

The preventive approach aims to protect health by eliminating the causes of disease before illness develops. This aspect of Ayurveda is comparable to modern preventive medicine but is much broader, as it encompasses physical, mental, social, and spiritual well-being.

Major Principles of the Preventive Approach

(1) Dinacharya (Daily Regimen)

Following a proper daily routine—such as waking up early in the morning, brushing the teeth, cleaning the tongue, performing oil massage (Abhyanga), exercising, bathing, eating wholesome food, and sleeping on time—helps maintain good health and reduces the risk of many diseases.

(2) Ritucharya (Seasonal Regimen)

Diet and lifestyle should be modified according to seasonal changes. Adopting appropriate seasonal practices helps maintain the balance of the doshas and prevents seasonal disorders.

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(3) Sadvritta (Code of Good Conduct)

Speaking the truth, controlling anger, maintaining cleanliness, leading a disciplined life, and fostering goodwill toward society are important aspects of Sadvritta. These practices promote mental and social well-being.

(4) Achara Rasayana (Behavioral Rejuvenation)

Achara Rasayana emphasizes righteous conduct, respect for elders and teachers, non-violence, compassion, forgiveness, gentle speech, and positive thinking. These practices improve mental health and enhance immunity.

(5) Proper Diet and Lifestyle

Ayurveda regards wholesome food as the best medicine. A balanced, fresh, easily digestible diet along with a healthy lifestyle forms the foundation of health maintenance.

(6) Preservation of Natural Urges

Natural urges such as urination, defecation, sneezing, and yawning should not be suppressed, while mental urges such as anger, greed, and jealousy should be controlled.

(7) Rasayana and Vajikarana

Rasayana therapy enhances immunity, promotes longevity, and nourishes the body tissues (Dhatus). Vajikarana supports reproductive health and vitality.

2. Curative Approach

When disease develops due to any cause, the curative approach is adopted for diagnosis and treatment. Ayurveda aims to remove the root cause of the disease and restore the balance of Doshas, Dhatus, and Malas.

Major Principles of the Curative Approach

(1) Nidana Parivarjana (Elimination of Causative Factors)

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The first step in treatment is to avoid the causative factors responsible for the disease. Ayurveda considers this the primary principle of therapy.

(2) Shamana Chikitsa (Palliative Therapy)

When the aggravation of the doshas is mild to moderate, they are pacified through medicines, diet, and lifestyle modifications. This is known as Shamana therapy.

(3) Shodhana Chikitsa (Purification Therapy)

When the doshas are excessively aggravated, they are eliminated from the body through Panchakarma (purification procedures).

The five principal Panchakarma therapies are: Vamana (Therapeutic Emesis), Virechana (Therapeutic Purgation), Basti (Medicated Enema), Nasya (Nasal Therapy), Raktamokshana (Bloodletting)

(4) Drug Therapy (Aushadha Chikitsa)

Herbal, mineral, and other Ayurvedic medicines are prescribed according to the disease. The selection of medicines depends on the nature of the disease, the patient's constitution (Prakriti), age, and the condition of the doshas.

(5) Pathya and Apathya (Wholesome and Unwholesome Diet and Lifestyle)

Following appropriate dietary and lifestyle guidelines is essential during treatment. Proper adherence to Pathya enhances the effectiveness of medicines and promotes faster recovery.

(6) Sattvavajaya Chikitsa (Psychotherapy)

Mental disorders are managed through control of the mind, positive thinking, meditation, yoga, and the development of self-confidence.

(7) Daivavyapashraya Chikitsa (Spiritual Therapy)

Ayurveda also describes spiritual measures such as chanting mantras, prayers, fire rituals (Homa), charity, and worship in specific conditions.

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The preventive and curative approaches of Ayurveda remain as relevant today as they were in ancient times. With the increasing prevalence of lifestyle disorders, mental stress, and environmental challenges, the importance of Ayurvedic preventive principles has grown significantly. Maintaining health through Dinacharya, Ritucharya, Sadvritta, and a balanced diet is essential, while diseases can be effectively managed through Shodhana, Shamana, appropriate medicines, and adherence to Pathya. This comprehensive approach is a unique strength of Ayurveda, as it provides a balanced and holistic system for both health promotion and disease management.

4.3 General Introduction to Aushadha Dravyas (Medicinal Substances)

Aushadha dravyas are substances used for the prevention of disease, treatment of disease, and protection of health. In Ayurveda, aushadha dravyas are considered the primary foundation of treatment.

Types of Aushadha Dravyas

According to Ayurveda, aushadha dravyas are mainly of three types—

Vanaspati (Sthavara) Dravya — Substances obtained from trees and plants, such as turmeric (Haridra), neem (Nimba), and amla (Amalaki).

Jangama Dravya — Substances obtained from animals, birds, or other living creatures, such as honey (Madhu), milk (Dugdha), and ghee (Ghrita).

Khanija (Parthiva) Dravya — Substances obtained from metals and minerals, such as gold (Swarna), silver (Rajata), copper (Tamra), and sulphur (Gandhaka).

The Five Properties (Pancha Guna) of Aushadha Dravya

Every aushadha dravya is considered to possess five principal properties—

- Rasa (taste)
- Guna (qualities/characteristics)
- Virya (potency — heating or cooling effect)
- Vipaka (post-digestive effect)
- Prabhava (specific/special action)

On the basis of these properties, medicinal substances balance the bodily doṣas (Vata, Pitta, Kapha) and help in eliminating disease.

Main Objectives of Aushadha Dravyas

- To protect the health of a healthy person.
- To treat the diseases of a patient.
- To prevent the occurrence of disease.
- To maintain the balance of the body's doṣa, dhātu, and mala.
- To promote longevity (ayu) and strength (bala).

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4.4 Chikitsa-Vidhayah (General Knowledge of Panchakarma and Related Therapies)

In Ayurveda, the primary objective of treatment (chikitsa) is the protection of health in the healthy individual and the removal of disease in the diseased.

स्वस्थस्य स्वास्थ्यरक्षणम् आतुरस्य विकारप्रशमनं च।

Meaning: Protecting the health of the healthy person and pacifying the diseases of the patient — this is the principal objective of Ayurveda.

Major Types of Treatment

- Shodhana Chikitsa (elimination of doshas from the body)
- Shamana Chikitsa (balancing of the doshas)
- Nidana-parivarjana (avoidance of the causative factors of disease)

Shodhana Chikitsa (Elimination of Doshas from the Body)

दोषाः कदाचित् कुप्यन्ति जिताः लङ्घनपाचनैः।

ये तु संशोधनैः शुद्धाः न तेषां पुनरुद्भवः॥

Meaning: Doshas that have merely been pacified through fasting (langhana) and digestive measures (pachana) may become aggravated again; however, doshas that have been eliminated through shodhana (Panchakarma) do not easily recur.

Panchakarma

Panchakarma is the principal shodhana (purificatory) therapy of Ayurveda. Its objective is to purify the body by expelling the doshas that have accumulated within it.

The Five Procedures of Panchakarma

1. Vamana (Therapeutic Emesis)

- Elimination of Kapha dosha.
- Medically induced vomiting is brought about through medicines.
- **Indication:** Kapha-origin diseases.

2. Virechana (Therapeutic Purgation)

- Elimination of Pitta dosha.
- Controlled purgation is induced through medicines.
- **Indication:** Pitta disorders, skin diseases, liver disorders, etc.

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3. Basti (Therapeutic Enema)

- The best treatment for Vata dosha.
- A medicated liquid is administered through the rectal route.

Types:

- Niruha (Asthapana) Basti
- Anuvasana Basti
- **Indication:** Vata disorders, arthritis, lower back pain, etc.

4. Nasya (Nasal Administration)

- Administration of medicine through the nasal route.
- **Indication:** Disorders of the head, nose, ears, eyes, and brain.

5. Raktamokshana (Bloodletting)

- Elimination of vitiated blood.
- **Indication:** Skin diseases, swelling, vatarakta (a gout-like disorder), etc.

The Three Stages of Panchakarma

1. Purvakarma (Preparatory Procedures)

- Dipana (kindling the digestive fire)
- Pachana (digestion of ama/toxins)
- Snehana (oleation therapy)
- Swedana (sudation/fomentation therapy)

2. Pradhana Karma (Main Procedures)

- Vamana
- Virechana
- Basti
- Nasya
- Raktamokshana

3. Paschat Karma (Post-Procedure Care)

- Samsarjana Krama (graded dietary regimen)
- Adherence to proper diet and lifestyle (ahara-vihara)
- Gradual return to normal diet

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Shamana Chikitsa

When it is not necessary to eliminate the doshas from the body, the doshas are instead balanced through medicine, diet, and lifestyle.

Examples:

- Administration of medicine
- Wholesome diet (pathya ahara)
- Yoga and pranayama
- Dinacharya (daily regimen) and Ritucharya (seasonal regimen)

Importance of Panchakarma

- Purifies the doshas.
- Reduces the likelihood of disease recurrence.
- Balances Agni (digestive fire) and the dhatus (tissues).
- Purifies the body and mind.
- Prepares the body for Rasayana (rejuvenation) therapy.

Shamana Chikitsa (Detailed Description)

Definition

Shamana Chikitsa is that treatment in which, without eliminating the doshas from the body, the aggravated doshas are brought back to their normal state through medicine, diet, lifestyle (vihara), and daily regimen. It is primarily employed in cases of mild dosha vitiation, in weak patients, or in patients unsuited for shodhana therapy.

Objectives of Shamana Chikitsa

- To balance the doshas.
- To reduce the symptoms of disease.
- To kindle the digestive fire (Agni).
- To nourish the dhatus (tissues).
- To prevent the recurrence of disease.

Principal Measures of Shamana Chikitsa

Pachana

- Digestion of ama (undigested toxic residue).
- Examples: Nagarmotha, Chitraka, Panchakola.

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Dipana

- Kindling the jatharagni (digestive fire).
- Examples: Pippali, Shunthi, Marich.

Kshut — Upavasa / Langhana (Hunger — Fasting / Lightening Therapy)

- Pacification of doshas through controlled fasting.
- Especially useful in ama and Kapha disorders.

Trishna (Thirst)

- Regulation of water intake according to need.
- Carried out under medical guidance.

Vyayama (Exercise)

- Pacification of Kapha and Meda (fat) by keeping the body active.
- Increases Agni (digestive fire) and strength.

Atapa (Sun Exposure)

- Appropriate use of the sun's warmth.
- Beneficial in cold-origin and Kapha-origin disorders.

Maruta (Māruta — Air)

- Exposure to pure and clean air.
- Imparts freshness to the body and mind and aids in the pacification of doshas.
- Aushadha Sevana — use of medicines appropriate to the dosha.
- Pathya Ahara — diet suited to the specific disease.
- Vihara — adherence to daily regimen, seasonal regimen, yoga, pranayama, etc.

When Is It Employed?

- When the quantity of vitiated doshas is low.
- When the patient is weak, elderly, or a child.
- When shodhana therapy is not suitable.
- When the disease is in its early stage.

Benefits

- The doshas are balanced.
- The symptoms of disease are reduced.
- Agni and digestion are improved.
- The patient's strength is preserved.
- The progression of disease can be halted.

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Nidana Parivarjana

Definition

Nidana Parivarjana means the avoidance or renunciation of the causative factors (nidanas) that give rise to disease. It is regarded in Ayurveda as the most important principle of both disease prevention and disease treatment.

Examples

- Giving up excessive consumption of sweet substances in diabetes (madhumeha).
- Giving up excessive oily and junk food in obesity.
- Avoiding excessively pungent, sour, and fried food in amlapitta (hyperacidity).
- Giving up smoking, alcohol consumption, and other harmful habits.
- Avoiding an irregular daily routine, staying awake at night, and mental stress.

Importance

- Eliminates the root cause of the disease.
- Prevents the progression of disease.

- Increases the effectiveness of medicines.
- Reduces the likelihood of disease recurrence.
- Aids in the protection of health and in disease resistance.

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Section – V

5. The Structure and Institutions of Ayurveda

5.1 Ashtanga Ayurveda (The Eight Branches of Ayurveda)

Ashtanga Ayurveda refers to the collective group of the main branches of Ayurveda. “Ashtanga” means “eight limbs” or eight major branches. These branches work to protect human health, prevent diseases, and treat diseases.

The eight branches of Ashtanga Ayurveda are as follows:

1. **Kayachikitsa** – Diagnosis and treatment of various diseases arising in the body (internal medicine).
2. **Shalyatantra** – Treatment of diseases that are managed through surgical procedures (surgery).
3. **Shalakyatantra** – Treatment of diseases of the eyes, ears, nose, mouth, and throat.
4. **Kaumarabhritya** – Care and treatment of children's diseases, pregnant women, women who have recently given birth, and newborn infants (pediatrics and obstetrics).
5. **Agadatantra** – Treatment of poisoning and diseases caused by poison (toxicology).
6. **Bhutavidya** – “Bhuta” refers to microorganisms. This branch deals with the diagnosis and treatment of disorders in the human body caused by extremely minute organisms, as well as the treatment of mental illnesses and disorders related to the mind (psychiatry).

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7. **Rasayanatantra** – Treatment aimed at increasing lifespan, strength, intellect, and disease-resistance capacity, and maintaining overall health (rejuvenation therapy).
8. **Vajikaranatantra** – Methods for enhancing reproductive capacity, nourishing the reproductive tissue (shukradhatu), and ensuring the birth of healthy offspring (aphrodisiac/virilization therapy).

Thus, Ashtanga Ayurveda is not merely a science of disease treatment; it is a comprehensive science for protecting the health of a healthy individual, preventing diseases, achieving longevity, and attaining physical, mental, social, and spiritual well-being.

5.2 Ayurveda as a Holistic Health System

Ayurveda is the ancient medical system of India, whose primary purpose is not merely to treat diseases but to keep every individual healthy physically, mentally, socially, and spiritually. This is why Ayurveda is called a Holistic Health System. Ayurveda does not view a human being as merely a body, but as an integrated form of body, mind, senses, and soul.

The Meaning of Holistic Health

Holistic health means a state in which a person's body is healthy, the mind is happy, the senses are balanced, social relationships are good, and spiritual peace is attained. Health is not merely the absence of disease — true health is the presence of balance and happiness in every sphere of life.

Ayurveda defines a healthy person as follows:

समदोषः समाग्निश्च समधातु मलक्रियः।

प्रसन्नात्मेन्द्रियमनः स्वस्थ इत्यभिधीयते।।

That is, one whose doshas, agni (digestive fire), dhatus (tissues), and malas (waste products) are balanced, and whose body, senses, and mind are cheerful, is truly called healthy (svastha).

Features of Ayurveda's Holistic Approach to Health

1. Priority on Protecting Health

Ayurveda's first objective is to protect the health of a healthy person. For this reason, it places special importance on daily routine (dinacharya), seasonal routine (ritucharya), good conduct (sadvritta), and proper diet and lifestyle.

2. Disease Prevention

Rather than treating disease after it occurs, Ayurveda places greater emphasis on preventing disease from arising in the first place. Balanced diet, regular routine, adequate sleep, exercise, and mental peace are the primary means of disease prevention.

3. Personalized Treatment

Ayurveda treats each person according to their constitution (prakriti — Vata, Pitta, Kapha), age, season, region, and lifestyle. Therefore, treatment for the same disease may differ from person to person.

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4. The Body-Mind Connection

According to Ayurveda, the body and mind influence each other. Anxiety, anger, fear, jealousy, and stress can become causes of many diseases. Hence, mental health is given equal importance.

5. Natural Treatment

In Ayurveda, along with medicines, diet, yoga, pranayama, meditation, Panchakarma, and rejuvenation therapy (rasayanachikitsa) are used. This enhances the body's natural disease-resistance capacity.

6. Ethical and Spiritual Life

Ayurveda considers good conduct, self-restraint, truthfulness, compassion, forgiveness, and self-control as the foundation of a healthy life. Spiritual growth is also an important part of holistic health.

Key Pillars of Holistic Health

- Balanced and sāttvic diet
- Regular daily routine
- Lifestyle adapted to the season
- Adequate sleep
- Exercise and yoga
- Mental balance
- Good conduct and ethical living
- Cleanliness and environmental protection

The Importance of Ayurveda in Modern Times

Due to today's fast-paced life, stressful lifestyle, irregular eating habits, and pollution, diseases such as diabetes, high blood pressure, obesity, mental stress, and heart disease are increasing rapidly. In such circumstances, Ayurveda's holistic concept of health proves extremely valuable. Ayurveda does not merely treat diseases — it also teaches the art of living a healthy life.

Ayurveda is, in truth, a holistic health system based on the balance of body, mind, senses, and soul. Its purpose is not merely to eliminate diseases but to provide every individual with longevity, freedom from disease, happiness, and a balanced life. In the present time, adopting the principles of Ayurveda is extremely essential for building a healthy society. If we follow proper diet, daily routine, yoga, good conduct, and mental balance according to Ayurveda, we can not only avoid diseases but also live a happy, healthy, and prosperous life.

5.3 Famous Ayurveda Institute of India

Sr. No	Institute/Organization	Location	Established Year
1	Government Ayurveda College	Thiruvananthapuram	1889
2	Banaras Hindu University – Faculty of Ayurveda	Varanasi	1922
3	Tilak Ayurved Mahavidyalaya	Pune	1933
4	Shri Ayurveda Mahavidyalaya	Nagpur	1951
5	Government Ayurved College	Nagpur	1965
6	Gujarat Ayurved University	Jamnagar	1967
7	National Institute of Panchakarma, Kerala	Cheruthuruthy	1971
8	National Institute of Ayurveda (NIA)	Jaipur	1976
9	Central Council for Research in Ayurvedic Sciences (CCRAS)	New Delhi	1978
10	Rashtriya Ayurveda Vidyapeeth (RAV)	New Delhi	1988
11	Dr.SarvepalliRadhakrishnan Rajasthan Ayurved University	Jodhpur	2003
12	All India Institute of Ayurveda (AIIA)	New Delhi	2009
13	Ministry of AYUSH	New Delhi	2014
14	North Eastern Institute of Ayurveda and Homoeopathy (NEIAH)	Shillong	2016
15	Institute of Teaching and Research in Ayurveda (ITRA)	Jamnagar	2020
16	National Commission for Indian System of Medicine (NCISM)	New Delhi	2021

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