International Journal of Herbal Medicine
Available online at www.florajournal.com

E-ISSN: 2321-2187
P-ISSN: 2394-0514
www.florajournal.com
IJHM 2025; 13(4): 31-36
Received: 18-05-2025
Accepted: 21-06-2025

Sakshi A Kokare
Shri Swami Samarth Institute of Pharmacy, At Parsodi, Dhamangaon Rly, District Amravati, Maharashtra, India

Vaishnavi S Kalamb
Department of Quality Assurance, Shri Swami Samarth Institute of Pharmacy, At Parsodi, Dhamangaon Rly, District Amravati, Maharashtra, India

Ravindra L Bakal
Department of Pharmaceutical and Medicinal Chemistry, Shri Swami Samarth Institute of Pharmacy, At Parsodi, Dhamangaon Rly, District Amravati, Maharashtra, India

Pooja R Hatwar
Department of Pharmaceutics, Shri Swami Samarth Institute of Pharmacy, At Parsodi, Dhamangaon Rly, District Amravati, Maharashtra, India

Kajal S Jumde
Department of Pharmaceutics, Shri Swami Samarth Institute of Pharmacy, At Parsodi, Dhamangaon Rly, District Amravati, Maharashtra, India

Corresponding Author:
Pooja R Hatwar
Department of Pharmaceutics, Shri Swami Samarth Institute of Pharmacy, At Parsodi, Dhamangaon Rly, District Amravati, Maharashtra, India

A brief review on unveiling the ancient science of life: An introduction to Ayurveda

Sakshi A Kokare, Vaishnavi S Kalamb, Ravindra L Bakal, Pooja R Hatwar and Kajal S Jumde

DOI: https://www.doi.org/10.22271/flora.2025.v13.i4a.995

Abstract
Traditional medicine has been based on Ayurveda, the ancient Indian science of life, for thousands of years. The rich history, philosophical foundations, and core ideas of Ayurveda are thoroughly introduced in this extensive review essay. The tri-dosha (Vata, Pitta, and Kapha), saptadhatu (seven body tissues), and panchamahabhuta (five elements) concepts that underpin Ayurvedic diagnosis and treatment are examined. The article explores therapy options including herbal medication as well as diagnostic methods like Nadi Pariksha. In order to offer a comprehensive overview of this holistic medical system, this review will look at the historical development of Ayurveda, its main ideas, and its real-world applications. Our conversation focusses on the applicability of Ayurveda in contemporary medicine, its potential for integrative treatment, and prospective avenues for further study.

Keywords: Tri-dosha, saptadhatu, panchamahabhuta, Ayurveda, traditional medicine

1. Introduction
Ayurveda has a solid philosophical and logical foundation and is a Science of Life. Ayurveda offers a thorough understanding of spiritual, emotional, and social health in addition to treating physical and bodily ailments. The Tri Dosha idea of balance Pitta, Vata, and Kapha is applied in Ayurveda [1]. Instead of treating just the illness, Ayurveda treats the patient as a whole [2]. When combined with the cooperative efforts of researchers from various nations, knowledge of systems from various ethnic backgrounds would promote knowledge exchange and deepen understanding of various systems, which in turn could help integrate and advance herbal drug research [3]. Ayurveda is "The Science of Life" in Sanskrit. Often referred to as the "Mother of All Healing," Ayurvedic knowledge dates back over 5,000 years to India. One of the earliest and most extensively used medical systems in the Indian subcontinent is Ayurveda, which translates to "knowledge" (Veda) of life (Ayur) [4]. The foundation of Ayurveda is the idea that the interconnected relationships in the body and mind should be balanced. It assists the patient in realising the advantages of living in close harmony with nature and understanding their body and mind [5]. An ancient Indian medical method that has been used for thousands of years is called Ayurveda [6]. As the "oldest medical system known to man and the oldest and most comprehensive spiritual teachings in the world," Ayurveda holds a unique position. The foundation of Ayurveda is the idea that the interconnected interactions in the body and mind should be kept in balance. It aids the patient in realising the advantages of living in close harmony with nature and understanding their body and mind [5]. Based on well-established theories and thousands of years of recorded clinical observations, Ayurveda is a highly systematised medical system with continuous and effective clinical procedures [7]. The oldest medical system, Ayurveda, has made reference to the beneficial effects of many metals and minerals on health [8].

2. History of Ayurveda
The scientific foundations of Ayurveda are so old that it is hard to recall the exact timeline of Ayurveda. The practice of Ayurveda was an oral tradition long before it was written down. The Rig Veda also seems to be the source of Ayurveda's emphasis on the importance of balance in both health and illness [9]. The ancient practice of Ayurveda dates back to the second century BC. The ancient schools of Hindu philosophy known as Vaisheshika and the school of logic known as Nyaya created the groundwork for Ayurveda.

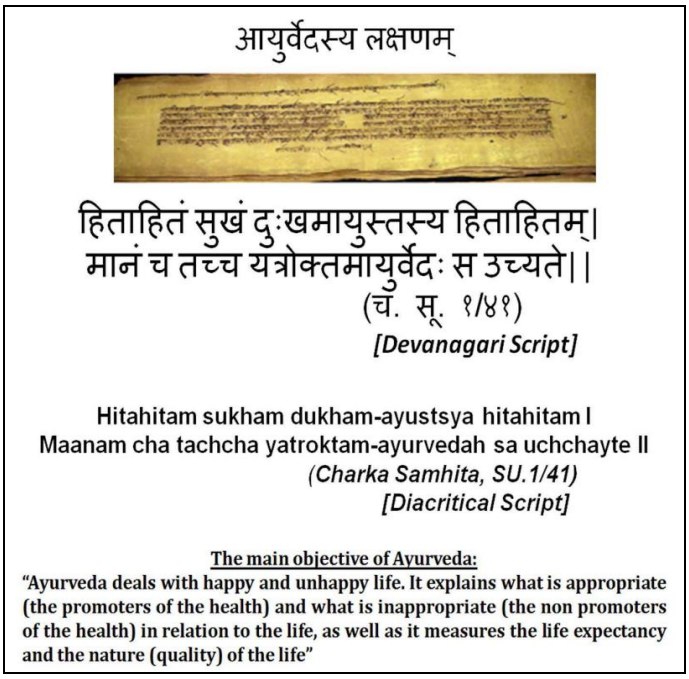

Fig 1: Main goal of Ayurveda [2].

It was founded during the same time as the Nyaya and Vaisheshika schools were thriving, and it is also associated with the manifestation framework, which is known as Samkhya [3]. Based on the dominance of a certain system of managing health and illness, the history of Ayurveda can be separated into three main periods. These three time periods are the Samhita, Vaidika, and Post-Samhita periods [10] Ayurveda is a science that was developed through meditation by Brahma (the Hindu mythological God of Creation), who is considered to be the creator of the universe, and taught to Prajapati Daksha [2]. With the help of prominent scholars like Charaka and Sushruta, Ayurveda developed and broadened its scope over time. Two important texts that offer thorough guidelines for diagnosing, treating, and preventing diseases are Sushruta Samhita and Charaka Samhita and Charaka Samhita [11].

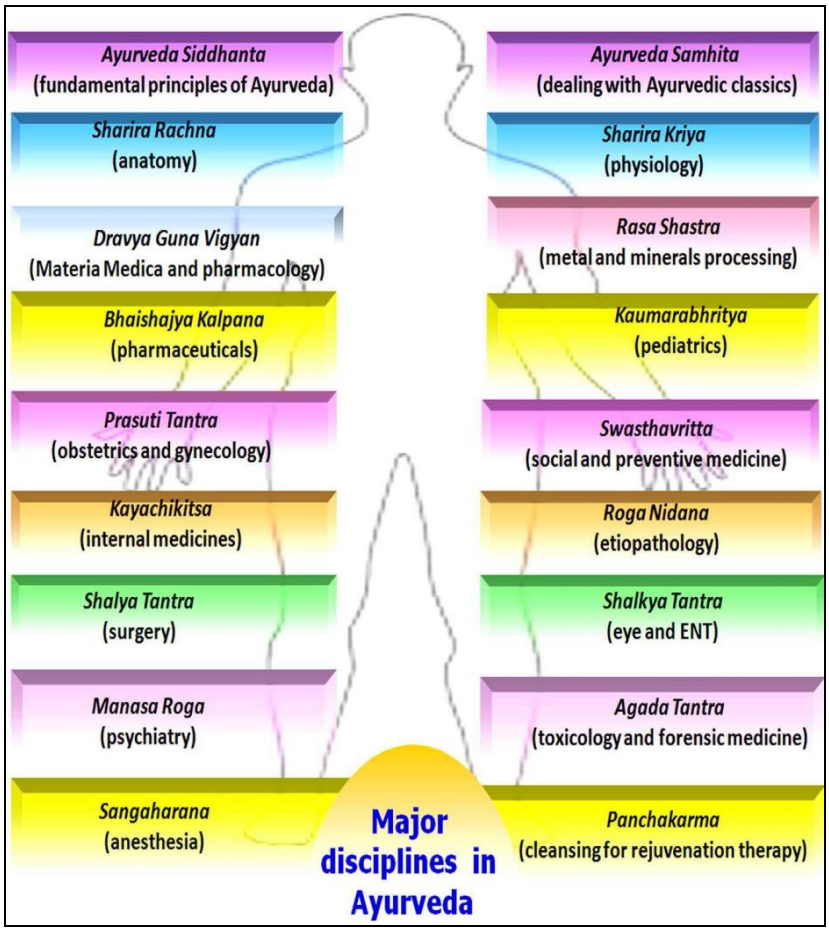

Fig 2: The major disciplines in Ayurveda. [2]

3. Origin of Ayurveda

Ayurveda is said to have come from the God of Creation, Brahma, according to Indian mythology. According to Hindu mythology, Brahma wishes to alleviate his creation's suffering by teaching the gods Ayurvedic wisdom. One of those gods, Dhanvantari, brought this scientific knowledge to the contemporary world. As the "Father of Ayurveda," Dhanvantari is revered. The Atharava Veda (c. 1500 BC) is typically cited as the origin of Ayurveda [5]. Based on the straightforward ideas of Hetu, Linga, and Oushadha, Ayurveda is a medicinal science that originated in India [12]. Poems known as "Shlokas" were used to convey the knowledge of the medicinal qualities of the herbs. Sages used these to explain how medicinal plants were employed. The four renowned collections of knowledge (Vedas) known as the Yajur Veda, Rig Veda, Sam Veda, and Atharva Veda are thought to constitute the foundation of the Hindu medical system. Of the four Vedas, the most famous is the Rig Veda, which lists 1028 Shlokas and 67 plants [3]. The fundamental ideas of Ayurveda were originally documented in ancient Sanskrit texts known as the Vedas during the Vedic period, after being passed down orally [9].

4. Principal of Ayurveda

According to the hierarchy of cosmic evolution, plants and humans are made of the same basic matter (Panchmahabhutas), which includes ether, fire, water, air, and earth. All material forms of basic matter are governed by three ubiquitous nonmaterial qualities (Gunas): motion or action (Rajas), consciousness or intelligence (Sattva), and the inertia that opposes them (Tamas) [13].

4.1 Panchamahabhuta

The words "Pancha," which means five, and "Bhuta," which means which existing, are the roots of the phrase Panchmahabhuta [14]. Ayurvedic texts widely and scientifically promote the idea of Panchamahabhuta (the five primordial elements), which acknowledges that the human body is Panchabhautika. Every Mahabhuta has primary innate roles pertaining to the sense organs [14]. The five Maha Bhutas are responsible for the evolution of the planet from an atom to a mountain [15].

Every single element of this world is composed of these five fundamental elements of nature, according to the Panchmahabhuta doctrine [16]. Every substance in the universe has a distinct panchamahabhautic makeup, regardless of whether it is a living entity or not. The concept of panchamahabhuta (five components) for Chikitsa is the foundation of Ayurveda. It acknowledges that everything in the universe is composed of five basic elements: Akash, Vayu, Agni, Jal, and Prithvi. All life scales and both organic and inorganic objects in the material universe exhibit the presence of the five elements [17]. When these five components of the human body are in balance, it indicates health; when they are out of balance, it indicates disease (Vyadhi) [18]. Sound, touch, vision, taste, and smell are the attributes of the five Maha Bhutas: Akasa, Vayu, Agni, Jala, and Prithivi [15]. According to Ayurveda, man is an intricate and inseparable amalgam of the Atma, Manas, Indriyas, and Panchamahabhutas [19]. When the Panchmahabhutas are united, dynamic forces or interactions known as doshas are created [20].

4.2. Tridosha

According to Ayurveda, the body has three fundamental forms of energy: vata, pitta, and kapha [5]. Tridoshas help the body grow into a pleasant, healthy place where systems and cells operate as they should. Abnormalities in the Tridoshas are responsible for several diseases [21]. The core tenet of Ayurveda is Tridosha hypothesis [22]. Different physiological and psychological traits are represented by each dosha [23].

Fig 3: Tridoshas [24]

The vata dosha, which is linked to the elements of air and ether, is in charge of movement, speech, and thought. It controls breathing, circulation, movement, excretion, and brain and nerve processes (Joshi, 2004). Anxiety, worry, and confusion can result from an imbalance in Vata. The element of fire governs pitta dosha, which is associated with emotional control and metabolic functions. It controls temperature, digestion, absorption, emotions, and thought processes. Anger, hostility, and irritability can be caused by an excess of pitta. The components of water and earth are linked to kapha dosha, which controls construction, lubrication, and emotional stability. It regulates immunity, strength, storage, stability, cohesiveness, and reproduction. Lethargy, attachment, and depression are all signs of a Kapha imbalance [23]. All living things have doshas, which are essential to life in general and to mammals in particular [25].

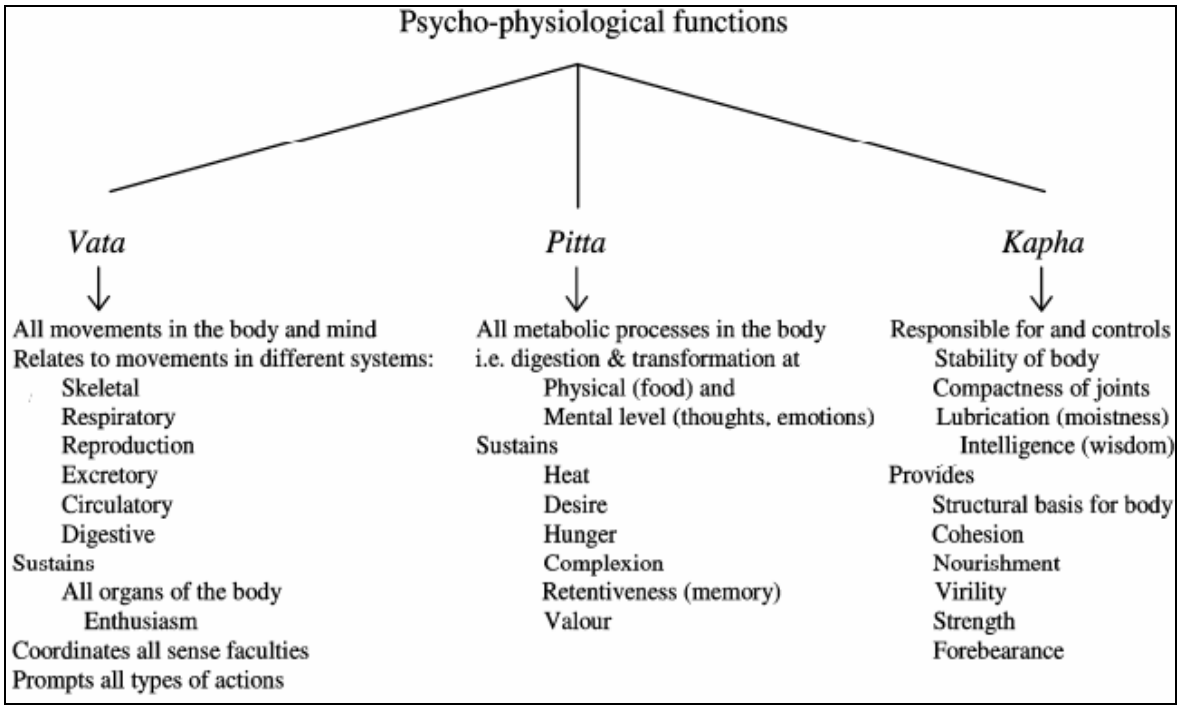

Fig 4: Classification in the functional model of ayurveda.

4.3. Saptadhatu

The seven tissues, or Saptadhatus (Sapta = seven, dhatus = tissues), make up the majority of the human body. In Ayurveda, the seven body tissues are known as saptadhatu. The structural elements are called dhatus. They are also important for the growth and feeding of the body and the intellect, and they keep the various organ systems running properly. Disorders in the body result from any imbalance in their quantity [26]. Seven distinct forms of dhatu Rasa, Rakta, Mamsa, Meda, Asthi, Majja, and Shukra are also described by Ayurveda [23]. They support, stabilise, and function as bodily tissues. In general, the seven structural elements of the body are referred to as "Dhatu." Dhatu is essential to the body's structural and functional integrity [28].

One could refer to the saptadhatus as the body's building blocks.

They are as follows:

1. Rasa (blood)
2. Rasa (plasma):
3. Asthi (bones and cartilage)
4. Majja (bone marrow)
5. Meda (adipose tissue)
6. Mamsa (muscle)
7. Reproductive fluid, or Shukra [26].

1. Rasa Dhatu: Made up of water element.
2. Rakta Dhatu: Made up of fire element.
3. Mamsa Dhatu: Made up of earth element.
4. Meda Dhatu: Made up of earth and water elements.
5. Asthi Dhatu: Made up of air and space elements.
6. Majja Dhatu: Made up of water element.
7. Shukra Dhatu: Made up of water element [28].

5. Diagnosis

A disease state is a sign of physical and mental pain. It is necessary to assess the many stages of illness in order to prevent, treat, and cure it [29]. Ayurvedic diagnosis is a comprehensive procedure that seeks to identify the underlying cause of a person's illness or imbalance. In addition to lifestyle and nutrition, it entails a thorough evaluation of the patient's mental, emotional, and physical health [11]. Interrogation, examination, palpation, listening to bowel noises, tongue observation, and many more methods can be used to make the diagnosis [5]. In Ayurveda, the wrist's pulse, or Nadi, is utilised to identify illnesses [30].

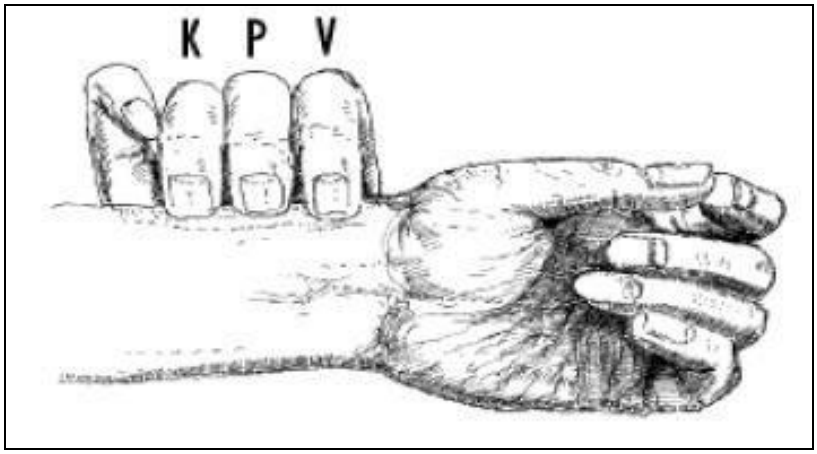

Fig 5: Radial Pulse Analysis [31].

5.1 Ayurvedic Diagnosis technique

Three factors are considered when checking a sickness situation in Ayurveda. Techniques for diagnosis (trividhapariksha):

- **Darshana Inspection:** It entails examining various bodily parts, such as the tongue, eyes, skin, and hair.
- **Palpation (Sparsana):** This technique includes feeling the pulse and various bodily areas, such as the wrist and abdomen.
- **Questioning (Prasna):** This step involves learning about the patient's symptoms, medical history, and physical and mental health [30].

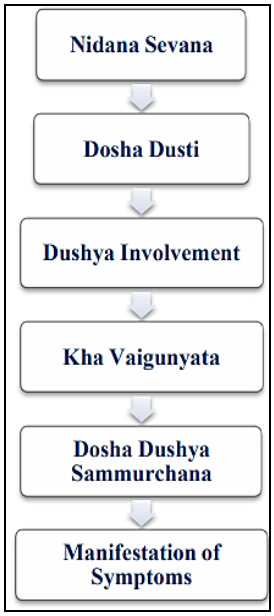

Fig 6: Stages of Disease manifestation [29].

6. Treatment

One such traditional medical approach that emphasises both preventive and curative treatment is Ayurveda [32]. A disease state is a sign of physical and mental pain. It is necessary to assess the many stages of illness in order to prevent, treat, and cure it [29]. Understanding and enhancing psychological wellness can be greatly aided by the ancient Ayurvedic idea of Prakriti, or an individual's distinct psycho-physiological constitution [23]. Sushrut Aacharya outlines the characteristics of a healthy individual in Ayurveda. In addition to mental, sensual, and spiritual pleasure and enjoyment, Swastha signifies that all Doshas, Agni, Dhatus, and Malas are in a state of equilibrium [33]. Products derived from medicinal plants are created using those plants that have been used historically and are therefore considered Ayurvedic medicines [34]. Ayurvedic notions outperform all other concepts from other medical sciences in the pathophysiology of diseases [35]. Based on the disturbed doshas, the doctor prescribes a specific treatment plan. The given treatment ought to be able to reverse the disturbed doshas and return them to a condition of normal equilibrium. Ayurvedic treatment places a strong emphasis on preventing illness, balancing bodily systems, and ultimately extending life. Medications of plant, animal, and mineral origin are included in Ayurvedic prescriptions [5]. Restoring Dosha balance through dietary changes, herbal remedies, detoxification techniques, and lifestyle adjustments is the major goal of Ayurvedic principles, which place an emphasis on a customised approach to illness management and health maintenance [36]. Ayurveda plays a crucial role in public health because, while contemporary science can only provide limited comfort from illnesses, it can also help us avoid getting sick and, in the event that we do, cure it [27]. Maintaining one's health and preventing disease are the fundamental goals of Ayurveda. Assessing the health status of patients is crucial [37].

7 Formulation

7.1 Arjunarishta

The materials listed in Table 1 are used to make Arjuna Rishta, a fermented liquid preparation. The amount of self-generated alcohol in it is between 10% and 5% (Anonymous 2008). Raw medicinal ingredients were gathered, cleaned, dried, and used to prepare formulations [38].

Table 1: Arjuna Rishta formulation composition [38].

Ingredients	Quantity
Terminalia arjuna bark	4.80 Kg
Vitis vinifera fruits	2.40 Kg
Madhuca indica flower	0.96 Kg
Woodfordia fruiticosa flower	0.96 Kg
Jaggery	4.80 Kg
Water	49.152 L

7.2 Arishta and Asava

The medicinal preparations known as asavas and arishta are made by soaking the drugs, either in powder form or as a decoction (kwatha), in a solution of sugar or jaggery, as the case may be, for a predetermined amount of time. During this time, the drugs undergo a fermentation process that produces alcohol, which makes it easier to extract the alcohol-soluble and water-soluble active ingredients that are present in the drugs [39]. Strong wound-healing properties are present in Ayurvedic formulations [40]. Traditional Ayurvedic formulations known as arishtas are usually utilised as cardiotonic and digestive aids [38].

8. Conclusion

The ancient Indian medical system known as Ayurveda has a lengthy and intricate history that dates back many millennia. Its tenets and methods are founded on the idea that mental, physical, and spiritual equilibrium characterises health. In addition to using natural remedies to promote healing and well-being, Ayurveda places a strong emphasis on preventive and individualised care. Its pathological condition is based on the theories of Panchamahabhuta and Tridoshas. The fundamental components of the human body are known as panchmahabhutas. Panchmahabhut also makes tridosh. The dhatus is directly impacted by the vitiated doshas in any ailment involving vata-pitta-kapha.

9. References

1. Patwardhan BA. The designer medicine, review of ethnopharmacology and bioprospecting research. Indian Drugs. 2020;37:213-227.
2. Mukherjee PK, Harwansh RK, Bahadur S, Banerjee S, Kar A, Chanda J, *et al*. Development of Ayurveda - tradition to trend. J Ethnopharmacol. 2017;197:10-24. doi:10.1016/j.jep.2016.09.024.
3. Jaiswal YS, Williams LL. A glimpse of Ayurveda - the forgotten history and principles of Indian traditional medicine. J Tradit Complement Med. 2016;7(1):50-53.
4. Mishra AK, Gupta A, Gupta V, Sannd R, Bansal P. Asava and Aristha: an Ayurvedic medicine - an overview. Int J Pharm Biol Arch. 2010;1(1):24-30.
5. Raj S, Karthikeyan S, Gothandam KM. Ayurveda - a

glance. Res Plant Biol. 2011;1(1):1-14.
6. Patwardhan B, Vaidya ADB, Chorghade M. Ayurveda and natural products drug discovery. Curr Sci. 2004;86(6):789-799.
7. Jayasundar R. Ayurveda: a distinctive approach to health and disease. Curr Sci. 2010;98(7):908-914.
8. Yadav KD. Scientific validation to Shodhan concept of Ayurvedic pharmaceutics. The Healer. 2022;3(2):41-45. Available from: www.thehealerjournal.org
9. Kizhakkeveettil A, Parla J, Patwardhan K, Sharma A, Sharma S. History, present and prospect of Ayurveda. In: History, Present and Prospect of World Traditional Medicine. 2024;1-72.
10. Savrikar SS, Ravishankar B. Introduction to 'Rasashaastra' - the iatrochemistry of Ayurveda. Afr J Tradit Complement Altern Med. 2011;8(5):66-82.
11. Verma SK, Pandey M, Sharma A, Singh D. Exploring Ayurveda: principles and their application in modern medicine. Bull Natl Res Cent. 2024;48(1):77. Available from: https://springer.com
12. Gargee R, Gopalakrishna G. Evidence and scope of statistics in Ayurveda. J Ayurveda Integr Med Sci. 2020;5(2):117-122.
13. Chopra A, Doiphode VV. Ayurvedic medicine. Core concept, therapeutic principles, and current relevance. Med Clin North Am. 2002;86(1):75-89. vii. doi:10.1016/s0025-7125(03)00073-7. PMID:11795092
14. Palsra P, Sharma S, Kumar R, Thamman R. Panchamahabhuta - five basic elements and their utility in Ayurveda: a review. 2022;5(2):166-174.
15. Singh V, Kushwaha HC, Dwivedi S, Yadav A, Kamlesh. Concept of Panchmahabhut and its utility. J Ayurveda Integr Med Sci. 2022;7(3):121-126.
16. Marathe VD, Sant SS, Tapadiya VR, Ingle S, Bansode R, Ugale K. Concept of Panchmahabhuta and critical review on its relation with Tridosha, Triguna and Shadrasa. 2020;9(15):761-768.
17. Patwardhan B, Warude D, Pushpangadan P, Bhatt N. Ayurveda and traditional Chinese medicine: a comparative overview. Evid Based Complement Alternat Med. 2005;2(4):465-473.
18. Pundir M, Singh C, Adlakha MK, Gocher G. A comprehensive review on concept of Panchamahabhuta Siddhant and drug action in Ayurveda. WJPR. 2024;13(9):86-96. Available from: www.wjpr.net
19. Kulkarni HN. Triguna and Panchamahbhuta in role of Shareera Utpatti - a critical review. PIJAR. 2021;6(6):91-94.
20. Kumari S, Asthana AK. Concept of Panchmahabhuta Siddhanta and its aspect in Chikitsa - a literary review. 2023;12(9):777-782.
21. Kumari M, Murthy AR. Interrelationship between Tridosha and Nadi. 2023;12(1):181-186.
22. Khendkar JC, Jadhav GM, Sant S. Conceptual study of role of Tridosha during antenatal period. J Ayurveda Integr Med Sci. 2024;9(5):179-185.
23. Surabhi, Sharma N, Hooda D. The role of Tridosha Prakriti on psychological wellbeing: insights for personalized health interventions. J Indian Acad Appl Psychol. 2024;50:491-500.
24. Patel P. Ancient remedies for a modern you: an introduction to Ayurveda. Banyan Botanicals. Available from: https://www.banyanbotanicals.com
25. Hankey A. The scientific value of Ayurveda. J Altern Complement Med. 2005;11(2):221-225.
26. Majumder B, Ray S, Chattopadhyay A. General introduction of Sapta Dhatu according to Ayurveda. World J Pharm Res. 2021;10(13):2362-2369.
27. Jha M, Sah MK, Singh PK, Kumar A. Role of Ayurveda in public health: a critical review. 2022;5(12):595-599. doi:10.47070/ijraps.v5i12.123.
28. Bhushan VV, Sharma M. Saptadhatu concept in Ayurveda - a research study. World J Pharm Res. 2023;12(15):1273-1280.
29. Gupta M, Gopikrishna. Diagnosis in Ayurveda with special reference to Trividha Bodhya Samgraha. Int J Ayurveda Pharm Res. 2020;8(2):82-86.
30. Jagtap V, Mandhare N, Jagtap A, Galave V, Phadtare A, Kolhe O. An overview on principle, diagnosis and treatment of Ayurveda. World J Pharm Res. 2021;10(8):517-553.
31. Robert E. The hidden secret of Ayurveda. Ayurveda Press. Available from: http://www.ayurveda.com/ayurvedic_press. 1-71.
32. Nandeesh VDJ, Praveen VKB. Origin and development of Pancamahabhoota theory in applied Ayurveda. Int Res J Ayurveda Yoga. 2020;3(8):25-40. https://doi.org/10.48165/
33. Takmoge R, Bhende PS, Kodwani GH. Benefits of Yoga in the management of Amlapitta with special reference to acid peptic disorders. 2021;10(6):1800-1806.
34. Narayana DBA, Durg S. Ayurveda: (w)here is the evidence. J Ayurveda Integr Med. 2021;12(2):408-411. doi: https://doi.org/10.1016/j.jaim.2020.07.001
35. Udupa KN. The scope of research in Ayurveda. J Res Educ Indian Med. 1982;1(1):1-6. doi:10.5455/JREIM.82-1435497756.
36. Prajapati P, Dubey S, Mishra R, Shukla RK, Sharma S. Tridosha paradigm in cancer pathogenesis: integrating Ayurvedic principles with modern oncology. J Ayurveda Integr Med Sci. 2024;9(7):156-161.
37. Gupta M. Utility of modern diagnostic tools in Ayurveda. J Ayurveda Integr Med Sci. 2021;6(5):288-290.
38. Sayyad SF, Randive DS, Jagtap SM, Chaudhari SR, Panda BP. Preparation and evaluation of fermented Ayurvedic formulation: Arjunarishta. J Appl Pharm Sci. 2021;2(5):122-124.
39. Sreelal AM, Basavaraj GY, Reshma SM. Critical analysis on pharmaceutics of alcoholic preparations (Asava-arishta) in Ayurveda. J Ayurveda Holist Med. 2013;1(9):15-22.
40. Rawat S, Gupta A. Development and study of wound healing activity of an Ayurvedic formulation. Asian J Res Pharm Sci. 2011;1(1):26-28.