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## CONCEPT OF HOMEOSTASIS IN AYURVEDA

SUNIL KUMAR CHAUDHARY\* AND N.S. TRIPATHI\*\*

### *Declaration*

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### *Abstract*

*In ayurveda equilibrium state of doshas, dhatus, malas and agni are considered as healthy state of an individual. Homeostasis of an individual also represents the equilibrium state in healthy individuals. Unbalancing state of these all are considered as pathological state or disease. In this universe everybody wants a long life. Ayurveda is the Science, which gives the knowledge about life along with the definition of life, explanation of joyful and miserable life, constructive and destructive life, long and short spans of life as well as their qualities and actions that prop up or move down its durability<sup>1</sup>. For the longevity of healthy life maintenance of equilibrium state (homeostasis) is necessary.*

**Keywords :** Prakriti, Dosha, Dhatu, Mala, Dhatusamya, Samyavastha, Homeostasis, Equilibrium.

### *Introduction*

Homeostasis word derived from Greek, Homeo + Stasis, where “Homeo” means “Same or similar” and “Stasis” means “Standing Still”.

“Homeostasis is the property of a system that regulates its internal environment and tends to maintain stable, constant condition of properties like temperature, pH, B.P., Respiratory Rate, Pulse Rate etc.” Concept of internal environment is described as different types of personality (*Prakriti*) in ayurveda. *Prakriti* means nature or behaviour or personality of an individual, which is formed during the time of fertilization. *Acharya Sushruta* says that *prakriti* is formed due to the predomination of *doshas* at the time of fertilization. *Prakritavashtha* (physiological state) of an individual is only maintained by the maintenance of homeostatic atmosphere. *prakriti* of an individual represents the *doshik* state of an

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individual. *Ayurveda* is actually aimed for maintenance/restoration of *Prakriti* (Homeostasis). *Prakriti* is equilibrium of *dhatu* i.e. *Dhatu-samyak* while the imbalance state of *dhatu* is known as *Vikara* or *Dhatu-vaishamya*. In healthy state the equilibrium of *dhatu*, their function etc. is conserved while in diseased state the disequilibrium of these *dhatu* and their function takes place. This disequilibrium is to be eliminated and equilibrium (homeostasis) state is to be maintained for health. The most imperative purpose of *ayurveda* is the maintenance of equilibrium state of tissue elements.

#### *Ayurvedic Context*

Human being is the perfect example of the universe. There are six elements (*shaddhatu*) responsible for the existence of both human as well as the universe. Whatever the formed entities found in the universe, they are also found in the human beings. Similarly the entities found in the human beings, are also found in the universe<sup>2</sup>. The significant scientific view of health and disease is the capability of the man to adjust himself according to his environment. The ancient *acharyas* came into sight with fully documented fact that the man, who is the perfect example of the universe, is constitutes his own environment i.e., internal environment. Apart from it he is a viewer and a contributor in its events as well as a subject to whom the universe outside serves as an object. While man is a creature of his own environment, he also contributes intentionally and instinctively in making of this whole universe.

“Man’s inescapable impasse is that he himself is part of the world. He seeks to explore, his body and proud brain are mosaics of the same elemental particles that compose the dark, drifting dust clouds of interstellar spaces, he is in the final analysis merely an ephemeral conformation of the primordial space-time field. Standing between macrocosm and microcosm, he finds barriers on every side and can perhaps but marvel, as St. Paul did nineteen hundred years ago, that “The world was created by the word of God so that what is seen was made out of things which did not appear.”<sup>3</sup>

The ancient description of the human as a perfect example of the universe also implies that his body is also a field of environment, as many events take place inside the body same as the external environment. These internal and external environments influence each other reciprocally. The two environments are reciprocally influential and they interact with one another. Constant exchange of material also takes place between them all the time, so that equilibrium i.e., Homeostasis is maintain. Man’s internal environment stimulates the process of adjustment in him and customized his internal environment properly. This process proceeds in the reverse direction also almost simultaneously. When this internal environment is appropriately customized with that of the external i.e., the internal environment is at equilibrium state with external environment, that man is said to be in healthy state or *Samyavastha* (Homeostasis). Whenever anyone fails to adjust his internal environment with that of the external, this equilibrium state (Homeostasis) get disturbed and leading to an abnormal or pathological or diseased state i.e., *Aswasthavastha*.

#### *The External Environment*

This universe (external environment) is maintained because of three factors i.e., Sun, Moon and the Air. The Sun is absorbing in nature whereas the Moon is nourishing and strengthening in nature. Air is responsible for all types of movements in the universe<sup>4</sup>. The external environment of man is also constituted by *Kala*, *Artha* and *Karma*. *Kala* or time, in the present context refers to *Ritu* or Seasons, and *Artha* to the objects of the senses. Seasons are the natural global earth clock and the rhythm of the world. Equinox and solstice make the two main divisions of the seasons, which further divide into four

seasons (spring, summer, autumn, winter) & these four again divided into six. The same seasonal phenomenon is found inside the body of each living being in this world and give the internal seasons (Homeostasis). According to *ayurveda* the universe and all the things present in this universe are *Panchbhautika*. The environment is constituted by material substances i.e., *Panchamahabhuta*. Whatever may be the nature of the chemical composition of substances which constitute our environment, all of them have to be determined ultimately into specific quanta of energy, corresponding to the minimal threshold stimuli of each one of the five special senses, firstly to enable us to cognise their existence, secondly to effect suitable responses in the body, and thirdly to determine our biophysical and biochemical reactions to the fivefold external stimuli with a view to harmonise our internal environment with the external. *Karma* is action and events within and outside the body. The hyper (*atiyoga*), hypo (*heenayoga*) and perverse (*mithyayoga*) correlation of *Kala* i.e. seasons; *Artha* i.e. objects of the senses and *Karma* i.e. actions, between them are the general causes which engender abnormal states of health i.e. *Roga*<sup>5</sup>. The relation between *kala* (season) and *doshas* are as follows:

DOSHAS	SANCHAYA	PRAKOPA	PRASHAMANA
<i>Vata</i>	<i>Greeshma</i> (May-June)	<i>Varsha</i> (July-Aug)	<i>Sharad</i> (Sep-Oct)
<i>Pitta</i>	<i>Varsha</i> (July-Aug)	<i>Sharad</i> (Sep-Oct)	<i>Hemanta</i> (Nov-Dec)
<i>Kapha</i>	<i>Hemanta</i> (Nov-Dec)	<i>Basanta</i> (Mar-April)	<i>Greeshma</i> (May-June)

#### *The Internal Environment of Man*

*Doshas*, *Dhatus* and *Malas* are the basics of our body<sup>6</sup>. According to the ancient description human body is constituted by the three *Doshas* or the function triad, the *Sapta Dhatus* or the basic tissues which form the substrate of the structure of the body. *Malas* or waste products produce as a result of different metabolic process. *Mana* or mind is determined by three *gunas* i.e., *Satva*, *Rajas* and *Tamas*, which represent both the structure and functions of the mind. Just like universe, our body also maintained by three humours i.e., *Vata*, *Pitta* and *Kapha*. These *Vata*, *Pitta* and *Kapha* are the functional triad of the body and perform the same action as the Sun, Moon and Air perform in this universe respectively<sup>4</sup>. By this way the *Vata*, *Pitta*, *Kapha* maintain our internal Homeostasis and the Sun, Moon, Air maintain external environment (homeostasis).

“All physiological mechanisms constitute defence against disease, for they function to preserve constancy in the internal environment, a balance between factors which if opposed spell disease and death”<sup>7</sup>.

“All vital mechanisms, however varied May they be, have only one object, that of preserving constant the condition of life”<sup>8</sup>.

#### *Health or Arogya or Dhatusamyā*

Health may be defined as “the normal state of living and functioning of the organism.” Health is a positive state of well being in which the harmonious development of the physical and mental capacities of the individual lead to the enjoyment of rich and full life<sup>9</sup>.

Whereas in *ayurveda* health is define as an equilibrium state of all the *doshas*, *dhatus* and *malas*. This equilibrium is *Dhatusmaya*. Disease is an imbalance of all these. This imbalance is *Dhatuvaishamyā* or *Vikara*<sup>10</sup>. *Dhatusamyā* or *Samyavastha* is characterised by a sense of relieve and pleasure while *dhatuvaishamyā* or *Vikara* may be characterised by pain. Some acharyas said that the *doshika* (function

triad) equilibrium represents the normal healthy condition. In the reverse direction, the imbalance or the disturbed equilibrium of the *tridoshas* (function triad) indicates pathological or diseased condition. According to the ancient description of *ayurveda*, *swastha purusha* is the person in whom the functional triad of the body i.e. *vata*, *pitta* and *kapha* are in equilibrium state, whose *agni* is in *samavastha* (equilibrium state) and the *dhatu*s or the fundamental and supporting tissues are in equilibrium state, in whom the process of the removal of the waste products from the body is regular and whose *atma* (spirit), *indriya* (sense organs) and *mana* (mind) are peaceful<sup>11</sup>. In healthy individual all the physiological mechanism such as hunger, appetite, digestion, excretion, circulation, respiration etc. are not impaired. Soul, mind and sense organs work properly. In other words the physical, mental and spiritual equilibrium of a healthy individual is the index of his happiness, strength, confrontation and capability to adjust him to the ever changing environment.

#### *Regimen For Maintaining Homeostasis (Dhatusamyā)*

The most imperative purpose of *ayurveda* is the equilibrium of tissue elements i.e., *dhatusamyā*. The approach of *ayurveda* to treat the disease is also design as such to maintain this homeostasis or *Dhatusamyā*. There are two major procedures of treatment in *ayurveda*- *Samshodhana* and *Samshamana*<sup>12</sup>. The human body is comprised of infinite channels i.e., *Srotamsi* to facilitate the flow of nutrient and elimination of metabolites. To maintain the normal homeostasis (*Dhatusamyā*) these channels i.e. *Srotamsi* should be clean and dynamic. *Samshodhana* is the process by which these channels get clean and impurities washed out. *Samshodhana* is also essential for the maintenance of *dhatusamyā* during the circadian and seasonal vitiation of the *doshas*. The main lines of *Samshodhana* or radical therapy of somatic disturbances caused by *Vata*, *Pitta* and *Kapha* are the administration of *Vasti* or medicated enema (i.e., *Asthapana* and *Anuvasana*), *Virechana* or purgation and *Vamana* or emetics respectively.

The *Samshamana* or palliative therapy maintains this equilibrium of *doshas* and *dhatu*s by administering proper diet, drug, exercise and life style. This way of maintaining *dhatusamyā* (Homeostasis) is called *prakriti sthapana* or re-establishment of normalcy. According to *Ayurveda*, all the physical objects including different articles of diet, drugs, parts and tissues of the body are made up of the five basic elements i.e., *Panchamahabhut*. In other words they have five fundamental physical qualities characterising earth, water, fire, air and sky. Whenever any substance of similar property is taken, then the same increases and the reverse decreases. This is known as the theory of the *Samanya* and *Vishesha* i.e. homology and heterology<sup>13</sup>. The *Samshamana* therapy for these *doshas* consist the administration of *Taila* or medicated oil for *Vata*, *Grita* or *ghee* for *Pitta* and *Madhu* or honey for *Kapha*. *Ahara* or diet is most importance in the *samshodhana*. The diet therapy is also based on the principle of *samanya* and *vishesha*. The *panchabhautika* composition of the given *ahara* or diet and its *rasa*, *guna* is directly relevant to the three *doshas* i.e. *vata*, *pitta* and *kapha*., We can easily identify the *samanya* or *vishesha* role of *ahara* on particular *dosha*.

In *Ayurveda* there is also the description of *Rasayana* therapy. Various types of *Rasayanas* are described in our ancient text. The *Rasayana* used in the healthy persons for maintenance and promotion of positive health is known as *Kamya Rasayana*. Along with this *Kamya Rasayana*, there is *Naimittika Rasayana* also which is used in the management of some specific diseases. All the *Rasayana* agents have some *medhakar* or brain tonic effect and they improve the mental disorders. There are certain *rasayana* drugs which may induce *vamana*, *virechana* and *swedana karma* in the body and the body gets purified. Vitiated *doshas* are expelled from the body. These are called *samshodhana rasayana*. *Samshamana*



group of *rasayana* drugs produce *rasayana prabhava* in the body restoring *dosha samya* or internal homeostasis and metabolic constancy in human being which is necessary for health.

### Conclusion

On the basis of above mentioned literature and facts we can say that the sun, the wind and the moon are responsible for appearance of time, season, *rasa*, *dosha* and bodily strength. According to the nature and course of time they maintains this universe or external environment. Similarly, in our body *Doshas*, *Dhatus* and *Malas* maintains our internal environment (homeostasis). Equilibrium of all these (i.e., *Samyavastha*) is the main aim of Ayurveda, and this *Samyavastha* is nothing but "Maintenance of Homeostasis". Resemblance of internal environment (homeostasis) of the body with the external environment (atmosphere or universe) may lead to eco-friendly atmosphere and ultimately the cause of persistent health. Whereas the imbalance in both the environment may lead to diseased condition. So *samyavastha* in ayurveda maximally resembles with the homeostasis of an individual which is responsible for maintenance of health in healthy individuals. Knowledge about the seasonal variation in different types of personalities can alter their dietary habits and other behaviour accordingly, which can prevent the causation of diseases in a healthy individual.

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