

## AYURVEDA - A PICTORIAL PRESENTATION

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### ABSTRACT

*Ayurveda* the science of life, comprises of the hidden treasures related to wellbeing of individual. Many of the students who ever joined *Ayurveda* they always express their view regarding *Ayurveda* is all the matter which has been dealt in these treatises is too much interesting and practical but it is very difficult to read the treatises without any pictures or diagrams excluding some of the *Shalakyā* (ENT) topics and *Shalya* (Surgery) concepts everything is explained only in words not in pictorial form. A picture/pictorial, also called an image, is a group of colored points on a flat surface that looks the same as something else. For example, a picture can look the same as an object or a person. Pictures can also be drawings, paintings or photographs to increase the interest among the readers and to make them easy understanding some of pictorial presentations can be made among the concepts of the *Ayurveda*. Hence it is a need of the hour to explore the concepts of *Ayurveda* in the pictorial form.

**Keywords-**Pictorial Presentation, Diagrams, *Ayurveda*, Painting.

### INTRODUCTION

*Ayurveda* is a *Upanga* of *Veda* which teaches the world regarding the concepts related to maintenance of health, spirituality, individual wellbeing. *Ayurveda* contains much important concepts such as *Loka Puru-sha Samya Vada*, *Tridosha*, *Panchikarana Siddhanta*,

*Panchapanchaka* etc. if these concepts are presented in the form of pictorial, photographs, drawing, painting it will be easy to understand, will be more explored to students and even common public. Because many of the *Ayurveda* students will be always having the doubt

that whether *Ayurveda* concepts can be presented in the pictorial form or not, many of the treatment procedure related concepts can be illustrated through painting or drawing but some of the *Sidhantas* and *Arishta* related concepts are their which needs pictorial presentations for easy understanding. Pictorial presentations are the one which needs less/few words to express much. Some of the *Ayurveda* concepts which can be expressed in the pictorial form or in the form of model presentation are listed below. Text, tables, and graphs for data and information presentation are very powerful communication tools. They can make an article easy to understand, attract and sustain the interest of readers, and efficiently present large amounts of complex information. In this era it is needed to present the concepts of *Ayurveda* in pictorial form even to globalize *Ayurveda* and so that it will reach to each student and common public with clear illustrations.

**Materials-Brhatrayees**

**Method-Conceptual**

**Review of Literature-**

1. *Lok Purush Samanyata- "Purushoayam Loksammhitah"* is the basic concept of *Ayurveda* by *Acharya Charak* where he considers human to be an epitome of this universe. Whatever *Bhava* are present in Universe has *Samanyata* (similarity) with existing *Bhava* of human giving a set of different *Bhava* resembling in universe and human. No doubt this concept is based on similarity and uniformity but *Purush* (human) cannot survive without *Loka* (universe) means both has an interrelation to exist each other.

2. *Panchikarana* is the *Sidhanta* which explains about the formation of the *Panchamahabhutas*, among *Panchamahabhuta* none of the *Tatwa* is made up of only one *Mahabhuta*, all the *Mahabhutas* are contributing in the formation of the one particular *Mahabhuta*, Example in *Jala Mahabhuta*  $\frac{1}{2}$  part of the *Jala Mahabhuta* and  $\frac{1}{8}$ <sup>th</sup> part of the all the rest four *Mahabhutas* are contributing here to form one *Mahabhuta*.

3. *Pancha Panchaka* is the concept which composes the relation between the *Pancha Jnanendriyas*, their *Pancha Dravya*, *Pancha Indriya Adhistana*, *Pancha*

*Vishaya*, *Pancha Indriya Budhi*, the combination of all these are called as *Pancha Panchaka*.

4. According to *Acharya Charaka*, Dangerous and Ominous symptoms suggesting definite death of a patient is called *Arishta*. Some of the *Arishtas* are explained in the *Purva Roopa Avastha* (premonitory symptoms) of the *Vyadhi* (disease) which is the perfect sign of the death.

5. *Virudha Ahara* is the incompatible food, which may lead to many diseases from minor to major.

6. *Tridosha* (three humours) are basic elements in the human body to form, run and maintain it throughout the life. Without them the human body cannot survive even for a minute. These are responsible for the formation of the human body. They work as a pillar or support for the body to maintain it. The concept of *Tridosha* is a cornerstone of the *Ayurvedic* theory of human physiological regulation through the integration of the characteristics of three *Doshas*. The individual's constitution at birth, known as *Prakriti* (body constitution) or *Dosha* configuration, represents the individual's unique combination of physical and physiological characteristics. There are three primary *Doshas-Vata, Pitta, and Kapha*.

7. This *Tridosha* concept is the starting point for all diagnosis and treatment. An individual's basic constitution plays a key role in predisposition and the prognosis of diseases, as well as treatments and recommended lifestyle. *Samanya Vishesh Sidhanta* is the *Sidhanta* which defines as accumulation is seen because of the similarity and deletion is seen because of the *Vishesh*.

## DISCUSSION

1. **Loka Purusha Samya Vada-** According to *Loka Purusha Samya Siddhanta*, what is going on in nature the same is happening in one's own body. The changes in environment has a direct impact on human body, here some of the *Samyata* between the *Loka* and *Purusha* is been tried to represent in the form of pictorial. Ex-*Indra-Ahankara* (ego) (fig1), *Jyoti-Jnana* (knowledge) (fig2), *Dwaparayuga-Sthavira* (aged person), *Tretrayuga-Yauvana* (young), *Krutayuga-Baalya*

(child)<sup>1</sup>. In this way one can draw the pictures related to concepts for easy understanding of the students.



1



2

**2. Panchikarana Siddhanta**-Among *Panchamahabhuta* each *Mahabhuta* is composed of rest 4 *Mahabhutas* i.e. the *Amsha* (part) of the all the *Mahabhutas* are present in particular *Mahabhuta*. Example-*Prthvi Mahabhuta*, here the *Prthvi* occupies  $\frac{1}{2}$  part and rest all *Mahabhutas* comprises of  $\frac{1}{8}$  part each to form one

*Mahabhuta* but the *Mahabhuta* which contributes more the naming will give based on that *Mahabhuta* this concept can be pictorised in the form as<sup>2</sup>. (fig 3). If this concept is presented in the pictorial form as below, students can easily understand the concept clearly when compared to theory.



3

### 3. Pancha Panchaka Siddhanta<sup>3</sup>-

<i>Indriya (Sense Organ)</i>	<i>Indriya Dravya</i>	<i>Indriya Adhishthan (Site of Sensation)</i>	<i>Indriya Artha (Sense Object)</i>	<i>Indriya Buddhi (Sensory Perception)</i>
<i>Chakshu (Visual)</i>	<i>Tejas – Jyoti</i>	<i>Akshi (Eye)</i>	<i>Rupa (Vision)</i>	<i>Chakshubudhendriya</i>
<i>Shrotra (Auditory)</i>	<i>Kha – Akasha</i>	<i>Karna (Ear)</i>	<i>Shabda (Sound)</i>	<i>Shrotrabudhendriya</i>
<i>Ghrana (Olfactory)</i>	<i>Bhu – Prithvi</i>	<i>Nasa (Nose)</i>	<i>Gandha (Smell)</i>	<i>Ghranabudhendriya</i>
<i>Rasanam (Gustatory)</i>	<i>Apa – Jala</i>	<i>Jeevha (Tongue)</i>	<i>Rasa (Taste)</i>	<i>Rasanabudhendriya</i>
<i>Sparshanam (Tactile)</i>	<i>Vayu</i>	<i>Twacha (Skin)</i>	<i>Sparsha (Touch)</i>	<i>Sparshabudhendriya</i>

The *Pancha Panchakas* which can be represented in the creative way in the form of pictorial is as follows (fig 4)



4

**4. Raktapittasya Swapnajanya Arishta Laxanam**-The person is seeing in his *Swapna* (dreams) that a lady wearing red saree, red mala in her neck, with redness of eyes she is dragging the person with her hand by holding the persons hairs this indicates that the person is in *Raktapitta Purvaroopo Avastha* this is one of the

*Arishta Laxana* which has been explained in *Charaka Samhita*, it is very difficult to imagine such matters to the students, so one can represent it in the pictorial form as shown below for easy understanding and easy grasping<sup>4</sup> of the concept. fig(5)



5

**5. Virudha Ahara**-Among *Virudha Ahara* (incompatible) concept some of the *Virudha* concepts like *Karma Virudha*, *Samyoga Virudha*, *Krama Virudha* are presented in the pictorial form this can be implemented in

*Ayurveda* upcoming texts to make students easily understand, Example –*Upachara Virudha* here the picture is shown by intake of cold water after intake of *Ghrta* (ghee). *Krama Virudha* intake of *Dadhi* (curd) in the night time.<sup>5</sup> fig(6)



6

**6. Tridosha Upakrama.**-Here in the below picture the *Vata Prakrti* persons built is presented in the pictorial form i.e. shown by this *Alpa Shareera*, *Shyava Varna* (ash colour) and *Laghutva* (lightness) of the *Vata Dosha* is shown through the balloons, because balloons have light nature because of which they fly in the sky, and treatment of the *Vata Dosha* is highlighted by using the pictures such as *Mardana*, *UshnaBhojana* (hot substances), *Basti* (enema), *Snehana* (oiling), *Swedana* (fomentation), *Swadu* (sweet), *Amla* (sour), *Lavana* (salty) *Rasa Sevana*. *Pitta Prakrti* persons picture is showed by *Peeta Varna* (yellow/pale), and the treatment i.e. the *Pitta Upakrama* is done by *Madhura Rasa* (sweet) which is represented by *Laddus*, *Virechana* (purgation), *Madhura Kashaya Rasa* (astringent), *Sugandhi Dravyas* (scented drugs), *Ghrta Pana*. *Kapha*

*Upakrama* pictorization is indicated here by the *Gatra*, *Bala* (strength) by showing the dumbbells and to use the dumbbells in the form of *Vyayanma* (exercise) to reduce the *Kapha Dosha* and to show the persons *Bala* and the treatment modalities such as *Vamana* (emesis), and *Prajaagara* (night awakening), *Upavasa* (fasting)<sup>6</sup>. fig(7,8,9) in these below pictures for *Pittaja* treatment *Madhura Rasa* is used to represent sweet dish the laddu is shown in the picture, the picture of the *Ghrta Pana* is also shown by seeing this picture a student can easily understand that by these modalities the *Pitta Dosha* gets pacified. If in the person *Kaphaja Dosha* gets increased, then if the person performs *Vyayama* i.e. exercise then the *Kapha Dosha* gets decreased so in the below picture the dumbbells is shown for doing exercise.



7



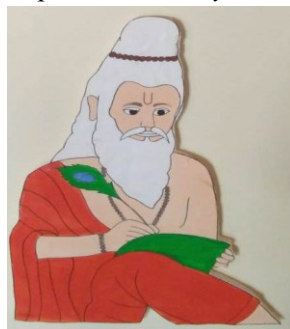
8



9

**7. Concept of Satvika, Rajasika, Tamasika**-These below attached pictures describes about the qualities of the *Satvika* person such as *Sukhatmaka* (happiness), *Prakashatmaka*, *Nirmala*, *Rajasika* person as *Chanchala*, *Dukhatmaka* and *Tamasika* person as *Bhaya*

(fear), *Tandra*, *Alasya* (laziness), *Moha*, by seeing these pictures students will easy understand the qualities of *Satvika* person etc.<sup>7</sup>. fig(10)



10

**8. Upamana Pramana-** Upamana Pramana is the *Sadhana* (tool) which gives *Jnana* of the *Aprasidha Vastu* (unknown object) by giving the *Upamana* of the *Prasidha Vastu* (known objects), here the *Kushta Vyadhi* is illustrated in the form of the pictorial form which describes regarding the *Prasidha Upamana* to understand the *Kushta Laxcanas*<sup>8</sup> *Udumbara Kushta* which is

*Aprasidha* can be known by *Prasidha* or known *Phala Udumbara Phala*. Now a days many students don't know which is *Udumbara Kushta*, so to make them understand the pictures of the fruit and the diseased condition is illustrated side by side so that the student will get idea that the symptoms in the *kushta* resembles like that of the *Udumbara* fruit. fig(11)



11

**9. Samanya Vishesha Sidhanta-** *Samanya* (similarity) is explained as *Vridhi* i.e. increase and *Vishesha* (dissimilarity) means *Hrasa* i.e. decrease in anything

this can be presented in the form of pictorial as follows with addition sign i.e. something is added and subtraction sign means something is reduced. fig(12).



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By pictorial presentation students can easily understand the concepts, grasp the concepts and even it creates interest in students. The purpose of writing this article is many of the students are not having the capacity to imagine the concepts, if the people who are having the good imaginary skill and good painting skill if they put effort to present the concepts of *Ayurveda* in the pictorial form then it helps all the students of *Ayurveda* to understand the concepts very easily without any difficulty. Each and every concept cannot be presented in the pictorial form. Example-*Manas*, *Atma*.

are presented pictorially based upon these one can design many of the concepts related to *Ayurveda* in the pictorial form. (*Pradesha Tantrayukti*).

## CONCLUSION

In this way one can do the pictorial presentation of the concepts of *Ayurveda* for easy understanding of the concepts to students while teaching, or to increase the interest of the students towards study, and also common public can understand, here only some of the concepts

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