CONCEPT OF HEALTH IN AYURVEDA

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ABSTRACT

Ayurveda is a science of life and comprehensive natural health care system originated in India a long ago. It is widely used as primary health care system in India, and growing universal as well. Ayurveda has a unique concept and methodologies to maintain and promote health, the word Ayurveda comprise of from two words that is Ayu means life Veda indicate knowledge, thus Ayurveda deals with various characteristic of health and wellbeing in there diverse aspects, such as happy life, sustainable happiness and longevity. It is one among traditional system of medicine offers extensive insights about health, its preservation and promotion based on exceptional intangible and theoretical positions. This article briefly reviews Ayurvedic texts to draw awareness to necessitate for deeper engagement with conventional knowledge of system and health. Furthermore article point out recreation of methodologies that facilitate the holistic observation regarding health in Ayurveda.

KEYWORDS: Ayurveda, Swastha, Swasthya, Dosha, Arogya.

INTRODUCTION

Ayurveda is one of the oldest systems of medicine and knowledge gifted by sages of ancient India to the mankind which focuses its attention on maintenance of health of an individual and promotion of heath to humankind. Ayurveda is science of life or knowledge of life which explains regarding right eating and right living in the name of daily regimen and seasonal regimen to protect health.

Ayurveda in conventional sense it is not only a system of medicine in curing disease, it is also a means of life that teach us regarding uphold and protect mental and physical health and
attain longevity. Health is generally treated as absence of illness and an individual free from sickness is considered as healthy. The primary aim of Ayurveda comprises preventing of getting diseases by healthy person and treating diseased person.[1] The basic concept of Ayurveda is ‘prevention is better than cure’, definition of health given by world health organization was ‘Health is a state of complete physical, mental and social wellbeing and not merely an absence of disease or infirmity’.[2] Though Ayurveda generally aims at preventing the person getting diseases by maintaining balanced condition of Doshas in the body, as well healthy state of body and protection of health explained for the first time in Ayurveda and is the basic concept for healthy society.

All the creature in this earth is subjected to the course of constant transformation kala refers to time this etiological factor for disease is natural and inevitable. Time of the day, various seasons, different stages of life all these correspond to different aspects of time producing versatile effect on human body, the changes in Doshas like Chaya, Prakopa and Prashama, also changes in human life childhood, adulthood and old age are certain factors for disease occurrence.

To achieve Chaturvidha Purusharthis the four comprehensive objectives of human life those are Dharma, Artha, Kama and Moksha, one should require healthy life, without the healthy life individual cannot achieve these four objectives of life.[4] The same version in Ashtanga sangraha says the ultimate aim of human life is attainment of principle objects those are Dharma, Artha, Kama and Moksha, to attain these Purusharthis individual should require healthy life, one can achieve this by resorting oneself to the principles of Ayurveda, individual can achieve this from reading literatures of Ayurveda and also from instructions eminent gurus efficient scholars in the field.
AIMS AND OBJECTIVES
Aim of this study is to collect all available references from Ayurvedic classical texts and other ancient texts regarding health and healthiness or wellbeing to make easy understanding of topic.

Analyze the importance of health in Ayurveda classics, and also discuss the significant role of Ayurveda in promotion and maintenance of health.

MATERIALS AND METHODS
This article is conceptual, all the available references from Ancient literature have been searched, collected and compiled also available websites for health have been searched for this article and analyzed for better understanding of health and wellbeing.

To conclude the study, all available Ayurvedic literature referred, and a humble effort has been made to draw conclusion.

CONCEPT OF HEALTH
Health in Ayurvedic context deals with separate branch called as Swasthavritta, which comprises of two words Swastha and vritta, The dictionary meaning of prefix SWA is one’s own, belonging to one self,[6] suffix STHA is standing, staying, abiding, being, and existing.[7] Swasthya is self reliance self dependence.[8] Another word Vritti denotes living by one’s own exertions.[9] Overall the meaning is self maintenance and its implementation is called as Swasthavritta

सुष्ठ निर्विकारेणावतिष्ठते इति स्वस्थः। तस्य भावः स्वास्थ्यम्, उद्वेजकधातु – वैषम्यविरहितधातुसाम्य मित्ववर्धा।[10]

The condition where the body is devoid of any abnormality is known as healthy i.e. Swastha.
The feeling of Swastha is called as Swasthya.

Health is generally treated as absence of illness and person free from disease is measured as healthy. Ayurveda make clear that balance in the functions of Dosha, Dhatu, and Mala, as well as Agni as a condition of health, Ayurveda has given major emphasis on preventive aspects, in many Ayurvedic classical texts explained regarding health which includes physical, mental and social health some of the extract are mentioned beneath.
DEFINITIONS OF HEALTH

Various authors of classical text in Ayurveda defined health in different methods, however which gives similar meaning like state of well being and devoid of diseases, Ayurveda classics elucidate Physical, Mental, Social and Spiritual health in detail but references are in scattered manner. By collecting all references of health and analyzed underneath.

सम्दोषः समाभिनिश्च समधातु मलक्रिया:।
प्रसन्नातैन्मन्द्रियमनः स्वस्थं इति अभिधीयते॥[11]

According to Acharya Susruta, person is said to be healthy whose Tridosas are in balanced condition, Agnis are in proper functioning, equilibrium state of all SapthaDhatus and proper excretion of Trimalas, along with mental, sensory and spiritual pleasantness and happiness.

अन्नामबराषो बुक्तस्म बुक्ताक्षुरणः सुखेन च।
सृष्टविण्भूत्रिातत्िांशयीयस्म तु राघिभ्॥
सुप्रसन्नेग्न्िमत्िसुख स्िप्न फोधकभ्।
फरिणाथमुषीराब् सौभनस्मां सभा ग्ग्नता॥

Kashyapa enlighten the characters of health as elaborated in Khilasthana of Kashyapa Samhitha,

- Desire to take food, good appetite, followed by Proper digestion of consumed food.
- Smooth, normal evacuation of urine, stool, abdominal gases
- Lightness of body, perspicuity of Indriyas.
- Proper sound sleep, Easy and natural awakening early in the morning with a sensation of freshness.
- Normal growth and development of body
- Nice complexion, texture and lusture of the body
- Good immunity or resistance power to any disease
- Absence of lethargy, heaviness and laziness of the body
- Steady, active but balanced, calm and quiet mind.

सम मांस प्रमाणस्तु सम संहननो नरः।
टृढेग्न्िमो विकाराः न बलनामिभवते॥
क्षणिपासातपस्तः शीत व्यायाम संसहः।
समपक्ता समजः सममांसच्यो मतः॥[13]
Acharya charaka elucidate health as a individual must contain proportionate musculature and Compactness of the body, possess extremely Strong sensory and motor organs, they are overcome by the attack of diseases, individual can withstand Hungary, thirst, heat, cold and Person can digest and assimilate properly.

Acharya mentions assessment of Perfection in Yogi after Hathayoga is achieved this can be correlated with the Swastha lakshana those are leanness or compactness of the body, Tranquil countenance or the face glows with delight, Manifestation of the inner sound (Anahathanada manifests). Eyes are clear, devoid of Diseases, Control of the Bindhu (semen or ova), Appetite increases and one should know that Nadis are Purified and success in Hathayoga is approaching.

In Charaka vimana sthana Acharya make clear concerning assessment to determine disease is cured those are the balance condition of Dhatus itself correspond to disease is alleviated, further more indications given to access cure of ailment are mitigation of pain, manifestation of natural voice and complexion, sustenance of the body, enhance in strength, desire for taking food, appetite to take food in proper time, absence of dreams representing morbidity, cheerful awakening, appropriate elimination of Vata, Mutra, Purisha and Shukra, un-impairment of mind, intellect and sense and involvement of all healthy symptoms.

In Mahabharatha it is explained that Sheetha, Ushna and Vayu these three are bodily elements, when these are in equilibrium condition in the body, such person is called as physically healthy. In same version Satva, Raja and Tama are Manasika Gunas, a mind which constitutes these three characteristics in due proportion is called as healthy mind.

PHYSICAL HEALTH

In all the versions above mentioned and in other context also our Acharyas mentioned regarding physical health, those are balanced condition of Doshas (Vata, Pitta and Kapha), Dhathu (Rasa, Raktha, Mamsa, Medha, Asthi, Majja and Shukra) and Agni (Saptha Datvagni,
Pancha Bhutagni and Pachakagni), proper excretion of TriMalas (Mala, Mutra and Purisha), Compactness of the body, timely hunger, easy digestion of taken food, proper assimilation of food, lightness of the body. Good complexion and texture of the skin, sound sleep and also timely awakening, one can withstand naturally for cold, hot, hunger, thrust, good voice, natural complexion, strong exercise capacity in normal range, bright eyes, well built.

MENTAL HEALTH
Acharyas also mentioned regarding mental health under the name of Swastha lakshana, Arogya lakshana and Dharaniya vegas which includes person having a pleasant sensory organs (Indriyas includes Panchagnanendriya and karmendriya), strong mind, study and balanced calm and quite mind, pravara satva, control over the Dharaniya Vegas (Kama,Kroda, Bhaya, Iershya, Shoka, Lobha and Moha).

Individual having strong mind which is not agitated with in adversity, one who is free from desire and who is devoid of attachment, fear and anger such human being is called sagacious of study wisdom.

The person who is without self-centered affection for anything, who expresses joy not in positive situations and disgust not in adverse condition, such person’s perception is confidently situate.

SOCIAL AND SPIRITUAL HEALTH
Ayurveda also explains social and spiritual health in the name of Sadvrittas and Achara Rasayana, which includes person, should worship god, cow, Brahmin, sages and respect elders and Gurus, one should do Vedic rituals morning and evening twice in a day. Person should speak less and in sweet language, one should not be supposed to speak lies, point out fault of others, reveal of others secretes, should not speak badly about good persons and teachers. One should respect women, should not insult women, one should not indulge in sexual intercourse with a others wife and avoid sex with women who is not interested. Person is supposed to forever speak truth, avoid from anger, alcohol, sexual intercourse and
violence, person should practice *japa* and hygiene, be away from cruelty and always kind to all, intellectual, not self-centered, have superior behavior, devoid of incorrect judgment, inclined towards philosophy.[22]

आत्मीयम्यैन सवंत समं पश्यति योःजैन।
सुखं वा यदि वा दुःखं स योगी पश्यो मतः॥[23]

*Bhagavan srikrishna* preach *Arjuna* that yogi is one who can perceive same *Atma* in all out of sense of identity and feels there joy and a suffering has his own.

**PROMOTION OF PHYSICAL HEALTH**

In each and every Ayurvedic classical texts given importance for preventive aspects and promotion of health rather than curing, *Ayurveda* accepts prevention is better than cure, some of the references for promotion health are mentioned beneath.

The technique through which men can able to be remain healthy constantly be supposed to instructed by the physician, one should fallow these regulations strictly because health is forever desirable. Individual who is following Daily regimen, Night regimen and seasonal regimen as per classical text and incorporated these factors in his life person will always stay healthy but not otherwise.

Acharya Vagbhata says Individual who is always consumes wholesome food, follows wholesome habits, is not interested in worldly matters, generous, straight forward, honest, speaks truth, having patience, who values traditional wisdom and who fallows words of *Apatha* does not develop any diseases.

सर्वमन्यत् परित्यज्य शरीरमनुपालयत।
तदभवे हि भावान्य सर्वाभाव: शरीरिणाम॥[26]
Acharya Charaka explains importance of health in this quote that person should take care of his body by neglecting all other works, if individual is unhealthy nothing is exist, there is nothing that can be made available to the individual.

नगरी नगरस्येव रथस्येव रथी यथा।
स्वशीरस्य मेधावी कृष्ण्यववहितो भवेत॥

Acharya Charaka highlight in this citation that a intelligent person be supposed to execute a action which are good for his body and promote health by his own, like soldier take care of city and charioteer take care of his chariot. Here Acharya used word wise person, each individual having Buddhi but application of intelligence in preventing health further essential.

हैमन्तिकं दोषयं वसति प्रवाहयन् खृष्णकमक्षकाले।
घनान्ते वार्षिकाशु सम्यः प्राझोति रोगान्तुजान् न जातु॥

Methods to prevent seasonal diseases Acharya charaka clarify that, Doshas accumulated in Hemantha ritu will be eliminated in Chaitra masa, those accumulated in summer will eliminated in Sravana masa, and those accumulated during rainy season should be eliminated in the month of Margashira. This shows individual should have proper knowledge about accumulation of Doshas according to Ritus to prevent the diseases concern to the season.

स्वस्थ्यस्य वस्तुं यथोदितं योऽस्म्यानुभिष्टत।
सः समाश्यतमक्ष्यस्य न विन्यायत॥
नृत्तलक्ष्यं पुश्च यशस्वा साधु सम्मतः।
धर्मार्थवेति भृतानां बन्धु नामपुगच्छित॥
परान सुकृतनि लोकान पुष्यकर्मि प्रपदयत॥
तस्मात वृत्तमनुष्ठेत सर्वं सर्वदा॥

Individual who follow prescription of Samhitas will maintain positive health, devoid of all ailments, lives for hundred years and does not meet with untimely demise, he admired by high-quality, earns reputation all over the world, accomplish desirable quality and prosperity, he becomes companion of all creatures, individual who follows good conducts and virtues act will reach exceptional abode of good souls after death.

न जन्तु: कस्थिदमर: पृथिव्यां जायते क्वचित॥
अतो मृत्युभार्य: स्वात् किन्तु रोगान्तः वर्षदा॥
Acharya Sharangadharas mentions importance of prevention of diseases in this version, No animal in this world is immortal, death is unavoidable whereas disease can be avoided.

PROMOTION OF MENTAL HEALTH

अथेष्िरभ्मेष्िकृतप्रमत्नां कृतादयां तनत्मभुऩामित्सु।
जितेन्द्रिय नानुतप्तिः रोगस्तत्कालयुक्तं यदि नासित्र देवम्॥ [31]

The person making effort to obtain possessions or pleasure which are beyond the ability similarly not being pleased with the already having with him, both are to be avoided to preserve good health. Subsequent to following all these regulations of wellbeing individual may become victim of sickness caused by divine intervention which is beyond human knowledge.

कालोऽनुकूलो विषया मनोज्ञ धम्म्योः क्रियाः कर्म सुखानुबन्धि।
सत्तं विधेयं विशदा च वुद्द्र्मंवन्निः धीरस्य सदा सुखाम॥ [32]

The person having a positive time, sense objects which are pleasant to the mind, virtuous behavior which are recommend by the scriptures which impart contentment, mind under control, one who is not influenced away by emotion and comprehensible intelligence in courageous person all these are principle for endorsement of health and forever afford happiness.

सुखाथां सर्वं भूतानां मता: सर्वव: प्रवृत्त्यः।
जानाजानविशेषात्तु मार्गीमार्गप्रवृत्त्यः॥ [33]

In this verse Acharya says the regimen that should followed to get happiness in life everyone should follow, nobody deliberately does anything so as to invite misery, a wise man follows proper path to achieve happiness, an ignorant choose themselves a wrong way to provoke unhappiness.

वृत्त्युपायानिविषेवत ये स्पृर्धामाविरोधित:।
शममध्ययानं चैव सुखमेव समश्रुतं॥ [34]

Individual be supposed to acknowledge merely such a means of livelihood as do not divergence with righteous path, person should follow the path of peace and assign himself in studies, this is how one can accomplish happiness.
RESULTS
In subsequent to referring all available classical texts in Ayurveda and relevant ancient texts the concepts of health in Ayurveda is more evidently and elaborate explanation regarding physical, mental, social and spiritual health we can find in all classical texts. Ayurveda advocates Dhosha and Dhatu Samyata as prime aim of attaining good health, this equilibrium condition of Dhatus is termed as Arogatha or free from disease. The state of health is also depends upon other factors like Agni, excretory products, Ahara, Vihara, Daily regimens and seasonal regimens.

The foremost importance of Ayurveda is to maintain and promote health of healthy individual and alleviate the diseases in diseased person. Ayurveda provides number of tools to maintain and promote the health and achieve state of well being. Tools like Daily regimen, Seasonal regimen, Code of good conduct, suppressible and non suppressible urges, all these mentioned for promotion of health furthermore our Acharyas given importance for Pathya Apathya of Ahara and Vihara. Importance of Nityasevaniya Ahara Dravyas and Rsayana Dravyas by consuming regularly individual can enhance immunity and by that promote health.

DISCUSSION
The world is passing through an unprecedented and unexpected situation of health issues, since diseases are progressively becoming a major problem to all the developed and developing countries. The rise in life style disorders like Diabetes, Hypertension, and obesity additional many more diseases are burden to the country in the means of morbidity and mortality, these diseases will hinder growth and development of the country.

In spite of the quick growth made by contemporary medical science, there are permanent rise in health associated illness, due to life style disease component is increase in the world community started giving importance to health and its promotion. Supporting to above explanation people conscious about importance of positive health but truly speaking we are not conscious regarding actual meaning of health.

Ayurvedic texts like Charaka and Susrutha considered important aim of Ayurveda is to maintenance of superior health, in support of this our sagacious have explain the concept of Swastha in different circumstance. Considering all these quotes under one roof Swasthya can be taken as balanced condition of anatomical and physiological functions of the body. Further consumption of Ahara and following of Vihara which is unsuitable to body constitution may
imbalance *Doshas*, health is depends upon the *Prakriti* of the person, additionally composition of *Dhoshas* and *Dhatu* is depends upon individuals *Prakriti*.

Health is a dynamic process which changes according *Kala*, *Acharya Susrutha* mentions *Kala* is *Svayambu*, because everything in this world depends on time factor. As time changes health as well changes within its dimensions, individual will undergo *Ayu* from *Bala to Jara* according to *Kala* only, so everyone will attain Physical and Physiological changes in this time factor. Also some may pass through *Hithayu* and *Sukhayu*, some may acquire *Ahithayu* and *Dukhayu*. Intellectual person should listen to *Aptopadesha* and follow *Ayurveda* literature to achieve positive health, maintain and promote health of an individual.

आरोग्य विद्वता सज्जनस्मृति महाकुले जन्म।
स्वाधीनतां च पुंसां महदेवस्वर्यं विनाभ्यं:॥[35]

Health, wisdom, friendship of virtuous people, birth in a distinguished family, personal freedom these are the assets that individual can obtain even without any money. This citation from *Vaidyakiya Subhasitha Sahithya* explains that health cannot be achieved only by money, it requires something besides which are clearly mentioned in *Ayurvedic* context.

**CONCLUSION**

*Ayurveda* always highlight preventive aspect rather than treating the diseases, moreover pays attention on avoiding factors which causes diseases. *Ayurveda* is not only a medical system which cures the disease it is also a conventional system of medicine which teaches individual to live with positive health. *Ayurveda* advocates multidimensional concept of health, which clearly defines meaning of *Swastha* and *Swasthya*. An absence of disease is mentioned as constricted view to understand health, as *swasthatha* is process of constant modification and adjustment. Further person who follows *Dinacharya*, *Ratricharya*, *Ritucharya* and *Sadvritta* as explained in *Ayurvedic* literatures individual will stay physically, mentally and socially healthy.

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