

***A LITERARY ANALYSIS OF THE AYURVEDIC PHILOSOPHY OF HEALTH***

<sup>1</sup>Dr. Manindra Mohan Shrivastava, <sup>2</sup>Dr. Anita Sharma, <sup>3</sup>Dr. Sasmita Tripathi, <sup>4</sup>Dr. Vibha Pali,

<sup>1</sup>Post Graduate Scholar, <sup>2</sup>Professor, <sup>3</sup>Lecturer, <sup>4</sup>Lecturer, Department of Department of Swasthviritta & Yoga, Govt. Ayurvedic College & Hospital Raipur, Chhattisgarh, India

**ABSTRACT**

Ayurveda, the science of life, places a high emphasis on disease management and health conservation. The normalcy of doshas (bio energies), Dhatus (body tissues), mala (waste products), agni (digestive fire), and a balanced state of spirit, sense organs, and mind are considered wellness in Ayurveda. The aim of this article is to bring the idea of health to light in various Ayurvedic literatures for the good of humanity.

**KEYWORDS:** Swastha, Arogya, Ayurveda, Health

**INTRODUCTION**

Ayurveda, India's ancient science, is thought to have arisen in the pre-Vedic period (before 1500BC), at the end of the Indus Valley civilization, and is known as the Atharva veda's Upaveda.<sup>[1][2][3]</sup> The Tridhatu theory, which opines that the equilibrium state of Tridhatu (Three body tissues) preserves health and derangement contributes to disease, was the first reference to health in Ayurveda. Sayanacharya, a popular Vedic commentator, interpreted Vata, Pitta, and Sleshma as the Tridhatu (Three Body Tissues), paving the way for Ayurveda's Tridosha sidhantha.<sup>[4]</sup>

The idea of health is also stated in Mahabharatha, one of two ancient Indian epics that mention the mental and physical aspects of health. The three Gunas (qualities) of Sareera (body) are Sheet (cold), Ushna (hot), and Vayu (air), while the three Gunas (qualities) of mind are Satwa, Raja, and Tama. The Sareerika (body) and Manasika gunas (psychic) are in

equilibrium, resulting in optimal health.<sup>[5]</sup> In this case, the addition of Manasika (mental) dimensions to the definition of health is clearly evident.

The more vivid concepts of Ayurveda, such as Panchamahabhutas and Tridoshas, were stated in the Padma purana. Garuda purana painted a clearer image of health, describing the Tridoshas, Sapthadhatu (seven body tissues), and Trimalas (3 forms of waste) and their roles in the development of diseases and their symptoms.<sup>[6]</sup> The Brihatrayees (Ayurveda's three major texts) have elaborated on the definition of health and the factors that influence it. In today's world, with sedentary life styles and new diseases on the rise, it's more important than ever to explore Ayurvedic perspectives on health.

**DISCUSSION**

**Classical Ayurvedic concepts of health:**

The father of surgery, Acharya Susruta, has explained health in a broad context,

encompassing almost all aspects of life. A individual is said to be Swastha (Healthy) if his doshas (bioenergies), Dhatus (body tissues), mala (waste products), agni (digestive fire), and spirit, sense organs, and mind are in a normal or balanced state.<sup>[7]</sup> When compared to WHO's concept of health, which states, 'Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity',<sup>[8]</sup> We can see that Ayurveda priorities the equilibrium state of all elements, rather than simply claiming the absence of disease. Furthermore, inter connected bases of health such as physical, mental, and social dimensions are clarified, along with other influencing factors such as Dosha, Dhātu, and Malas. The addition of happiness or soul equilibrium status provides an additional spiritual platform for the health concept.

In kuddaka chathuspada adhyaya, Acharya Charaka believes that an abnormal state of Dhatus (Body tissues) produces unhappiness or disease, where as a balanced state produces happiness or Arogya.<sup>[9]</sup> He also suggests that Swastha (Health) is a state in which the body is free of abnormalities.<sup>[10]</sup> When describing health, Charaka does not explicitly mention the Sareerika (Body) and Manasik abhava (Mental Conditions). However, the Dhathus equilibrium principle (which includes dosha dhathu and mala) is emphasised. Dheerghanjeevitheeya adhyaya mentions manasika bhavas (mental conditions) including raja and Tama.<sup>[11]</sup> Charaka listed the qualities of wellness when describing the lean human, such as balanced proportion of muscles, compactness, firmness in organs, does not

fall into a disease, tolerance for hunger, thirst, heat, cold, and exercise, balanced Agni (digestive fire), normal metabolism, and so on.<sup>[12]</sup>

Ashtanga hrudaya, a recent text among Brihatrayees, describes the Aroga definition (those who do not have disease), which is a reverse detailing of the health concept. No disease develops in a person who eats whole some food, practices wholesome habits and thoughts, is uninterested in worldly matters, sacrifices, is balanced towards others, forgives, is truthful, and follows the words of apta (scholars).<sup>[13]</sup>

In Khilastana, Kashyapa elaborates on the characteristics of wellness. Health is described by a desire for food consumption, proper easy digestion of ingested food, regular faeces, urine, and flatus evacuation, lightness in the body, pleased sense organs, timely sleep and waking, benefit of power, colour, and existence, good mind, and normal digestive fire. The reversal of the above conditions is a cause of disease or illness. To unleash the health idea, Kashyap has scientifically added almost all structures such as the digestive system, genito-urinary system, nervous system, musculoskeletal system, and endocrine system. Even in the modern world, poetic lines and in-depth scientific meanings are capable of explaining wellbeing.<sup>[14]</sup>

Ugraditya, the author of Kalyanakaraka, classified health into two categories: paramarthaswasthya (ultimate health) and Vyavaharaswasthya (general health). The normalcy of Agni, Dosha, Dhātu, and Mala is general health, while ultimate health is eternal happiness experienced by the soul as a result of liberation or redemption. The

metaphysical source of wellbeing can also be felt here.<sup>[15]</sup>

### **Ayurvedic Perspective on Health Components:**

Health components can be addressed in light of Acharya Susrut's health definition. Dosha, Dhatu (body tissues), and Agni are all factors that have a direct effect on one's health (digestive fire). Cleanliness of Atma (soul), indriya (senses), and mana (mind / heart) is achieved when all of the above variables are in equilibrium.<sup>[16]</sup>

**Dosha balance:** Physiological variations of Doshas can occur depending on life time (age), di urnal, and digestion status. To achieve Dosha harmony, one must be very careful with their Ahara (diet) and vihara (environment lifestyle). Cleanliness of soul (prasann aatma), indriya (senses), and mana (mind / heart) is also influenced by Sama dosha.

**Agni (digestive fire) in a balanced state:** Agni (digestive fire) is one of the ten seats of Prana (life), and its equilibrium is influenced by Ahara (diet) and vihara (lifestyle), which influences Atmadi (soul, sense organs, mind and spiritual discipline) and Mala kriya (removal of wastes). Dhatwagni (tissue digestion) is responsible for the nourishment of Dhatus, while Jataragni is responsible for food digestion.

**Controlled state of Dhatus (body tissues) :** Sama dosata and Sama agnitwa (Balanced dosha and body tissue) affect sama dhatutwa (balanced state of dhatus) along with Ahara (diet) and vihara (life style). For the proper functioning of the human body, it is important that the body tissues are in balance.

**Sama Mala (body waste combined with ama):** Excretion is just as necessary as food intake (ahara) and digestion (aided by samagni). Many of the above variables play a part in this. When we look at the different aspects of wellbeing, we can see how they are all connected and complementary.

In short Dosha, Dhatu (body tissues) and mala (waste materials) influenced by Ahara (diet) and vihara (Life style) and Manasik abhavas (Psychological) produce Arogya (health) and anarogya (Unhealthy). The factors responsible for health are also responsible for disease as per Ayurveda. Acharya Charaka has explained Ayurveda as the one which deals with good, bad, happy and unhappy life. In short, Arogya (health) and anarogya (illness) are generated by Dosha, Dhatu (body tissues) , and mala (waste materials) influenced by Ahara (diet), vihara (lifestyle), and Manasik abhavas (psychological Unhealthy). According to Ayurveda, the same factors that affect health often cause disease. Ayurveda , according to Acharya Charaka, deals with the good, bad, happy, and miserable aspects of life.<sup>[17]</sup>

### **Prevention is preferable to cure, according to ayurvedic philosophy:**

Swasthavrutha, the regimens practiced on a regular basis to preserve health is the mainstay of disease prevention.<sup>[18]</sup> To preserve health and prevent disease, it can be divided into two categories : Vaiyyakthika swastavrutta (individual principles) and Samajika swastavrutta (community principles). Acharya Bhava mishra emphasizes the importance of adhering to procedures that keep man healthy.<sup>[19]</sup>

A disease can be avoided in two ways: first, through primary prevention, and second, through secondary prevention. Primary prevention (prevention from occurrence) refers to the actions taken by a person prior to the onset of a disease that will minimize the likelihood of the disease occurring again in the future.<sup>[20]</sup> Primary prevention is characterized by the fact that intervention is taken prior to the pathogenesis of a disease, and thus prior to its manifestation. In the case of life style disorders such as diabetes, obesity, and hypertension, this form of prevention is critical. Primary prevention includes concepts such as Dinacharya (daily regimen), Ritucharya (seasonal regimen), Rasayana (rejuvenators), and Adharaneeya vegas (non-suppressible urges). Secondary prevention (recurrence prevention) is the act of halting the progression of a disease and preventing complications or recurrence of a disease. Secondary prevention necessitates a thorough understanding of Kriyakala (pathogenesis stage) and proper pathogenesis.<sup>[21]</sup>

### CONCLUSION

In India, Ayurveda is commonly used as a primary health-care method, and its popularity is increasing worldwide.<sup>[22]</sup> Ayurveda's concept of health is scientific, accurate, and encompasses all aspects of life. In Ayurveda, the balance of the soul is stated in the meaning of health, providing a philosophical foundation for the health concept. The scientific methods listed in the Ayurveda classics are still important in today's world to ensure good health. The application of these ideas in a holistic manner to human society must be ensured for society's well-being.

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#### **CORRESPONDING AUTHOR**

Dr Manindra Mohan Shrivastava  
PG Scholar, Dept. Of Swasthviritta,  
Govt. Ayurvedic College Raipur, C.G. India.  
Email: manindra.mohan35@gmail.com

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