ROLE OF AYURVED IN PRESERVATION OF HEALTH - A REVIEW ARTICLE

Dr. Sayali S. Shinde*1, Dr. Arun U. Bhatkar2, Dr. Sharad O. Lokhande3

1PG Scholar, Department of Sanskrit Samhita and Siddhanta, Government Ayurved College, Nagpur.

2B.A.M.S., M.D. (Ayu) Samhita, Associate Professor, Department of Sanskrit Samhita and Siddhanta, Government Ayurved College, Nagpur.

3B.A.M.S., M.D. (Ayu) Samhita, Assistant Professor, Department of Sanskrit Samhita and Siddhanta, Government Ayurved College, Nagpur.

ABSTRACT

In Human Civilization, Ayurveda has marked itself as the most ancient medical science. It is the science with holistic approach. The social impact of ill health is on the rise, with some diseases affecting not only the health of individuals but also that of a nation's economy with their increasing healthcare costs. So, this issue needs an attention and need to focus mainly on preservation of health of each Individual. There is a basic need to invest in health. Ayurveda system has its own advantages that it has a very scientific guidelines regarding preservation of health. Health as described by Acharyas covers the following dimensions - physical, mental, social and spiritual. One of the most unique and strongest aspects of Ayurved is the Swastavritta. This area of preservation of health is been constantly ignored and so, Serious efforts are needed by GOVT. OF INDIA, AYUSH, MCI and even people to follow positive approach for implementation of Ayurvedic preservation of Health.

KEYWORDS: Preservation, Health, Ayurved.

INTRODUCTION

Ayurveda being an ancient Indian system mainly emphasizes on preservation of health rather than simply relieving symptoms. Ayurveda focuses on holistic approach. Ayurveda is a sub-part of Atharvaveda which deals with self-study, oblation, charity, atonement, lent, cabinet
collection and treatments.[1] Ayu as explained in Charak Samhita is a journey of soul right from the mother’s womb till death.[2] Ayurveda is a science of Ayu. The hymn on objective of Ayurveda delineates two things; one is protection of health of an healthy individual and second is the alleviation of disease of a patient.[3,4] Acharya Sushruta has defined health as per the following description “sama dosha” - doshic equilibrium, “sama agnischa” – balanced metabolism, “sama dhaathu” – dhaathu equilibrium, “Malakriya” – state of excretory functions, “Prasanna-atmendriya manah” – ecstasy state of soul, sense organ and mind, “swasthya iti abhidhiyate”- called as healthy state.[5] This covers the following dimensions – physical, mental, social and spiritual. Similarly, WHO has defined health as follows; “ Health is a state of complete physical, mental and social well being and not merely an absence of disease or infirmity.” The factor influencing health in either positive or negative manner includes Aahar, Vihar (aachar, nidra, bramhacharya), Asatmyaindriyartha samyog, Pradnyaparad, Parinama, Dincharaya, Rutucharya, Vyadhi shamatva, Agni, Dosha, Dathu, etc. Nowadays, It is found that no-one in the society can be called as a healthy individual. Hence to obtain the foremost objective of Ayurveda, there is a need to focus on future generation by imposing importance of preservation of health. As for betterment of future one invest their money, in the same way one must invest in health. In this context, there is a critical need to mainstream Ayurveda for preservation of health

MATERIALS AND METHODOLOGY
Ayurvedic classic texts have been used for this study as source materials. Ayurvedic books used are Charak Samhita, Susruta Samhita, Astanga Samgrah and Astanga Hridya available commentaries on it.

RESULTS
Ayurveda through various rules and regulations explores the components of health. Physical component through proper aahar and vihar, Mental and Spiritual components through Sadvritta-palan, social component through social values given in classics. Ayurveda has given detailed description of pre-conception care to be given for both partners. Before Garbhadhan vidhi / method of Impregnation, Ayurveda emphasizes panchakarma procedures which not only ensures a total cleansing of body and reproductive organs, but also rejuvenates and improves the vitality of a person.[6] After this measures proper method of conception as mentioned in the classics must be adopted.[10] The monthwise beneficial diet for pregnant lady is mentioned in the classics.[12][13][14] After birth, the child goes through
three phases – Kshirad, Kshir -Annad, Annada. First two phases of the child’s health is depend on Mother. Hence, she must follow the hygiene of parturient which will be beneficial for both’s health.[15] The third phase is Annada-Avastha, all of us come under this phase. In order to stay healthy Acharyas have told rules regarding this three pillars of life and they are food, sleep and celibacy. The Season, Intellect (pradnya) and contact of Sense organs in suitable manner is the reason of health.[23] Avoiding Astha-mahadoshkar bhava also contribute in preservation of health.

DISCUSSION
Following are the point important for the preservation of Health. The first two point emphasis on developing and preserving health of the future generation yet to born while the next point is implied to every individual in respective age group.

1. Pre-conceptional Care
Nowadays, It is found that no-one in the society can be called as a healthy individual. Hence to obtain the foremost objective of Ayurveda, there is a need to focus on future generations who are yet to born. Pre-conceptional Care needs to be explored, this will not only benefit the upcoming generation but also the existing generation. Ayurveda has given detailed description of pre-conception care to be given for both partners. This must be propagated to the expecting married couples. Before Garbhadhan vidhi / method of Impregnation Ayurveda emphasizes panchakarma procedures which not only ensures a total cleansing of body and reproductive organs , but also rejuvenates and improves the vitality of a person.[6] This will help in formation of Shudha Sukra-Shonitaja Prakruti. Health and Prakruti (Physical Constitution) are linked to each other.[7] Prakruti which is Sama-vata-pitta- kapha is said to be Aanatura ( i.e. free from disease) and whatever treatment Vaidya plans is to obtain the Sama prakruti.[7] Factors related to physical constitution are of six types : Jati- Praskta, Kula-Praskta, Desha-Anupatini, Kala-Anupatini, Vaya-Anupatini Pratyaatmaniyata.[8] The Sama-Vata-Pitta-Kapha Prakruti can be obtained only with pre-conceptional care since this Sukra-Shonitaja Prakruti never changes.

2. Post Conceptional Care
After Sukra-Shonitaja samayog many other factors affects the foetus like Time (conceive-time), Maternal Aahar-Vihara and Environment (Rutu). These factors forms the remaining 3 Prakrutis – kala garbhasaya; Matu-Aahar-Vihara and Mahabhum Vikar.[9] The Kala-garbhasaya Prakruti depends on time factor i.e. both Rutu (season) and Rutu-kala (conception
time). The prepatory measures indicated for conception will be responsible in formation of Sama – Prakruti of the foetus. After this measures proper method of conception as mentioned in the classics must be adopted.[10] For growth, foetus depends on Mother Diet.[11] For healthy Matu-Aahar Viharaja Prakruti the pregnant lady must follow healthy and proper diet. The monthwise beneficial diet for pregnant lady is mentioned in the classics.[12,13,14]

3. Care after Birth
After birth, the child goes through three phases – Kshirad, Kshir -Annad, Annada. First two phases of the child’s health is depend on Mother. Hence, she must follow the hygiene of parturient which will be beneficial for both’s health.[15] The third phase is Annada-Avastha, all of us come under this phase.

4. Basics of Preservation of Health
Our health is depend on the food that we eat. Food is one of the Upasthambha, remaining two are Sleep and celibacy.[16] In order to stay healthy Acharyas have told rules regarding this three pillars of life. There are eight basics factors in regard to diet which must be examined before consuming it.[17] They are Nature, Process, Combination, Quality, Place, Time, Rules of use and Consumer.[18] Among these factors the first seven depends on the consumer. For proper benefit of Diet one must follow the method of Meal as mentioned in the classics.[19] Detail description of diet has been told by Acharya Charak in Annapana Chatushka.

Legitimate Sleep is as important as legitimate diet in order to maintain health. Acharya charak has mentioned celibacy[16] while Acharya Vaghbhatta has mentioned self-indulgence as the third pillar.[21] Proper rules are given by Acharya vaghbhata for self-indulgence.[22] One can stay healthy by following all those rules given regarding the pillars.

5. Other Factors
The Season, Intellect (pradnya) and contact of Sense organs in suitable manner is the reason of health.[23] Since, Ill-mannered implimentation of this causes various diseases. The Astha-mahadoshkar bhava which are mentioned in the classics also causes various diseases so, they must be avoided in order to preserve health.[24]

Need of an Hour
The rules regarding this three pillars must be propagated to Layman for future preservation of health. The Second Tetrad of Sutrasthan as explained by Acharya Charak is Swastha-
Chatushka. It deals with important guidelines to be followed by healthy individual to maintain their health. These tetrad includes Daily regimen, Seasonal regimen, Importance of suppressible and non-suppressible urges and Sadvritta (general code of conduct). These four chapters touches all the dimensions of health. All these four chapters along with the chapters of Sushrut acharya and Vaghbhat acharya must be included in School syllabus in order to learn and apply.

CONCLUSION
1. Preservation of Health must be given a proper attention.
2. Investment in health is a need of hour.
3. A person who practices regularly a wholesome lifestyle, eats wholesome food, is deliberate in all his actions, not involved in sense pleasures, who is generous, truthful, forgiving in nature, who is service-minded and helpful to one’s own kind will remain unaffected by diseases.\[25\]
4. Ayurveda is the best option for Preservation of Health.

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