

CONCEPT OF SWASTHYA IN AYURVEDA CLASSICS**¹*Dr. Pawan Kumar and ²Prof. Dr. Seema Rani**¹Assistant Professor, MSM Institute of Ayurveda Bhagat Phool Singh Mahila

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The present day living conditions pose a diverse situation where on one hand the average life expectancy has increased whereas on the other; the state of health is facing a new question everyday in the form of either a new type of disease or some unknown problem endangering Human Life. Thus, today's scenario of health is something like that Man has added Years to his life but is somehow missing life in those Years. The explanation of *Swasthya* gives importance to *sharirika*, *mansika* and *aatmika*. All these parameters are reviewed in this article in an understandable manner.

KEYWORDS: *Swastha*, *Swasthya*, *Sharir*, *Manas*, Health.**INTRODUCTION**

The concept of *Swasthya* is fundamental to the understanding of any disease or abnormality. Health is order and disease is disorder. Within the body there constantly exists interaction between order and disorder.

A state of health exists when these factors are in balance - digestive fire (*agni*), bodily humors or doshas (*vata*, *pitta*, *kapha*), three waste products or *malas* (urine, faeces and sweat) are produced at normal levels and five senses (vision, hearing, touch, taste & smell) and their corresponding organs are functioning normally the body, mind and consciousness are harmoniously working as one. Together, this balance can bring the *Sharir* (body), *Manas* (mind) and *Atma* (soul) in harmony with each other.

The World Health Organization's definition of health is: "Health is a state of complete physical, mental and social well-being and not merely an absence of disease or infirmity". WHO as well as Ayurveda gives prime importance to maintaining the health of a healthy person which is primarily giving importance to the body and mind. Health is the result of a balanced network of interactions and interrelations within living beings and their environment.

Etymology of *Swastha*

स्व अव इति उपसर्गद्वयपूर्वकात् स्था - “गतिनिव तौ” इति धातोः निष्पद्यते स्वस्थ शब्द
Swa- means -Innate, natural, inherent, peculiar, one's own, belonging to one self Av- means -
To protect, defined, do good to

Stha- means -To stand, do well, live in total it means "one's own stand to protect life".

स्वः परलोके तिष्ठति स्वेन स्वभावेन सुखेन वा तिष्ठति स्था - क वा विसर्गलोपः ॥ वाचस्पत्यम् Vol. VI

It is the state in which one's own self stands by its inherent nature and stands happily.

स्वास्थ्यमिति स्वः स्वीयो विकृतो धर्मचित्स्मितस्तिष्ठति इति स्वस्थः तस्य भावः स्वास्थ्यं
स्वाभाविकत्वादिक धातुसाम्यामिति यावत्। - गंगाधर च.सू. 5/13

One who stands in a balanced status of one's own self is called *Swastha*. Being in this state is *Swasthya*, which is the state of equilibrium of *Dhatu*.

सुष्ठु निर्विकार त्वेन अवतिष्ठति इति स्वस्थ, स्वस्थस्य भावम् स्वास्थ्यम्।
उद्देजकधातु वैषम्याविरहित धातुसाम्यमित्यर्थः ॥ - चक्रपाणि च.सू. 5/13

Sushthu means well, excellently, beautifully, exceeding, truly, rightly. Therefore, one who stands excellently without any *Vikaras* and where there is no stimulatory factor for disequilibrium of *Dhatu*.

In Sanskrit - English dictionary of Monier Williams. *Swastha* means Self abiding, self dependent. Relying on one's own exertion. Confident, firm, resolute, well in health, at ease, conformable, contented, happy. Being in one's natural state. Uninjured, unmolested.

Definition of *Swastha*

समदोषाः समाग्निश्च समधातुमलक्रियः।

प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥ - सु. सू. 15/41

Swastha is the balance, harmony and equilibrium in all the physiological activities of body and mind. Different level of *swastha* that we need to maintain at -

1. *Sharira* - Physical health - समदोषाः समाग्निश्च समधातुमलक्रियः
2. *Indriya* - Sensorial health - प्रसन्न इन्द्रिय
3. *Satva* - Mental health - प्रसन्न मन
4. *Atma* - Spiritual - प्रसन्न आत्मा

Charaka has frequently used the term *Prakrti*, *Swasthya*, *Sukha*, *Arogya*, *Dhatu samya* as synonyms of health. *Aswastha* is a "disorder in disequilibrium of *Dhatus* and their equilibrium is healthy. Health is known as happiness while disorder is unhappiness"

Use of the term *Arogya* is also very logical. *Arogya* has two syllabuses. *A* and *Rogya*; the former means "till or up to" the condition; the latter openly signified the condition that renders a man liable to be caught by diseases. *Arogya* or health is thus a physical condition of a being in

1. Somatic - सममांसप्रमाणस्तु समसंहननो नराः
2. Sensorial - दृढेन्द्रियो ववकाराणां न बलेनाभिभूयते॥
3. Psychological - दृढेन्द्रियो विकाराणां न बलेनाभिभूयते॥
4. Physiological - क्षुत्पिपासातपसहः शीतव्यायामसंसहाः समपक्ता समजरः सममांसचयो मतः

Ch.Su 21/18-19 98

Persons having proportionate musculature and compactness (*Samamamsa* and *Samasamhanana*) of the body with strong sensory organs will overcome.

- Onslaught of diseases
- Can withstand hunger and thirst
- Can withstand heat of the sun and cold
- Can withstand physical exercises
- They can digest and assimilate the food properly - (Cha. Su. 21/19) 99.

Ancient concept of *Swasthya* (Health) still relevant today

The glory of *Ayurveda* lies in its evolution of theory for maintenance of health and genesis of diseases. Centuries have come and gone; the nature of disease perhaps has changed; new diseases have appeared and some of the old ones are almost extinct. But Ayurvedic theory of maintenance of health stands for all times and circumstances justifying ancient needs and catering for the future. This theory of maintenance of positive health through Ahara & Vihara is dealt in *Swasthavritta* of different *Ayurvedic Samhitas* and still very relevant today.

Positive health versus *dhatu samya*

In *Charaka Vimana Sthana* the criteria for the assessment of *Dhatu Samya* is explained. This includes the entire feature which is necessary for achieving positive health.

Biologically positive health as a state in which every cell and every organ is functioning at its optimum capacity and in perfect harmony with the rest of the body. It is represented by *Samadosa, Sama agni, Sama Dhatu Mala Kriya*, criteria for assessment is,

- Normalcy of voice and complexion
- Increase in strength
- Desire for food
- Relish the meal time
- Timely evacuation of flatus, urine feces
- Proper and timely digestion of taken food

Psychologically, as a state in which the individual feels a sense of a perfect well being and mastering over his environment.

Socially, as a state in which the individual feels his capacity for the participation in social systems at its optimum. Both psychological and social positive health is denoted by *Prasanna atma-indriya*. Criteria for assessment being:

- Timely sleep
- Non appearance of abnormal dreams
- Easy awakening
- Overall normalcy of mind, intellect and sense organs

Characteristics of *Swasthya*: The man who indulges in -

- Wholesome diet and behavior
- Moves cautiously
- Is balanced to sensual pleasure
- Donates
- Observes equality
- Is truthful
- Forbearing
- Devoted to persons of authority - (Cha. Sha. 2/46).100

So it is said; “आरोग्य निमित्त स्वस्थवृत्तम्”

Thus *Swastha* achieves through proper diet & lifestyle raises the limit and standard of life; so as to enable man to fulfill his personal and social obligations perfectly. In other words it improves both the qualitative and quantitative aspects of man lifestyle and not only in individual perspective but also in relation to the social environment.

Types of *Swasthya*

Paramartha Swasthya(Ultimate health)

Due to the decreased effect of past deeds, the soul experiences eternal happiness of liberation that is salvation, which is wonderful, never ending exceptional & desire of great people.

Vyavahara Swasthya (general health)

The normalcy of Agni, Dhatu, Dosha, *Mala* without any confusion is a blissful state of soul & mind. (*kalyanakaraka*)

Examination of healthy individual (*swasthasya parikshanama*)

अन्नाभिलाषो भुक्तस्य परिपाकः सुखेन च।
 सृष्टविण्मूत्रवातत्वं शरीरस्य तु लाघवम्॥
 सुप्रसन्नेन्द्रियत्वं च सुखस्वप्नप्रबोधकम्।
 बलवर्णायुषी लाभः सौमनस्य समाग्निता॥
 विद्यादारोग्यलिंगानि विपरीते विपर्ययम्॥ का.खि. 5/6-8 101

Ayurvedacharya Kashyapa has explained the following important points:

- 1) Proper digestion of food followed by good appetite
- 2) Smooth, normal evacuation of urine, stool, abdominal gases
- 3) Proper sound sleep. Easy and natural awakening early in the morning with a sensation of freshness
- 4) Normal growth and development of body
- 5) Nice Complexion, texture and luster of the body
- 6) Good immunity or resistance power to any disease
- 7) Absence of lethargy, heaviness and laziness of the body
- 8) Light and energetic body
- 9) Steady, active but balanced calm and quiet mind.

CONCLUSION

The classical text of ayurveda explains various principles for health with respect to *āyu*, *doṣa*, *āgni*. The present work is a literature approach to understand the concept of swasthya (health) mentioned in *Āyurveda* which is similar to the concept of health in the modern era and to explore the concept and various parameters of health in Ayurveda.

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