

SWASTHA– A CONCEPTUALIZED STUDY – A REVIEW ARTICLE**Dr. Purnima Sangwan***

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ABSTRACT

WHO and Health care authorities in our countries identified India as one of the nation that is going to have most of life style disorder in near future and it mainly affecting the young population and its due to carelessness, ignorance and irregularities of our own. Because we focus and spending lot of time for achieving so called success and competitions, target-oriented jobs, nuclear families, social unrest, unequal opportunities and uncontrolled urbanization and globalization, the world is the race of material possessions in life, especially in developing countries (including India) has lead to people engaging themselves in converting time into money by this they are addicted to faulty lifestyle which playing important role in determining our Health all this is due to because people are very much far away from the meaning of health and importance of health form all dimensions i.e physical, mental, social and spiritual .So the communicable ailments effecting more to the world, whereas infection related major disorder i.e non communicable diseases are on regression due to focusing and spending a lot of economic wealth to cure disease, less attention is being devoted to health awareness .but world have need to focus on the actual meaning of health and the only way is Ayurveda . Ayurveda is the science of life not just medical science and its bases on the Indian scientist (apta pursha) the apta pursha who mentions all the principles on the bases of there research and experiences and those who are the siddha pursha by yoga, Daan and Tapa for gain the knowledge and designs the beautiful and unbreakable principal of ayurveda. The apta pursha described health too by a holistic way to internalized all aspects of human health. Hence this work is intended to discuss the detail about Swasthya i.e Health through ayurveda.

KEYWORDS: Swastha, Health.**INTRODUCTION**

The progress of human life largely depends on healthy body. The labour for money, status in the society & honor is not possible for an unhealthy man. As in ayurveda also in a very deep concept they mention i.e “Dharma Artha Kama Moksha Arogya Mula Utamam,^[1] Health is most important worldwide term for “developing and developed” countries. But still a confused and an unaware term for common people and to world also. Too many definitions were given for health but Usually the People misunderstood and tend to believe that physical health is everything and continuously try out different preventive & curative measures to keep their selves physically healthy but that also not in a proper ways or with misconceptions and generally tend to ignore the mind (thought center) & the soul (emotion center) aspect of the health. Despite of fast progress made by modern medical science, there are continues rise in health related disorders and people start to gave importance to health when they got any lifestyle disease element. All these practical things we are seeing in our society and we can clearly explains that we are not conscious about the real meaning of health, its

importance and its management in our life. People continuously stretch themselves in order to deliver high performance to move up the career ladder but the actually meaning of life with all these is very important to understand i.e Ayurveda says about the Ayu of human is four types Hita ayu in term of physically health Ahit ayu in term of physically unhealthy Sukha ayu in terms of healthy mentally socially and spiritually and Dukha ayu in terms of unhealthy mentally socially and spiritually i.e Hita hitam sukham dukham ayutasya hita hitam manam chi tach yatrauktaayurved se auchataya.^[2] That's why we need to take holistic approach towards health and Ayurveda first aim is Swasthtasyasvastsya rakshnam then aturasvikarpraman ch.^[3]

Need To Understand Importance of Health

1. In Present era physical and mental lifestyle disorder are very common and the root cause is not focusing and understanding what health is and if a person understand this one term there is nothing left to him or her to understand.

2. The health having four dimensions i.e Physical, Mental, Social and Spiritual and these all are dynamic

process which changes daily, so let's focus through ayurveda, that why health is a dynamic process because as Susruta says kala he syambhu^[4] means kala i.e time is everything and all things in this universes depend on time and it can't be in a state, so as time changes health also changes in terms of its all dimensions. For Example 1 Physically Dosha Vata Pitta Kapha changes according to the time i.e. in day, in a season etc conditions 2. Similarly for mental Dosha i.e Satva, Raja and Tama also changes according to kala (Time) same we can think for social and spiritual health. According to Kala only we get Ayu i.e age, it changes from Bala to Jara in this journey with time a human changes completely in terms of physical to psychologically Some attain a Hita ayu and Sukha Ayu and some attain ahita and dukha ayu this all depends on a Budhimaan Pursha that how intelligently i.e with Yukti a human follows Sadvritta, Achara Rasayan ,Dincharya and Ritucharaya that is explained by our Acharyas Charka and Susruta to become healthy in terms of all health dimensions dynamically. In samhitas they divided Ayu in four types Bala to Jara and in each type they explained health measures and disorder related management related to that age. So ayurveda define the Purest form of health definition and its preventive measures with kala from aday to whole life.

3. सर्वमन्यं परित्यज्य शरीरमनुपालयेत्।

तदभावे हि भावानां सर्वाभावः शरीरिणाम्^[5] (ca.ni.6/7)

In this Shloka Acharya Charka told that one should left all the works and first see the health.

नगरी नगरस्येव रथीयथा ।

स्वशरीरस्य मेधावी कृत्येष्ववहितो भवेत्^[6] (ca.su.5/103).

A wise person (budhimaan pursha) should perform such actions which are good for his body as the office in charge of the city and the chariot in charge of the chariot protect city and the chariot respectively. Here acharya mention a word budhimaan pursha because each human having a budhi but used by only some human who having the analyzing power and who really understand the importance of health in term of physically , mentally, socially and spiritually and then put efforts to make it sama i.e balanced one should do work always as health changes with time.

4. As Acharya Sharangdhara told no human can alive always on this earth but diseases can be preventive to make life healthy and easy.

5. Hence Ayurveda only can define the best definition of health. As its first Objectives of is to Preventive Care to Preserve Health and secondary Therapeutic means to treat Disease and health is only the thing which can help to attain the dharma artha kama and moksha that's why to know about health is very much needed to make life easy and happy.

To Judge A Person Health Awareness Status We Must See

Thought and awarness of a Person regarding his health at *mana* level

i.e *satavika, rajasik and tamasika*

↓ by which a person do

RepeatedAction

(I.e Ahara, Vihara Dincharya, Ritucharya, Ratricharya Nvegadharana, sadavritta)

↓ it forms his

Habits

↓ Forms

Personality or nature of person

↓ which shows multi-dimensional

Health of an individual

Hence the health of a person depends on his or her awareness at thought level i.e on mansa level of repeated action of regimes I.e. Ahara and Vihara so all depends on mental status of a person.

Swastha

Word Swastha comprises of 2 words:

Swa^[7] – means one's own.

Stha^[8] – being in ones natural state.

In English – Sanskrit Dictionary

Swastha:^[9] Means” Self – Abiding, Being in one's natural state Uninjured, Unmolested, Doing well, Healthy, One's self.

Vritta:^[10] Rounded, Circular, Continued Procedure Practice Mode of life Behavior Vritta means the regimen to be follow routinely.^[5]

Nirukthi of Swastha,^[11] c. p on ca.su 5/13)

- ▶ Swastha is the condition where the body is devoid of any abnormality (Nir Vikara)
- ▶ The feeling of Swastha is called Swasthya.

Definition of Swastha

1.समदोषः समग्निश्च समधातुमल क्रयः।

प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्य भधीयते^[12]

(su.su 15/58)

Acharya Susruta says that the Sama Svasthas of Dhoshas 3 Sharirika Vata, Pitta, Kapha and 2 Mansika Raja and Tama, Agni 13 types: Jathara: 4 Types, Dhatavaagani: 7 Types, Bhutaagani: 5Types, 7 Dhatus: Rasa, Rakata, Mansa, Meda, Asthi, Majja, Sukara at normal karma sthana and 3malas mutra purisha and sewda, pleasant state of athma, indriya(11 indriya 5 karama indriya and 5 gyana intriya) and mana is considered as swastha. Here they used word Sama the meaning is balance state of all these in each day and in every age.

Definitions of Health

According to modern science

WHO definitions

The widely accepted definitions of health are given by WHO (1948)

“Health is a state of complete physical, mental, and social well-being and not merely an absence of disease or infirmity”^[13]

Acc to “Webster”

“The condition of being sound in body, mind, especially freedom from physical diseases or pain.”

Acc to oxford dictionary

“Soundness of body or mind; that condition in which its functions are duly and efficiently discharged.”

Acc to Perkins

“A state of relative equilibrium of body from and function which results from its successful dynamic adjustment to forces tending to disturb it. It is not passive interplay between body substance and forces impinging upon it but an active response of body forces working toward readjustment.”

Holistic Health

It is actually an approach to life rather than focusing on illness or specific parts of the body, this ancient approach to health considers the whole person and he or she interacts with his or her environment. It emphasizes the connection of mind, body, and spirit.

Operational definition of health

The WHO definition is not operational, because of our inability to measure health and well-being directly.

“A condition or quality of the human organism expressing the adequate functioning of the organism in given conditions, genetic and environmental”

Swastasya Lakshana

These all are the subjective parameters of a person which shows health of a person and these physical and mental laksans of health changes continuously according to dincharya and ritucharya and mental condition of a person and a physician can easily asses health of person by asking these parameters as these all laksansa are dynamic process these are as follow:

Among these two dimensions medical dimension is most important because the non-medical dimensions is fully depend on these three medical dimension so they are discuss as follows according to ayurveda and modern view

Physical Health
1. Prasanna Varna- Good complexion
2. Kanti- Lustrous skin and hair
3. Teja- Bright eyes
4. Sthiraupachitamamsa-Firm flesh
5. Kayagniabhivardhana-Good appetite
6. Aharasyakale jaranam
7. Nidralabhoyathakala- Sound sleep
8. Sukhaswapna prabhodanam
9. Samamamsa pramanastu-Well built
10. Sama samhanana -Organs of the body are of unexceptional size.
11. Nati sthoolani-Not to fat

1.अन्ना भलाषो भुक्तस्य परिपाकः सुखेन च।

सृष्ट वण्मुत्र आअतत्त्वं शरिरय लाघवं॥

सुप्रसन्नेन्द्रियत्वं च सुखस्वप्नप्रबोधनम् ।

बलवर्णायुषो लाभः सौमनस्यं समाग्निता ॥

वध्यादारोग्य लंगानि वपरीते वपर्ययम् ॥^[14](k.s.ki.6-8)

- ▶ Desire for the intake of food
- ▶ Proper and easy digestion of the food
- ▶ Proper Evacuation vit, muthra, and vata
- ▶ Lightness in the body
- ▶ Pleasantness in the sense organs
- ▶ Sleep and awakening at proper
- ▶ Gain of bala , varna , ayu
- ▶ Pleasantness in the mind
- ▶ Normal agni
- ▶ In this shloka physical health they emphasis.

2.सममांसप्रमाणस्तु समसंहननो नरः ।

दुदेन्द्रिय वकाराणां न बलेना भभुयते ॥

क्षुत्पिपासातपसहः शीतव्यायामसंसहः ।

समपक्ता समजरः सममांसचयो मतः॥^[15](ca.su.21/18)

- ▶ Person should have proportionate musculature and compactness of the body.
- ▶ Strong sensory and motor organs
- ▶ Person can withstand Hungary, thirst, heat, cold, and work
- ▶ Person can digest and assimilate properly.

This can be Consider as BMI Body mass index weight must be according to height.

Dimensions of Health^[16]

As per the definitions, health dimensional divided into 2 parts:

1. Medical these are Physical, Mental and Social dimensions.
2. Non-medical dimensions are Spiritual, Emotional, Vocational and Political dimensions.

12. Srusta vindmutra vata-Regular activity of bowel and bladder
13. Suprasannendriyatvam
14. Dhruvendriya-Special senses intact.
15. Sarvachestapratighat-Coordinated Body movements.
16. Vyayam,atapa sheeta ushna saha-Exercise tolerance in normal range.
17. Regular activity of bowel and bladder
18. Coordinated bodily movements.
19. All the senses are intact
20. Resting temperature Pulsate, Blood pressure these in the normal range for the individual's age and sex.
21. Physical health can be accessed by Taking history of hospitalization, clinical examination, anthropometry, biochemical and lab investigation.

Mental health

1. **Prasana atama and indriya:** 11 indriya 5 karama indriya and 5 gyana intriya and 1 ubhaya indriya i.e mana and atama all in balance state.
2. **Pravara satva:** Satva sara.
3. **Krodha:** Anger
4. **Bhaya:** fear
5. **Erysha:** jealousy
6. **Shoka:** worries
7. **Lobha:** Greed
8. **Moha:** Excessive attachment to something or person
9. **Kama:** Excessive lust
10. The mental health can be assessed by his behavior and attitude.
11. A perfect state of balance with the surrounding world
12. Having harmonious relation with others
13. Intelligence
14. Memory
15. Learning capacity
16. Judgment are normal
17. Not having any internal conflicts
18. Accepts criticisms supportively
19. Good self-control
20. Solves the problem intelligently and own
21. Self-confident
22. Well-adjusted with others
23. Satisfied with what he possesses
24. Cheerful and calm
25. Self-satisfaction
26. Adjustment
27. Self-control

Ayurveda define all these as in a compiled and a beautiful way by the concept of :

Asatamyia Indrya Artha Samyoga;

Ati, Hina, Mithya yoga of 11 indrya with the artha i.e is with outer things

↓ leads to

Mental Distraction i.e. create six Manasa Vikara mention above

↓ Its end up into

The Stress

↓ which is root causes of

All mental illness and un-satisfaction

↓

These all leads to mental, social and spiritual unhealthy and leads to all kind of problems in the life of a person.

Social health

Accepted,
Respected
Loved by all in the family, by his friends, relatives, neighbors, colleagues and others.
Possession of social skills
Proper social involvement
Ability to see oneself as member of larger society.
A person who is healthy physically, mentally, and socially is said to be in a state of 'positive health' i.e highest standard of health.

CONCLUSION

1. The Swastha is not ideal state but process of continuous change and the adjustment.
2. Absence of disease-A narrow view.
3. To understand health one must need a clear mindset and clear approach towards health and this can be only done by a ayurveda doctor only after understanding the pure form and the meaning of health and aim of the life.
4. Let's make understand it to the common people from all dimensions like physical and specially the mental, so all can understand the Aim of life i.e Dharma Artha Kama Moksha and this can be only attain by a healthy person. So the future generation of the Indian and world can be free from all kind of physical and mental life style disorders.
5. This module is prepared with an intention to create awareness about holistic aspects of health through ayurveda and full world need to understand this concept and follow.

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