

“A LITERARY COLLECTION AND STUDY OF ALL ASPECTS OF SWASTHA AND SWASTHYA WITH SPECIAL REFERENCE TO CHARAKASAMHITA”**Dr. Anuradha A. More¹, Dr. Sangeeta S. Deshmukh²**

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ABSTRACT

Swasthya is first prayojana of Ayurveda described by Charaka. Charakasamhita is one of the basic grantha of Ayurveda. This treatise describes swastha and swasthya from many points of view. Arogya is a mean to attain chaturvid purushartha i.e. dharma, artha, kam, moksha. Health means arogya and arogya means sukha. This literary study reveals various aspects of swastha and swasthya with special reference to Charakasamhita.

KEYWORDS: swastha, swasthya, charakasamhita, Arogya, Grantha, Agadtantra

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INTRODUCTION

Ayurveda is traditional science of medicine. It is the science of medicine along with chikitsa (treatment) importance has been given to swasthya (health) also. If a person is swastha (healthy) he is happy. Protection of swasthya (health) is prayojana (aim) of Ayurveda which is described first and then vikaraprashamana (cure of disease). A healthy person does not need treatment so maintaining health is essential. Health is important part of life. Being healthy makes life happy. According to Sushruta, both physical and mental health is important. This shows that swastha and swasthya has important place in Ayurveda.

AIM AND OBJECTIVES

- Aim- To collect all the references related to swastha and swasthya.
- Objectives – To study all aspects of swastha and swasthya described in Charaksamhita.

Review of literature-

References related to swastha and swasthya described in Charakasamhita are

Trisutra- The immortal and sacred (science of life) consisting the three principles– etiology, symptomatology and the knowledge of therapeutics as a means to well-being par excellence to healthy (swastha) and diseased which had earlier been understood by brahma.^[1] Trividha dravya- Drugs are of three categories, Some alleviate dosas, some vitiate dhatus and some are good for the maintenance of positive health (swasthavruttkar dravya).^[2] Indicated food- One should Regularly take such articles which are conducive to the maintenance of good health (swasthya) and are capable of preventing the attacks of diseases.^[3] Personal hygiene (collyrium, dantadhavan, gandush, etc.)- Here after will be explained the utilities of the application of collyrium in eyes etc, which are essential for the maintenance of positive health (swasthavruttam).^[4] Principles of dietetics and regimen for person having different constitutions- These diets and management are prescribed for the maintenance of health (swasthavrutta), as opposed to the doshas, which are responsible for the creation of certain prakrutis. People in the dose-balanced state are given the habit of eating foods containing all Lhasa in the serving, is susceptible to other diseases similar to those stored above. Therefore, a healthy person should follow a healthy lifestyle (swastha). To summarize the contents of Indriyopakramaniya adhyaya - One who diligently follows this medicine becomes healthy (swasthavrutam) free from diseases, can live for a hundred years and never dies prematurely. Second Square of Health (swastha chatushka) - This completes the second square of health (swastha chatushka). [8] Desire for long life (praneshana) - Among all these desires, the desire for long life should be given priority. From where? Because at the end of life, everything ends. This can be achieved by following the rules for healthy people (swasthanuvrutti) and not neglecting treatment in case of illness. Both have been described

and will be explained in more detail. If you follow this, you will save your life and live a long life, hence it is called the first thought of long life. [9] To conclude what Vividhashitpitiya adhyaya includes – special characteristics of wise and unwise, management is beneficial to human health (swastha) as well as to patients, all these are explained in this chapter about different types of treatment. food and drink. [10] Knowledge worthy of a good physician – Knowledge of factors controlling health (swasthavrutam) including diet, medicine, management, accommodation, exercise, sleep, rest, quantity, medicine, collium, smoking, breathing, make-up, washing, physical disinhibition of impulses, inhibition of mental impulses, physical education, examination of emotional health^[11]Utility of science- The utility of this science is to help maintain the health of healthy individual (swasthasya swasthyarakshana) and cure of disease of a patient.^[12]Sub classification of sutrasthana- Seven quadrates (each containing four chapters) on drugs, maintenance of positive health (swastha chatushka), physicians including medicines etc., therapeutic measures, diseases, therapeutics, and dietetics, are described consecutively.^[13]Maintenance of equilibrium of dhatus- In the equilibrium of dhatus which is sought as the result while administering therapies and also while resorting to regimens for the maintenance of positive health (swastha). Even healthy persons (swastha) should properly use wholesome food with appropriate rasas and gunas and properly processed with a view to maintain the equilibrium of dhatus. After taking the food dominated by particular attributes, it is desirable to neutralize their effect by resorting to such of the regimens as are contradictory to them.^[14]Instructions for maintaining equilibrium- For the maintenance of the equilibrium of dhatus which provides for positive health (swasthavrutam), one should observe the following advice : 1. One should properly resort to such actions and take food as are of contrary disposition to the locality, season and physical constitution of the individual. For Example one should indulge in sleep while living in desert, one should resort to exercise during the spring season, an individual with a fatty body should resort to exercise and vigil to excess. 2. One should refrain from excessive utilization, wrong utilization and non-utilization of the time intellect and objects of senses. 3. One should not suppress manifested urges. 4. One refrain from exhibiting strength beyond ones real capacity.^[15]Management of mother after delivery- Measures for the maintenance of positive health (swasthavrutam) of the mother who has recently delivered.^[16] Specific features of signs of imminent death- If any morbidity develops out of healthy (swastha) sense organs without any visible cause, this is indicative of imminent death.^[17]Wrong perception- If a healthy person (swastha) perceives things wrongly in contravention of the normal relationship between the sense organs and their object as a result of mental perversion he is sure to die soon.^[18] Distortions in shadow – A person whose shadow or reflected image changes in shape, measurement, colour, luster, he is as good as dead even if he appears to be keeping good health (swastha).^[19]Signs of imminent death – A weak person who pulls out his hair in a state of unconsciousness and eats food in excessive quantity if he is a healthy man (swastha), is as good as dead.^[20]Categories of medicines – Medicines are of two type, some of them tone up the health of a healthy person (swastha) and some others remove the ailments of a patient.^[21]Distinctive features of both categories of medicines – Those medicines which invigorate a healthy person (swastha) are mostly aphrodisiacs and rejuvenators.^[22] Elucidation of the two categories of medicines – The two categories of medicines which

invigorate a healthy person (swastha) are described. Those which help in the cure of disease are will be described later ,the primary aim of these medicines is to cure disease .the method of administration of rejuvenation and aphrodisiac therapies are described first.^[23] Functions of Agni – Dehagni is the reason of life, colour, strengt, health(swasthya), enthusiasm, plumpness, complexion, ojas, tejas, agnis, prana.^[24] signs and symptoms of vataja grahani- Temporary feeling of relief (swasthya) immediately after the intake of food ,one of the symptom of vataja grahani.^[25] Specific features of ardit- When the frequent paroxysms of disease like Ardit subside, the patient become normal(swastha).^[26]Occlusion of vayu by stool- Occlusion of vayu by stool gives rise to the following signs and symptoms, one of them is uncomfortable sensation(aswastham) in the cardiac region.^[27]Utility of panchakarma therapy- Panchakarma described above bestow happiness to both the patients and healthy persons (swastha) by promoting their strength and longevity and also by curing their diseases.^[28] Suitable seasons for the panchakarma- After determining the exact months constituting the above mentioned seasons, the physician should give appropriate elimination therapies to a healthy persons(swastha). However for a patient the appropriateness of time should be determined on the basis of nature of diseases. ^[29] Signs of drug digestion- signs of complete digestion of drugs used in the recipe are as follows, one of them is a sense of well-being (swasthya).^[30]For the protection of vital organs measures to be taken are as follows- 1.Avoidance of the cause of injury to these organs. 2. Constantly following the rules and regimens for swasthavrutta (maintenance of positive health and prevention of disease) 3 prompt treatment of diseases of these vital organs immediately after their onset.^[31] Apatantraka and Apatanaka- After the affliction of heart by this vayu is relieved,the patients normal health (swasthya)is restored. If the affliction of heart by this vayu takes place again then the patient become unconscious again. This is one of the conditions mentioned in disease.^[32] Yapana basti- In these adhyaya oleating enema recipes is called yapana bastis. These are not contraindicated either for healthy persons (swastha) or for patients or for old persons.^[33]Merits achieved by study of this treatise- The systematic study of this treatise endows a person with longevity ,fame, health(swasthya),abundant fulfillment of the three basic desiderata of life and unsurpassable professional accomplishment in this world.^[34]Utility of agnivesha's therapeutics- The therapeutic measures described in Agnivesha's work are useful both for healthy persons (swastha) and patients. ^[35]

DISCUSSION

Important theories of swastha and swasthya described in charakasamhita are –

Relation of swastha and swasthya with Trisutra, Trividha dravya, Indicated food, Personal hygiene(collyrium, dantadhavan, nasya,etc.),Principles of dietetics and regimen for person having different constitutions, Importance of following the regimen for healthy persons, Summing up the contents in Indriyopakramaniya adhyaya, Second quadrate on maintenance of positive health(swastha chatushka), Desire for longevity (praneshana), Summing up the contents in Vividhashitpitiya adhyaya, Qualifications of a good physician, Utility of science, Sub classification of sutrasthana, Maintenance of equilibrium of dhatus, Instructions for

maintaining equilibrium, Management of mother after delivery, Specific features of signs of imminent death, Wrong perception, Distortions in shadow, Signs of imminent death, Categories of medicines, Distinctive features of both categories of medicines, Elucidation of the two categories of medicines, Functions of agni, Etiology signs and symptoms of vataja grahani, Specific features of arditā, Occlusion of vāyu by stool, Utility of panchakarma therapy, Suitable seasons for the panchakarma, Signs of drug digestion, For the protection of vital organs measures to be taken are as follows, Apatantraka and Apatanaka, Yāpana basti, Merits achieved by study of this treatise, Utility of agnivesha's therapeutics.

CONCLUSION

For swastha and rugna hetu, linga, aushadha are mentioned. Swasthavruttkar dravya is one of the types of dravya. For swastha – food is indicated, personal hygiene, principles of dietetics and regimen, sadvrutta are mentioned. Swasthachatushka is one of the seven chatushka. Swasthanuvrutti is important for achieving praneshana. Having knowledge about swasthavrutta is one of the qualities of good physician. Swasthyarakhanais first prayojana of Ayurveda. Measures for sutika swasthya are described. Changes in the signs of swasthya and their relation with death are described in indriyasthanā. Swasthasya urjaskara is type of aushadha. Swasthya is one of the functions of agni. Disease feature, condition, or symptoms related to swastha are described. Study of treatise is for Swasthya. For swastha suitable panchakarma and season are described. Sense of swasthya is one of the Sign of drug digestion. Importance of following swasthavrutta rules and regimens is helpful for protection of vital organs. Yāpana bastis are described for swastha.

Thus an attempt has been made to consolidate all references related to swastha and swasthya in charakasamhita. A reference may be mistakenly left when merging references.

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