

Health concept in traditional Ayurvedic medicine
M.A. Subotyalov¹, V.Yu. Druzhinin²
(¹FSBEI HPE "Novosibirsk State Pedagogical University",
²SBEE HPE "Novosibirsk State Medical University"
Novosibirsk)

Concept of health in traditional ayurvedic medicine
¹MA Subotyalov, ²V.Yu. Druzhinin
¹FSBEI HPE "Novosibirsk State Pedagogical University" (Novosibirsk, Russia),
²SBEI HPE "Novosibirsk State Medical University" (Novosibirsk, Russia)

SUMMARY

In modern conditions, traditional Ayurvedic medicine can play an important role in understanding the concept of "health" in general and in individual sciences (medicine, pedagogy, psychology) in particular. The article describes conceptual approaches to health presented in authentic sources of Ayurvedic medical tradition. Emphasis is placed on the criteria that apply to health. Much attention is paid to the conditions under which it is possible to preserve and maintain health.

Key words: history of medicine, Ayurvedic medicine, health, Sanskrit, Charaka-samhita.

RESUME

In modern conditions the traditional Ayurvedic medicine can play an important role in understanding the concept of "health" in general and in the sciences (medicine, education, psychology) in particular. This article describes the conceptual approaches to health presented in the authentic sources of Ayurvedic medical tradition. The emphasis on criteria that put forth to health is done. Much attention is paid to the conditions under which it is possible to preserve and maintain health.

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Introduction

The goal of any medical system is to keep people healthy. The famous physician and scientist Todaramalla, who served as a minister at the court of Emperor Akbar (16th century), describes the position of a physician in the Ayurvedasaukhyam treatise (1.52-53): "The physician gives health and longevity. Therefore, he is called those who give the opportunity to fulfill their duty, prosper, be happy and gain fearlessness in the world of people. The doctor prevents premature death, gives longevity and health. Therefore, there is no one equal to him, since no gift can surpass the gift of life "[1]. Traditional Ayurvedic medicine texts detail their views on the concept of health.

Purpose of the study. Analyze the approach to the concept of "health" in Ayurvedic medical tradition.

Research results

The importance of health is emphasized not only in the medical literature, but also in the didactic literature in India. For example, one of the texts of the Hitopadesha (IX-X centuries) says (1.148): "What is happiness in this world? Freedom from disease!" [2, p.165]. Elsewhere in the same treatise it is said (Prologue 19): "Wealth, good health, a beloved or sweet-spoken spouse, an obedient son and knowledge that brings income - these six things are the sources of happiness in this world, O king!" [Ibid, p.65]. One of the main canons of traditional Ayurvedic medicine is "Charakasamhita", which was finally formed by the 1st-2nd centuries. AD [3], says the following about the importance of health (1.1.15-16):

dharmārtha-kāma-mokṣāṇām ārogyam mūlam uttamam | rogāstasyāpahartāraḥ śreyaso
jīvitasya ca | prādurbhūto manuṣyāṇām antarāyo mahānayaṃ ||

"Health is the root of dharma (fulfilling one's duty), artha (prosperity), kama (enjoying life) and moksha (final liberation from suffering). Diseases take away these four goals of being, the achievement of great good and life itself" [4, p.4]. The definition of Ayurveda, given in this treatise (1.1.41), states that "it is a science dealing with the study of such aspects of life as good-harm, happiness-unhappiness and their nature" [Ibid, p. 6]. And its goal (1.30.26) is "to protect the health of the healthy and eliminate the suffering of the sick" [Ibid, p. 240].

Several terms are used in Sanskrit literature to refer to health. The dictionary "Amara-kosha" (2.6.50) (approximately 6th century) says: anāmayaṃ syād ārogyam - "Anamaya and arogya mean health" [5, p.218]. In traditional Ayurvedic texts, the terms ārogya and svāsthya are most commonly used. The first of them means "absence (nañ) of diseases (roga)", the second - "stay (stha) in oneself, in a natural position (sva)". The second term more fully reflects the view of Ayurveda on health, since it is not just the absence of diseases, but such a state of the body and mind of a person in which he does not depend on other people or drugs for physical or mental activities. Health is defined as the state of the body and mind, providing the foundation for achieving all the goals of human life [6]. Therefore in the Caraka-samhita (1.5.13) it is said:

tac ca nityam prayuñjīta svāsthyaṃ yenānuvartate | ajātānām vikārāṇām
anutpattikaram ca yat ||

"Everyone should use only what supports health and prevents diseases that have not yet appeared on a daily basis." [4, p.33]. In a commentary to this verse, Chakrapani Datta (XI century) defines health: udvejaka-dhatu-vaiṣamya-virahita dhatu-sāmyam - "The equilibrium of the dhatu, devoid of any imbalance, due to agitated doshas, is health" [7]. The theory of tridoṣa (tridoṣa) - the concept of the presence of three physiological factors (doṣa) that determine all body functions and are the basis of an individual-typological approach, which, when their equilibrium state is disturbed, become pathophysiological, is one of the fundamental in Ayurvedic medicine [8]. Therefore, in Charakasamhita (1.9.4) we find such

words: vikāro dhātu-vaīṣamyam, sāmyam prakṛtīr ucyate | sukha-samjñakam ārogyam, vikāro duḥkham eva ca ||

“Disease is imbalance between doshas and dhatu (tissues), but health is their balance. Health is happiness, disease is unhappiness” [4, p.62].

Further, the author of the canon explains this pattern once again (4.6.4): “When the components of the body (dhatu) come into a state of imbalance, the body undergoes illness or destruction” [Ibid., P.447].

In addition to "Charaka Samhita" - the main work in the field of therapeutic medicine, a great contribution to the development of Ayurvedic medicine was made by the works of Sushruta (the final version of the Sushrut Samhita - IV century AD) and Vagbhata (V century AD)

In the Sushruta-samhita (1.15.41) the following definition of a healthy person is given: samadoṣaḥ samāgniś ca sama-dhātu-mala-kriyaḥ | prasannātmendriya-manāḥ svastha ity abhidhīyate ||

“A person can be considered healthy if his doshas are in a state of balance. Digestive fire and various types of metabolism (agni) function optimally.

The body tissues (dhatu) are stable and well developed.

Waste products (small) are removed in a timely manner and in optimal quantities.

A person's senses and mind are satisfied, he feels joyful” [9, p. 65].

It should be clarified that the balance of doshas is dynamic, their number can decrease or increase depending on the time of day, season of the year, food intake, etc. But these fluctuations occur within certain limits, and only a significant and long-term increase in dosha leads to illness.

Ayurveda recommends a specific course of action to maintain health. Health behavior (svastha-vritta) consists of the following components:

Dina-charya - rules of conduct during the day, including hygieneprocedures, proper sleep and sex life.

Ritu-charya - the rules of nutrition and lifestyle in different seasons of the year.

Navegan-dharana and vega-dharana - regulation of natural needsperson.

Anna-svarupa-vijnana - knowledge of the nature of food and its influence on people different types of constitution. In Ayurvedic medicine, nutritional approaches have been developed in detail [10]. The Charaka-samhita says that food is the most important of the life-sustaining factors. Only the intake of wholesome food contributes to the correct growth and development of a person, while the use of unhealthy food is the cause of disease [4].

Sad-vritta - ethical rules of conduct.

According to Chakrapani Datta, there are two parts to maintaining health. First, the body and mind must be maintained with good quality food and proper behavior (viśuddhāhārācāra), like a flame that needs a fuse and oil. Secondly, it is necessary

protect the body and mind from harmful factors, both internal and external, by using suitable medicinal means and methods, just as a flame must be protected from wind, insects, etc. [6].

In Ashtanga-hridayam-samhita (1.4.36), compiled by Vagbhata Muni (5th century AD), there is a verse describing a healthy person:

nityam hitāhāra-vihāra-sevī samīkṣya-kārī viṣayeṣv asaktaḥ | dātā samaḥ satyaparaḥ
kṣamāvān āptopasevī ca bhavaty arogaḥ ||

One who always eats only wholesome food and is engaged in right activities, who acts deliberately, mindful of the benefits and harms, who is not too attached to the objects of the senses, who is renounced, who is equal to everything, truthful, patient and engaged in serving wise people, he is (becomes) free from all diseases "[11, p.52].

This verse is originally quoted in Charakasamhita (4.2.46), then the author of the canon continues:

matir vacaḥ karma sukhānubandham sattvaṁ vidheyam viśadā ca buddhiḥ | jñānam tapas
tatparatā ca yoge yasyāsti taṁ nānupatanti rogāḥ ||

"The one who is endowed with excellent intellect, speech and activity, leading to beneficial consequences, as well as keeping his mind under control, possessing clear understanding, knowledge, asceticism and devotion to yoga, never falls victim to disease" [4, p. 418].

The Vagbhata warns of the health risks of sudden lifestyle changes (1.7.48-49):

pādenāpathyam abhyastaṁ pādapādena vā tyajet | niṣeveta hitaṁ tadvad
ekadvitryantarī-kṛtam || 48 || apathyam api hi tyaktaṁ śīlitaṁ pathyam eva vā |
sātmyāsātmya-vikārāya jāyate sahasānyathā || 49 ||

"Unhealthy (food, drink, activity), which has become a habit due to prolonged use, should be eliminated gradually, step by step. Likewise, healthy (food, drink, activity) should begin gradually, at intervals of one, two or three days. An abrupt cessation of harmful (activity, food, etc.) and an equally abrupt beginning of a healthy one (activity, food, etc.) leads to the emergence of diseases [11, p.118].

According to Ayurveda, achieving health is of paramount importance. In the Charaka-samhita (1.5.103; 1.28.34) it is said:

nagarī nagarasyēva rathasyēva rathī yathā | svaśarīrasya mēdhāvī kṛtyēṣvavahitō
bhavēt ||

"As a city dweller takes care of the city, and the chariot cares about the chariot, so a reasonable person should be attentive to what he does in relation to his body" [4, p. 41].

ajātānām anutpattau jātānām vinivṛṭtaye | rōgāṇām yo vidhir drṣṭaḥ sukhārthī taṁ
samācāret ||

"He who strives for happiness, let him follow the prescribed instructions for preventing diseases that have not yet appeared and reducing those that already exist" [Ibid, p.231].

It also says that "there is no curse worse than the curse of a long life devoid of

those things that would make this life worth living. "

conclusions

Analysis traditional Sanskrit sources showed what v Ayurvedic medicine has formed a clear concept of the concept of "health". Health is a dynamic state characterized by dosha balance. Health refers not only to the state of the body, but also to mental well-being. Thanks to this scientifically formulated approach, in Ayurveda, therapeutic and prophylactic measures are justified, aimed at maintaining the health of healthy people and restoring health in patients.

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Author's address

Subotyalov M.A., Associate Professor of the Department of Anatomy, Physiology and Life Safety, Novosibirsk State Pedagogical University

subotyalov@yandex.ru

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