



Review Article

MULTIDIMENSIONAL PLANNING FOR HEALTH IN AYURVEDA AND SCOPE OF
SWASTHASYORJASKAR CHIKITSA

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ABSTRACT

The health is described in Charak Samhita under different titles along with its process to attain the health i.e., *Arogyata, Sukha & Sukhayu*, immune person etc. *Rasayana & Vajikarana* are the branches among the eight branches of Ayurveda and its result is shown as *Swasthasyorjaskarah* which are directly related to health promotion. A specific concept is also mentioned in Charak Samhita about absolute health is known as *Naishthiki Chikitsa*. The term *Swasthasyorjaskar Chikitsa* is the *Urjaskar* therapy for *Swastha* Person. A medically fit (*Arogya*) person who achieve well being (*Sukhayu*) by following its tools and educative measures, should seek for promoted status of excellence of health or health plus. For this *Swasthasyorjaskar chikitsa* is prescribed. When a person achieve maintenance of excellent status of health then only he can aspire for the absolute health status i.e. *Nihshesh dukhnivritti* through *Yoga* and *Naishthiki chikitsa*. Hence in Charak Samhita there is prescribed the provision of *Swasthasyorjaskar Chikitsa* for healthy one also.

INTRODUCTION

From beginning of human civilization a common person always needed a good sound health and longevity of life. Commonly hundred years of span was regarded as standard measure of human life. In the beginning human always prayed to be healthy along with proper senses and motor function, as evidenced from the various citations found in the Vedic literatures. In present time the definition of *Swastha* is popularized as described in Susruta Samhita. Though the first project of Charak Samhita is the maintenance of *Swastha* or fortification of *Swastha*, there is no any proper definition and norms is found in Charak Samhita about the specific title *Swastha*. Looking through the Charak Samhita it is clear that most of the part is related to the maintenance of health. The '*Swastha*' word and process of its fortification '*Swasthvritta*' has been described in Charak Samhita but it is more stupefying that there is no proper definition of *Swastha* mentioned.

The term *Swastha* has been applied in various places in Charak Samhita but in the sense of practical application of the term *Swastha*, the specific terms like *Arogyata, Sukhayu* etc have been mentioned. *Arogyata* has the meaning 'without disease' which refers the view of *Swastha*. The first chapter of Sutra Sthana in Charak Samhita is based and projected to achieve the longevity of life (*Dirghamjeevitiyamaddhyaya*) and the chapter fifth to eighth of *Sutrasthana* are regarded as *Swastha Chatuska*. In reference of *Chikitsa Sthana* some specific instruction and verses are also mentioned related to the health maintenance, some parts are also found which are related to the health education, some preventive measures are found to prevent the specific major disease. In various specific stages and conditions the materials related to health fortification is described.

The term '*Swastha*' is commonly applied in the sense of health. The term '*Swa*' & '*Stha*' builds the *Swastha*. *Swa* means one's own. This term is commonly applied for own self. '*Stha*' represents stability or maintenance which means one who stand. Here the sense of standing is normal status of body and mind. So this word '*Swastha*' means the standing in own self means existing in normal status of body and mind.

In Ayurveda the common definition of *Swastha* mentioned in Sushruta Samhita is being popularized and is regarded as a authorized definition of *Swastha*.^[1]

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समदोषः समाग्निश्च समधातु मलाक्रियः ।

प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥ सु.सू. १५/४८

In Charaka Samhita, *Swastha* /*Swasthavritta* /*Swasthya* terms are applied in various references but it has not been defined in the text. It is the matter of curiosity that an author whose primary aim extends to maintain the health but he has not defined the term yet. It means he has some specific planning about the primary aim and explored the term from different point of views.

1) Commonly the term 'Arogyata' is applied in Charaka Samhita suggesting as the meaning of Health. In Charaka Samhita *Vimman sthana* in the context of *Karya* he has mentioned some measures as the norms of *Arogyata* from the viewpoint of medical fitness. The norms mentioned are meant for assessment of fitness after the undergoing treatment and may be regarded as the norms for medically fit which are as following:

- *Rugupashaman*: [alleviation of the disease or free from disease]
- *Swara-varna yoga*: [normal voice and complexion]
- *Shariropachaya*: [normal weight accordingly]
- *Balavridhi*: [promotion of strength and immunity]
- *Abhyavaharyabhilasha*: [desire of food intake]
- *Ruchiraharakale*: [timely interest for food]
- *Abhyavahritasya cha aharasya kale samyag-jarana* [proper timely digestion of ingested food]
- *Nidralabho yathakaalam* [sleeping timely]
- *Vaikaikanam cha swapnadarshanam* [cannot have nightmares]
- *Sukhen cha pratibodhanam* [awakening with freshness of mind]
- *Vata-mutra-purish-retasa mukti* [excretion of excreta]
- *Sarvakarairmanobuddhiindriyanam cha avyapatti* [without any discomfort *Manas*, *Buddhi* and *Indriya* works properly]^[2]

2) The *Arogyata* is also regarded as *Sukha*. *Sukha* is defined on medical ground. *Sukha* is the state of saturation or fulfillment of physical requirement, sensual requirement, mental requirement, and intellectual requirement. Among four, three except *Buddhi* are the content of life. It means the saturation of content of life in normal form is the state of *Sukha*.^[3] C.vi8/90

According to chief aim of Ayurveda i.e., to achieve the *Sukha*, the measures are also mentioned in Charaka Samhita separately which is known as *Sukhayu*. The criteria are as following:

- **Sharir-manasabhyam rogabhyaamanabhidrutasya**: [not afflicted with physical and mental ailments or free from physical and mental disease.]

- **Visheshen yauvanvatah**: [Endowed with youth means physical and mental status as per youth.]
- **Samarthaanugat bala-virya-yashah-paurush-parakramasya**: Have enthusiasm, power and strength, virility, good reputation in society
- **Gyanvignyanendriyarth-bala samudaye vartamanasya**: Proper perception and confirmation of knowledge which has been attained, proper functioning sense organ and proper receiving of object.
- **Paramarddhiruchirvidhopabhogasya**: economically sound or rich and various types of luxurious items for enjoyments
- **Samridhasarvaarambhasya**: [achievement of all wishes.]
- **Yatheshtavicharinah**: [independency to move wherever they want and to do whatever they want, to take food whatever they want, independency in thought.]^[4]

3) The third explanation of health is given from viewpoint of immunity in Charaka Samhita. According to Charaka Samhita 'समयोगः' cannot be attained by individual but a positive health can be attained. He has described the measures to be immune person in both the dimensions anatomically & physiologically. In describing the measures of immune person anatomically, he has mentioned that the muscle should be buildup and constructed well proportionate to body, height and weight; body should be furnished in normal form of human being and sense organs should be perfect. While describing immune person physiologically he stated that they have well tolerance to hunger, thirst, heat of the sun, cold and physical exercises; proper digestion and assimilation. In both the verses Charaka has started from *Mamsadhatu* and ended with *Mamsadhatu* because there is a specific concept of *Ojas* in Ayurveda which is responsible for physical and mental immunity. An individual which has full blown *Ojas* is regarded as *Balayukta* (possessing *bala*). So the third view Charaka Samhita on *Swastha* is *Bala*.^[5]

Concept of Bala in Ayurveda

Commonly Ayurveda consider *Kshetravada* means if the *Kshetra* (the body and mind) is immune, no any cause will be generated to produce the disease. In this reference a specific concept 'Vyadhikshamatva' has been considered in Ayurveda, which has two types of mechanism. The *Bala* opposes the virulence of disease and prevent the disease. The theory of *Bala* is based on specific concept of Ayurveda 'Ojas' which exist in body and provides physical and mental health. *Ojas* is neither the *Dhatu*, *Updhatu* and *Sara*, nor *Dosha* and *Mala*. This specific concept is based on essence of *Dhatu*. There is two tier functions- maintaining the mental and physical structure in normal state and

opposing the cause of disease. As stated in Sushruta Samhita, its function is to maintain the *Mamsadhātu* i.e., *Sthiropchitamamsopachita* and to help in mechanism of physical and mental function (*Bahya-abhayantar karananam*), According to Charaka Samhita, an immune person should have tolerance power for external and internal stimulus like thirst and hunger (internal stimulus) and cold and heat (external stimulus) and tolerance power for *Vyayama*. In current days the health status of athletes is considered based on tolerance to exercise and physiologically individual have a normal physiology. The theory of *Ojas* is based on theory of *Gurvadi Gunas*. Among twenty *Gunas*, ten *Gunas* are maintained by *Ojas* while remaining ten *Gunas* are manifested by *Visha*. The body contents which have maximum content of *Gunas* of *Ojas* are regarded as *Ojas* group like *Rasa*, *Shukra*, *Kapha* etc. The maximum *Gunas* of *Ojas* are maintained by *Kapha*, in this reference *Kaphaja prakriti* are regarded as more *Balayukta*. Some procedures and situations have been described in Ayurveda which promotes the *Bala* in an individual. Among the procedures some are congenital and some are acquired. Congenitally- if a person is born in a place where the immunity is already promoted (*Balavatpurusha Deshe Janma*), if the sperm and ova is in excellent state, youthfulness, favourable natural disposition etc. are congenital immune promoter and the baby born will be congenitally immune. Perfection of *Kala* (environment and seasons), perfect diet, wholesome conduct and diet, strong will power and performing the work with pleasure and enthusiasm are the promoting factors for acquired immunity. The above factors are entitled as "*Balavardhak bhav*" (immunity promoting factor). In other word it may be said that these factors are health promoting factors.

Conception of Swasthasyorjaskar Chikitsa

The *Swasthasyorjaskar Chikitsa* is the therapy for *Urjaskar* effect in *Swastha* Person. *Swasthasyorjaskar bhesaj* is useful for healthy person in *Jara* etc. *Swabhavik* ailments, for a healthy person who may not be able maintain good body builds if he indulges in sexual intercourse when he is not properly excited, for person may not possess adequate semen even without any disease, for a healthy individual when the excellence of the physique is affected even without any apparent diseases. Thus the medicines belonging to this category remove all these defects and help in the maintenance of an excellent physique (*Urja*) called as *Urjaskar* medicine.^[6] In Charaka Samhita, *Bhesaja* is classified into two types first one is *Swasthasyorjaskar* (to promote the excellence of health) and second type is *Artasyaroganut* (for curing the diseased person).^[7] Again those medicine which invigorate a healthy person i.e., the *Swasthasyorjaskar* medicine are categorised as *Vrishya* (aphrodisiacs) and

Rasayana (rejuvenators of bodily *Dhatus*). Both these categories of medicine in general fulfils the purpose of promotion of excellence of status of health, by use of either or both simultaneously and also accomplish the specific action either, for which they are specialized for.^[8]

The specific effects of these two categories of *Swasthasyorjaskara aushadha* have been mentioned as.

Effects of Rasayan therapy

By administering *Rasayana* therapy (rejuvenation therapy) attains longevity, memory, intellect, freedom from diseases, youth, excellence of luster, complexion, and voice, excellent potentiality of the body and the sense-organs, *Vak-siddhi* (i.e., what he says comes true), courteousness and radiance. One gets the excellence of *Rasa*, *Rakta*, etc., *Dhatus* (bodily tissues) by taking *Rasayana* therapy.^[9]

Effects of Vajikaran therapy

This therapy generate the potentiality for getting progenies with *Sahaj* (congenital) *Bala* for the maintenance of the continuity of the lineage, causes instantaneous sexual excitation to a degree that one is capable of indulging in sexual acts with women uninterrupted like a strong horse, and person is exceedingly adorable among women, it nourishes the bodily tissue elements and even in old age one does not get seminal debility (i.e., the signs of seminal debility do not appear in his body), which enables one to remain (firm) like a *Caitya* (a big tree) having innumerable branches, and to earn respect from people by virtue of his having procreated several children, which is conducive to his enjoying happiness and eternity in this world and beyond in view of his offspring. This *Bhesaj* brings about longevity, beauty, strength and nourishment- is known as *Vajikarana* (aphrodisiac therapy).^[10]

Rasayan vidhi (methods of rasayan administration): There are two types of procedures for administration of *Rasayan* to healthy person *Kutipravesika* and *Vataatapika*. *Kutipravesika* procedure is a well designed specifically a tri-compartmental thick walled house (*Trigarbha kuti*) which should be comfortable in all seasons and where unwanted sound cannot be entered; equipped with all the necessary & desired commodities, are indicated. Here the concept of such peculiar type of *Trigarbha kuti* has very much scientific basis where the created environment is in the conformity with the mother womb. Thus the health in the degenerated condition as a whole can be restored to its natural state and the health of the healthy person can be best promoted to attain its excellence by this specific method of *Kutipravesika Rasayana*. The individual should be cleansed by the administration of *Samshodhan* therapy (elimination therapy). Thereafter, when he has no discomfort and has regained his strength, the

rejuvenation therapy should be administered.^[11] The individual should be cleansed by the administration of *Samshodhan* therapy (elimination therapy). Thereafter, when he has no discomfort and has regained his strength, the rejuvenation therapy should be administered.^[12] Thus the *Kutipraveshika* type of rejuvenation is very specifically designed for the promotion of excellence of health status. For best outcome of rejuvenation therapy, some dosage form of *Rasayana* are specifically indicated in Charaka Samhita to be taken preferably by *Kutipraveshika vidhi* e.g. *Brahmarasayana* (C.Ci.1-1/57-58), *Chyavanaprasha* (C.Ci.1-1/74), 4 kinds of *Amalaka rasayana* (C.Ci.1-1/75), *Amalaka Ghrita* (C.Ci.1-1/4) etc. Many more dosage form of *Rasayana* are indicated to be taken by either method e.g., *Chyavanaprsha*, *Haritkyadi rasayana*, *Triphala rasayana*, *Nagbala rasyana*, *Shilajatu rasayana*, *Bhallataka rasayana*, *Aendra rasayana*, *Pippali vardhamana rasayana*, etc. The recipes described in Charaka Samhita here, prevent the premature degeneration of physical as well as mental condition in accordance with age which in turn promote longevity as well as prevents the affliction by diseases.^[13]

Advantages of Rasayan therapy

- For persons desirous for vitality, the *Rasayan* therapy is like ambrosia and has unimaginable and wonderful (beneficial) effects.
- It promotes life, maintains positive health, preserves youth and cures morbid sleep, drowsiness, physical as well as mental fatigue, sluggishness and weakness.
- It maintains proper balance among *Vata*, *Kapha* and *Pitta*.
- It produces stability, cures looseness of the muscles,
- It stimulates the *Agni* responsible for digestion and metabolism and brings about excellence in luster, complexion as well as voice.^[14]

In brief, a person, who is not free from the mental and physical defects, does never get the desired result of *Rasayan* therapy. These recipes produce effects in persons whose mind and body are clean and who are self-controlled.^[15] To attain that clean body and mind Acharya Charaka has expounded the measures in the educational form to be followed for promoting health status.

Achara Rasayana (Education for Health Promotion)

Satyavadi (to be honest, trustworthy), *Akrodhi* (to be calm and never get on to nerves), *Nivruttam madhya maithunath* (to observe abstinence from alcohol and sex), *Ahimsaka* (to be non-violent), *Anayasa* (never be tired, but be cheerful), *Prashanta* (to keep cool, calm and quiet), *Priyavadi* (to speak good, pleasant and never to speak ill of others), *Japa*

parah (to practice incantation of holy hymns), *Shouchaparam* (to maintain purity),

Daannityam (to do charity regularly), *Tapaswinam* (to practice meditation / to be focused on the task), *Deva-Gau-Brahmana Acharya Guru Vruddha Archanarta* (to be devoted to Gods, cows, Brahmans, teachers, sages, elders, and serving them), *Anrushamsam* (to be non-violent forever and be devoted to love), *Nitya Karunavedi* (to be ever compassionate and merciful), *Samajagarana swapna* (balance in the state of sleep and wakefulness), *Nityam ksheera ghritashinam* (to consume milk and ghee in regular basis), *Desha kaala pramanajnam* (who is having proper knowledge of *Desha* and *Kaala*), *Yuktijnam* (to be skilled and never get deceived), *Anahankrutam* (to be ego-free), *Asankeernam* (one who takes simple and planned diet), *Adhyatma pravanendriyam* (one who indulges in spiritual texts), *Upasitaram Vruddhanam* (one who accompany and serve elders), *Astikaanam* (to have faith in almighty), *Jitaatmanaam* (to be self controlled, non-yielding to sensory pleasures), *Dharmashastraparam* (to be duty bound and ethical).^[16]

Objects of Aphrodisiac therapy

- A person should always seek the intake of aphrodisiacs because, he can earn *Dharma* (righteousness), *Artha* (wealth), *Priti* (love), and *Yasas* (fame) through this therapy alone. A person gets these benefits through his progeny and the aphrodisiac therapy enables him to procreate children.
- A person devoid of sexual potency (*Avaji*) regains potency through *Vajikarana* therapy.
- Aphrodisiac therapies should be administered only to a person who is self-controlled and it helps to maintain this self control (*Dhairyam*). Otherwise if administered this therapy to a person of lascivious habits, with additional gained potentiality he will prove to be nuisance to the society through his illegitimate sex acts (*Agamyagamana*).^[17]
- After taking aphrodisiac therapies, the person should take recourse to sexual intercourse during *Ritukala* (period of fertility) of his wife. Sexual intercourse in other times is not the object of this therapy.
- In Carak Samhita, proper diet, sleep and observance of celibacy- these three factors are mentioned as the pillars of life. It is also stated there that these three requirements should be followed in appropriate measure. It is explained in this commentary that absolute celibacy is not desirable. If a person keeps himself absolutely free from sexual intercourse, then this gives rise to mental stress (*Manah-kshobha*). Therefore, what has been stated here

does not contradict the statement in Carak samhita.
[18]

Vajikaran Method

First of all, the physical system of the person undergone purification by *Vaman* and *Virechan* should be got strengthened by the administration of *Niruha* and *Anuvsana* types of medicated enema. Depending upon the strength, recipes of medicated enema consisting of *Ghrita*, oil, *Rasa* (juice and soup), milk, sugar and honey should be administered. These recipes promote semen and help a person of procreation of offspring. The Person should be given milk and meat soup to take. [19] Articles which are sweet, unctuous, *Jiwaniya* (promoters of life), nourishing and heavy and which cause excitement of the mind- all these are called aphrodisiacs. Therefore, a person should first of all be impregnated with these articles and copulate with a woman. He gets excited by his own urge and also by the erotic attributes of the woman. After sexual indulgence, he should take bath and drink milk or *rasa* (juice or soup) before going to sleep. By doing so, his semen and strength, both increase. [20]

Nihshesh Dukha nivritti (Absolute Health)

There is a very specific concept of absolute health in Caraka Samhita. It is known as *Nihshesha Dukha nivritti* or salvation by the removal of the root cause of miseries, in existing world and beyond life. The Health part is covered as Preventive and social medicine in the modern medical science system, in similar way for attaining the absolute health the measure is known as *Naishtiki Chikitsa* in Ayurveda. The above three states of health viz., *Arogyata*, *Sukhayu* & *Blayukta Manah-Sharira* are attained in existing life while absolute health is for both, as the state of 'Samadhi' in existing life and as the state of 'Moksha' after death. It is very difficult but achievable in existing world if someone follow the measures instructed in the form of Salvative Health education. Though Acharya Charak has clearly stated that *Samyoga* is very rare but if one follows these instructions and win over the demeritorious effects of the root cause *Rajas & Tamasa*, by controlling senses and fickle mind through immense spiritual wisdom, it can be possible to attain the near absolute health in existing life as well as absolute health beyond life. [21] The remedies like *Satvajaya* is also helpful to achieve sound mental health, the first step to achieve the absolute health. [22] The whole concept of absolute health is based on *Loka-Purusha Samya*. When one observes the universe inside himself and the own self in universe then a specific type of intellect known as 'Satyabuddhi' is generated which leads to absolute health. [23]

DISCUSSION

Ayurveda has two wings i.e., maintenance of health of healthy individual and to cure the diseased one. Commonly the definition of health is popularized as mentioned in Susruta Samhita as

समदोषः समाग्निश्च समधातु मलाक्रियः ।

प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥ सु.सू. 15/48

As it has been reviewed, there is no proper definition of Svastha in Caraka Samhita. As per citation of Caraka Samhita it has been written keeping the both views in existing life and beyond life. So the concept of health is also applied keeping the both views. The prime aim of Caraka Samhita is to maintain the health, which on the other hand is the secondary aim of the Susruta Samhita. As per discussion following facts has been observed in the Caraka Samhita related to Health i.e.,

- To maintain the health
- To promote the health
- To prevent the diseases
- Achievement of Absolute Health

In Caraka Samhita the definition and criteria (*Lakshana*) of *Svastha* is mentioned under different titles and keeping the specific views.

1. Arogyata & Arogya Lakshana (Medical fitness):

Commonly the term *Arogyata*, is applied for *Svastha*. The term *Svastha* is also applied in different places but in the sense of *Svastha* the term *Arogyata* (medically fit) is applicable. The criteria of *Arogyata* are mentioned as the features of alleviation of diseases and restoration of firmness. So it may be considered as medical fitness.

2. Sukha & Sukhayu (Well being):

Health is also considered as *Sukha*. *Sukha* is the state of saturation physical, sensory, mental and intellectual requirement. The criteria of *Sukha* are described under the title of *Sukhayu*. It may be considered as well being.

For maintenance of health the tools, procedures are prescribed and presented under different titles viz. *Tryopastambha*, *Adharaniya vega*, *Dharaniya vega*, *Dincharya*, *Ritucharya*, *Janapadodhwamsa* & *Traisana*.

There is a specific concept in Caraka Samhita related to Health specially the mental health. This is the concept of *Trivarga* which are regarded as the tools of *Sukha* (well being) and mental fitness, which is suggested to be adopted in proper way as life style.

Specific type of life style is indicated known as *Hitayu* and that *Hitayu* results into medical fitness, well being etc. The procedure to maintain the health is described as lifestyle. All the dietetic regimens, good conducts etc. are described as a specific lifestyle. Some instructions about biological urges and voluntary

action have been also given to maintain the health and very important procedure is health education. The health education from the viewpoint of health maintenance, is described under the title of *Sadvritta*. The different instruction about lifestyle as an educative view is given i.e., education to maintain oneself. Style for daily routine, art of living in society, behaviour with ladies, social conducts and in conclusion the health education is summarized as to follow the *Brahmacharya, Tapa, Niyama* etc. to maintain the health.

The principle related to health maintenance is also described as wise or wholesome contact of *Indriya* with object. The *Indriyopkramaniya* is based on health education as the principle and practice to maintain the physical and mental health both.

3. *Swasthasyorjekar* (Health Promotion)

1) Specific concept of Caraka Samhita is Health promotion as *Swasthasyorjaskara*. In this reference the norm of promoting the excellence of health has been described on the basis of immune person who has tolerance of external and internal stimulus. It can be promoted through drugs and diets. In the context of the *Yuktikrita bala* is also described which can be promoted through diet and drugs. It is one of three types of *bala*. *Rasayana & Vajikarana* diet & drugs are considered as *Swasthasyorjaskarah* (excellence of health or health promotion). Through *Rasayana & Vajikarana*, health can be maintained along with *Urja & Bala*. So it can be considered as excellence of health.

Some procedures have been described as health education in the context of *Rasayana* which is known as *Achara Rasayana*. There are some instructions which should be learned and adopted by individual. These instructions are given health education especially as promotive health education.

The theory of *Bala* is based on the specific concept of '*Ojas*' which exist in the body provides the physical & mental health by prevention of production of disease and also by opposing the virulence of diseases. The *Ojo* group of the body like *Rasa, Kapha, Shukra* etc., having the *Gurvadi gunas* along with other *Balavardhaka* factors like *Balwata purushe deshe janma, Kala sampata, Satmya sampata* etc are considered as the health promoting factors. Generally the balanced state of *Dhatu* is considered as state of health in Ayurveda. There is a indication related to health of immune person which may be considered as health plus or health promotion. According to Charak Samhita, if a person has normal muscular set up and body set up who has perfect *Indriya* (senses). Then any cause of disease does not affect the person, it means he has immunity. The sign and symptom of immune person is described in following verse -

सममांसप्रमाणस्तु समसंहननो नरः ।

दृढेन्द्रियो विकाराणां न बलेनाभिभूयते ॥ च.सू.21/18

Those persons who has the tolerance to hunger and thirst, heat and cold exercise as physical activity, physiologically whose digestion is proper, physical status is maintained and the muscles are going to build up, is immune.

क्षुत्पिपासातपसहः शीतव्यायामसंसह ।

समजरः सममांसचयो मतः ॥ च.सू.21/19

This is the specific concept of Charak Samhita and specific branch of medicine *Rasayana & Vajikarana* fulfill the purpose which maintain *Swasthaya* (health) along with *Urja* (power and energy). So it has been said *Swasthasyorjaskar* (health plus or health promotion). Both perform same but in different order- *Rasayana* is the remedy which fills the requirement of body tissues as *Rasadidhatus* in sequence while *Vajikarana* especially nourishes the *Sukra dhatu* and other *Dhatu* in reverse order. Through perfect state of body tissues, the state of *सममांसप्रमाण* occur and due to *Urja*, the tolerance of exercise and external and internal stimulus occurs. *Rasayana* has bi-dimensional effect on physical and mental faculty through nourishing the bodily *Dhatu* which is responsible for psychic immunity and physical tool. The *Rasayana* develops the physical and mental tolerance power and a person through *Rasayana* becomes immune and any external or internal stimulus does not affect the body and mind of person. If the cells of the body are damaged somehow and there is a loss of health, a specific procedure of *Rasayana* therapy is adopted for regeneration of cells and tissues which is known as *Kutipraveshika vidhi*. Ayurveda is the science which has basis of psychic immunity and it is clearly mentioned in reference of *Trivarga*. Means the person who is physically fit but has *Avara Satva* should administer the *Rasayan & Vajikaran*. *Rasayan* therapy firstly works through somatic phase while *Vajikaran* works through psychic (*Harshkar*) and then somatic (*Shukravardhan*). *Shukra* is the *Dhatu* which regulates the *Manas* though *Dhairyam* which is related to psychic status. Besides this it has been also said that through *Rasayana* the absolute health can be attained because it has been clearly mentioned that through *Rasayana* there is a state of salvation and achievement of *Brahmatvam*. Keeping this view it can be considered that *Rasayana* and *Vajikarana* can be considered for a specific therapy for health promotion and it should be regarded as health promotive therapy. Through this process a person attains good health and plus means power and energy additionally.

4. *Nihshesh dukkha nivritti* (Absolute Health)

This is the specific concept of Ayurveda. This is the condition without any type of remainder of miseries. It is the state of salvation and the concept of absolute health is freedom from the root cause *Rajas & Tamas* and commonly beyond life.

CONCLUSION

- 1) The single project of Ayurveda is to make *Dhatusamyā* (bodily *Dhatus* at status quo) which is known as health.
- 2) The Health is planned under the following title.
 - i) *Arogyata*: Medical fitness/medically fit
 - ii) *Sukha & Sukhayu*: Well being/happiness
 - iii) *Svasthasyorjaskara*: Promoted health/excellence of health/health plus/immune person
 - iv) *Nihsheshdukkhanivritti*: Absolute health
- 3) The tool and process to maintain the Health are
 - i) Specific lifestyle including *Tryopastambha, Adharaniya vega, Dharaniya vega, Dincharya, Ritucharya, Janapadodhwamsa & Traisana*.
 - ii) Wholesome (*Satmya*) contact of *Indriya & Artha* (objects) including *Manas*
 - iii) Follow the norms of *Hitayu*
 - iv) Uses of some drugs are prescribed which maintain the health.
- 4) For health promotion, the tools are *Rasayana & Vajikarana*.
- 5) Specific concept of Caraka Samhita is Health promotion as *Swasthasyorjaskar*. In this reference the norm of promoting the excellence of health has been described on the basis of immune person both anatomically and physiologically, who has tolerance of external and internal stimulus. It can be promoted through drugs and diets.
- 6) In the context of the *Yuktikrita Bala* it is also described that it can be promoted through diet and drugs. *Rasayana & Vajikarana* diet and drugs are considered as *Swasthasyorjaskarah* (excellence of health or health promotion). Through *Rasayana & Vajikarana*, health can be maintained along with *Urja & Bala*.
- 7) Some procedures have been described as health education in the context of *Rasayana* which is known as *Achara Rasayana*. There are some instructions which should be learned and adopted by individual. These instructions are given health education especially as promotive health education.
- 8) The planning of health in Charak Samhita is based on medical fitness, well being, excellent health (immunity) and Salvation (absolute health) which can be attained through specific lifestyle, drugs which is known as *Swasthasyorjaskar Rasayana-Vajikarana* and *Yoga & Naishthiki chikitsa*.

- 9) *Rasayana & Vajikarana* are the specific tools which make the person medically fit, provide states of well being, promote the health with *Bala* and *Rasayana sevān* is the tool to attain the *Brahma* means Absolute Health can be attained through *Rasayana*.
- 10) For *Nihshesh Dukha Nivritti* (absolute health), *Yoga & Naishthiki Chikitsa* are prescribed as the tool.

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