

AN INSIGHT INTO PROMOTION OF HEALTH THROUGH AYURVEDA

Vijayalakshmi. G. H

¹Associate Professor and HOD, Department of *Swasthavritta* and *Yoga*, GAMC, Bengaluru, Karnataka, IndiaCorresponding Author: v9886540929@gmail.com<https://doi.org/10.46607/iamj10p5042021>

(Published online: May 2021)

Open Access

© International Ayurvedic Medical Journal, India 2021

Article Received: 07/04/2021 - Peer Reviewed: 07/05/2021 - Accepted for Publication: 28/05/2021



ABSTRACT

Ayurveda is a life science which has given basic principles of healthy lifestyle. The glory of lies in the prevention of health of the healthy person and cure the diseased one. The health is a state which is always fluctuating from good health, better health, free freedom from sickness, unrecognized sickness, mild sickness, sever sickness and death. The health is affected by industrialization, urbanization, environmental derangement, our way of lifestyle, including food, sleep, thought process, society and so on. The healthy life is not only to enjoy the life but needed to achieve something beyond the worldly mundane desires. The code and conducts mentioned in *Ayurveda* is essential part of every one's life till today. To Knowing, accepting and implementing in the general population is needed in the present scenario irrespective of cast, religion, gender, socioeconomic status because health is a fore most basic essential factor for everything in this universe.

Keywords: *Swastha*, *Swasthya*, *Swasthya Rakshana*, Prevention, Promotion of health

INTRODUCTION

The concept of *Swasthya Rakshana* is a unparalleled, strong theory of prevention and promotion of health of a healthy person through the way of healthy life style which is mentioned thousands of years back. Even others had not even thought about it. It is a more

comprehensive, authentic, theoretical and practical way of life (code and conducts) described. The body is a media or instrument for all attainments. The health is main factor for attaining *Dharma* (righteousness), *Artha* (wealth), *Kama* (desire) and *Mok-*

sha (liberation). The ultimate goal we need a body which is a having life force in it.

Aim and objectives

1. To analyze about concept of *Swasthya rakshana*
2. To show the importance of *Swasthya Rakshana* in levels of prevention

Materials and methodology of study - Relevant literateurs of and contemporary litterateurs were reviewed

The criteria for a Swastha - The criteria to say that the person is healthy¹ is the equilibrium state of *Dosha* (that which vitiates), *Agni* (digestive fire), *Dhatu*s (tissue), *Malas* (metabolic wastes), *Kriyas* (all basic essential functions and activities), including *Prasanna* (pure and delighted) *Atma* (soul) and *Mana* (mind). According to Kashyapa², the *Arogya lakshanas* (signs & symptoms of health) are desire to have a food, proper digestion of the food which is consumed, evacuation of emerged stool, faces, urine, flatulence, lightness of the body, *Suprasanna Indriyatvam* (pure, delighted sense organs), timely proper sleep and wakefulness, enhances of strength, color, and life, pleasant mind and proper gastric fire, these are the features of health. The Bhava Mishra mentions about 14 *Lakshans*³ are, the equilibrium of *Mala*, *Mutra* (urine), *Dosha* and *Dhatu*s, desire for food and liquids, taste in food, proper digestion and complete transformation, nourishment of body, proper sleep and awake fullness, proper perception of subjects from *Indriyas* (sensory organs) and mind were mentioned.

Swasthya Rakshana (protection of health)-

'*Sawsthya Rakshana*' is nothing but '*Anagata bhadha pratishedha*'⁴ i.e. prevention of the disease. '*Anagata*' means which has not come or arrived; '*Badha*' means pain, suffering, affliction, torment, '*Pratishedha*' is keeping off, warding off, prohibition, denial, refusal, negation.

Avoiding of such activity, habits, work, procedures, food, drinks, clothes, sleep, sex, thighs, place, air, land, emotions, urges which can leading to the manifestation of illness. The negation of illness will be by proper implementation of *harya trayas* are *Dinacharya* (daily regimen), *Rutucharyas* (seasonal regimen) & *Ratricarya* (night regimen). The *Charya* term is also

used with varies words like *Garbhini* (antenatal care and regimens) *charya*, *Sutika* (postnatal care) *charya*, *Balacharya* (regimens of childhood), *Brahmacharya* (celibacy) etc. The *Charya* is an *Acharaniya* which is to be followed, adopted, implementation in life.

Concept of promotion of health:

To have a merely long life is not important but to have *Hitayu* (good life), *Sukhayu* (happy life), with a healthy state is more important. According to WHO, "Health is a complete state of physical, mental, social, wellbeing not merely absence of disease or infirmity."⁵ The state of health is clearly told by Sushruta, Charaka, Kashyapa and Bhavamishra.

The main aim and benefits of is *Swasthya Rakshana* and *Vikara Prashamana* (mitigation of the disorders) or *Vyadhi Parimokshana* (curing of the disease by root level)⁶. The Prevention⁷ is considered as primordial, primary, secondary, tertiary level of prevention. Primordial prevention⁸ is at very early stage. Primary prevention^{9,10} is directed towards the prevent the onset of the disease in an individual. The health promotion and specific protection are considered here. Secondary level of prevention^{9,10} is after manifestation of the disease, the efforts are for curative and restorative. Here the early diagnosis and prompt treatment and to prevent disability are considered. Tertiary leve^{9,10} is to reduce the negative impact of the disease, which is manifested, and it is helpful to arrest in diseased related complication. The rehabilitation is having the role here.

The primordial and primary prevention is "*Swasthya rakshana*" and secondary and tertiary level of prevention are considered under "*Aturasya vikara prashamana*" (mitigation of a disease of a diseased one). The modern new concept of level of prevention is mentioned in the aim and objectives by *Charakacharya*.

The *Swasthya rakshana* is maintaining, promoting, preventing the positive health by following the rules. When the health is deviated by the normalcy, entering into the diseased state then '*Vyadhi prathanika chikitsa* (disease targeted treatment)¹¹ which is '*Apunarbhavakara* (curing disease which should not reemerge)' ¹² or '*Shuddha chikitsa* (curing a disease

without giving rise to another disorder or disease)¹³ or the complete nil phenomena. Complete mitigation of the disease is must.

The primordial level of prevention is at very early stage. The aim and efforts are related to eliminate the risk factors of the diseases which may manifest. For example, improper sleep¹⁴ result into discomfort, emaciation, reduction of strength, decreasing in the efficacy of sensory organs, impotency, reduced lifespan. So, one can prevent all these by following rules mentioned for sleep¹⁵. The sleep is for maintaining, promoting health, preventing the disorders. Basically, the concept of *Nidra* (sleep) is a primordial level of prevention. Having sleep in proper time, in a perfect way, in a proper place, in a comfort zone based on *Ritu* is must.

The consumption of 8 *Prastruta* (96ml) quantity of *Ushajalapana*¹⁶ (drinking 8x96 ml=768ml in early morning) is the promotion of positive health which promotes the life span upto 100 years. It also prevents and used in various diseases like *Arsha* (haemorrhoids), *Shotha* (swelling), *Grahani*, *Jwara* (fever), *Kushta* (skin disorder), *Medo roga* (fat metabolic disorder), *Raktapitta* (bleeding disorder), etc.

The benefits of *Vyayama* (exercise) are *Karmasamartya* (helps to improve the capacity to work), *Diptagni* (improves the digestion power), *Meda kshaya* (reduces the fatness), *Kanti* (improves the complexion), *Shareeropachaya* (proper nourishment of the body), *Sahishnuta* (tolerance capacity), enhances the *Arogya* (health)¹⁷.

The gargling, retention of liquid mouth fullness, er-rhines, collyrium are used for prevention and curative purpose of disorders which are above the clavicle. The oil massage is used at various level of prevention. Washing of hands, legs, anal orifice, and face, doing gargling, retention of liquid in mouth, brushing the teeth, scraping the tongue, bath etc, are personal hygienic measure as a primordial, in both promotion of health, prevention of disease and curative aspect.

*Padabhyanga*¹⁸ (massage to feet) is for prevention of *Gridhrasi* (sciatic disorder) (primary prevention), by *Shiro abhyanga*¹⁹ headache will not occur, growth of hair with thick, long, dark hairs with long lasting, in-

duces a good sleep. It prevents hair fall, graying of hair, dandruff (primordial & primary). *Abhyanga*^{20,21,22} postpone the process of ageing, mitigates the exertion, pacifies *Vata*, improves the clarity of vision, it nourishes the body, enhances the longevity and improves the skin texture. After manifestation of disease *Abhyanga* is also having a curative action (secondary prevention) in *Pakshaghata* (paralysis), *Karshya* (emaciation), in various *Vataja vyadhi* and etc.

The Health promotion²³ is implementation of a healthy habits, following healthy lifestyle. Personal hygiene environmental sanitation, proper nutrition, economic security, healthful housing facility, healthy family interaction and social relationship, healthy personality, development, healthy environment to be considered.

For prevention of psychological disorders by following the concept of *Dharaniya vegas* (natural urges to be controlled), prohibition of 10- sinful activities (*Dasha vidha papa karma*) and following *Acharya rasayana* (regimens for rejuvenation).

Anagata bhadha prathishedha²⁴ is avoiding of a disease which is yet not occurred. For that one has to follow early to wake up, attaining natural urges, cleaning bodily parts, maintaining personal hygiene, adorning oneself, offering prayers, balanced food etc. The one has to follow ethical, social, mental, moral, physical conducts code. The frequently used things or devices in olden days are prevents and protects from the external climatic variations or from enemies etc These are foot wears, turban, protective jacket, umbrella, stick and etc. These devices may change based upon the technological upgrading and the need of situation and occupation. Now a days a carrying mobile phones, wearing helmets, wearing seat belt, is must. GPS, gun, bullet proof, fireproof jackets, earmuffs, gumboots, overall aprons etc are job or occupation related things needed for protective measures. But for the common man or most of the population even till today, the umbrella, caps are used. The facial mask for prevention of respiratory communicable disease, carrying hand sanitizer during outbreak of Covid-19 etc. The *Vishrama* (rest/ relaxation), *Chankramana* (walking), *Sukha Asana*, *Sukha Shayya* (comfortable sitting

and sleeping posture) are promotion of health and to cure disease. Most of the disease will be prevented by simple drug less therapy as a proper rest for the body and mind. Which boos-ten the inner healing power, regains the strength. Proper rest helps to normalizes many physiological corrections.

Primary prevention²⁵ is directed towards the prevent the onset of the disease in an individual. The health promotion and specific protection are primary prevention. The population strategy and high-risk strategy are concentrated for prevention.

The Prevention of *Agantuka*²⁶*rogas* (exogenous) are better managed by avoiding *Prajnaparadha* (*Prajna* - wisdom, *Aparadha*- mistakes/offence), *Indriya upashama* (control over sense organs), having proper *Smriti*, knowing about *Desha* (place), *Kala* (time) *Atma vijnana* (Knowing about own soul), following *Sadvritta* (good code and conduct). It is complete integrated and multi factorial way of approach to the exogenous disease.

Daily we have to consume conducive food ²⁷ for betterment of our good health. These will not cause any disease in the body or helps to prevent the diseases that are not manifested.

Adornment of flowers, garlands, precious auspicious, ornaments not only for beautification. It is having ef-

fect on both body and mind. The good appreciable smell or fragrance enhances mood elevation, pleasure, vitality, mitigates the disorder by preventing from inauspiciousness, increases the strength and etc (aroma-therapy).

Clothes and blankets are also based on the season for to control the *Doshas*, not to enter into the pathological stages. The clothes²⁸ wearied by the other person should not be wearied, wearing the clothes of his own once again without washing is prohibited. It means, avoid the possibilities of the growing of the pathogens on the sweat material, cell debris, sebum which is deposited on the clothes, the contaminated, polluted clothes should be avoided. By this healthy practice one can prevent the itching and skin disorders. *Dhupitambara*²⁹ (fumigated clothes) are wearied during *Varsha* (rainy season) to avoid excess moisture and it prevents fungal growth in the clothes thereby prevents skin disorder. The thick and warmth cloth²⁹ and blankets are preferred for winter. Roaming and relaxing in the garden wearing thin cloth is preferred. It eliminates the excessive heat. So, by following the *Ritucharya* gives a answer for the disease which are not manifested and if they occur then minimize the risk of morbidity and mortality from disease.

All the basic principles of prevention can be understood as follows.

Table 1: Basic principles of prevention

Aim and objective of Ayurveda				
<i>Swasthya rakshana</i>		<i>Aturasya vikara prashamana</i>		
Levels of prevention				
Primordial prevention	Primary prevention	Secondary level of prevention		Tertiary level of prevention
Promotive	Preventive	Curative	Restorative	Rehabilitative
Health promotion	Specific health protection	Early diagnosis & prompt treatment	Disability limitation	Rehabilitation
Daily, seasonal, night regimen, rejuvenation, aphrodisiac, Concept of suppressible non suppressible urges, Codes of food, sleep, celibacy, Seasonal purification of body, antenatal, post-	Do <i>Nidana parivarjana</i> ie, <i>Sannikrishta and vipra krishta karana, Rasayana, vajikaranasevana, Chikitsa</i> according to <i>kriya kala, Vikara anutpattikara chikitsa, Dosha upakrama, Ritu haritaki</i> ,Decade wise	<i>Vyadhi pratyanyika chikitsa, Dosha pratyanyika chikitsa, Naimittika rasayana,</i>	<i>Rasayana, Shudhachikitsa, vyadhi apunarbhava,</i> restoration of positive health again by <i>Ahara vihara</i> etc	<i>Upadrava chikitsa</i> as per the situation of the disease and also following secondary level of prevention

<p>natal neonatal care etc, Treatment for not to manifest the disease, <i>Vikara anutpattikara chikitsa</i>, Ethical, social, moral, code conducts Avoiding food of incompatibility, Pacification of <i>doshas</i> <i>Anagatabhadha pratishedhiya etc.</i></p>	<p><i>rasayana</i>, seasonal body purification, <i>Apathy tyaga</i> and <i>patya sevana karma – ahara</i> or even <i>vihara</i>, <i>Jatharagni samrakshana</i> Improving <i>bala</i> (strength/immunity) of the person (<i>sahaja, kalaja, yuktikruta</i>)</p>	<p><i>Shaman chikitsa, shodhana</i> form of <i>chikits upakrama</i></p>	<p><i>Pathya sevana krama- Apatya tyaga</i> (dietory rules & prohibition)</p>	
--	--	---	---	--

Health Promotion- The health promotion is by healthy living habits and healthy lifestyle, personal hygiene and environmental sanitation, adequate nutrition and balanced diet, healthy family interaction and social relationship, healthy environment – physical, biological, social, psychological, economical and culture. All these facts are elaborately explained in depth in.

Personal hygiene, Healthy living habits and lifestyle are by *Charyatraya*. The environment is the sum total of all the living and non-living elements their effects which influence the life. The environment³⁰ is of internal and external. The internal harmonious with in the body is internal environment i.e. nothing but *Sama Dosha Dhatu, Mala* and their functions etc. The external environment is all that which is external to the individual human host can be physical, biological, and psycho-social components and which can affect the health. The external environment in which we live and work. Physical environment is affecting the health. The physical factors are air, water, soil, housing, climate, geography, heat, light, noise etc. have certain effects on health. A lot of problems are because of pollution of air, water, sound, industrialization, urbanization, making so over smart by telecommunication system emission and repeated exposure to electromagnetic energy hence new problems giving rise to emerging disorders. As we are living and continuously adjusting with a environmental changes including biological environment. Psycho-social environment include culture, values, customs, habits, beliefs, attitudes, morals, religion, education, lifestyle, community life, health services, social and political organiza-

tion. An have a strong moral ethical base of values for mankind. We can have a reference in *Dinacharya, Achara rasayana, Dharaniya vega, Sadvritta, Sadachara, Shishopaniya adyaya* etc.

Living in good place, collecting an herb from good place which is not contaminated and polluted means it shows the importance environmental sanitation is must which also includes soil, air, water etc. Land purification is told in *Yajnavalkya smriti Marjana* (sweeping), *Dahat* (burning), *Kalat* (time), *Gokra-manat* (grazing of cows), *Sekat* (sprinkling of water or herbal decoction), *Ullekhata* (scraping the layer), *Lepat* (smearing with herbal paste), *Griha marjanalepana* (sweeping moping smearing) these are the purification methods are mentioned The decoction of *Vidanga* (*Embllica ribes*), *Patha* (*Cyclea peitata*), *Aparajita* (*Clitoria ternatea*) etc are sprinkled, A/c *Sushruta* purification of air is by using the herbal drugs in the form of *Dhuma* (fumigation) of *Laksha* (*Laccifer lacca*), *Haridra* (*Curcuma longa*), *Ativisha* (*Aconitum heterophyllum*), *Harenuka* (*Pisumsativum*), *Ela* (*Electtaria cardamonum*), *Valkala, Kushta* (*Saussuria lappa*), *Priyangu* (*Callicarpa macrophylla*). Purification of water by boiling, expose to direct sun light, immersing of heated iron balls, sand, or stones into the water. Drink the pure and safe water which is not polluted and contaminated such water is preferred. The water which is not exposed to sun, moon and wind, covered by aquatic plants, foamy, having pathogens, contaminated with urine and fecal matters of animals and etc. water is a one of the essential factors for sustain a life. Pure and safe criteria is water should be free from physical, chemical, harmful substances, free

from pathological agents and fit for domestic purpose. Water should be pleasant to taste, free from color and smell. And also *Jala prasadanas* (drugs for purification of water) *kataka* (Strychnos potatorium), *Gomedhaka* (cat's eye), *Bisagranthi*, *Shaivala* (root of Ceratophyllum demersum) *mula*, *Vastra* (cloth), *Muk-ta* (pearl), *Mani* (precious stone) seven drugs are told. Adequate nutrition and balanced diet- *Nitya sevaniya ahara dravya* (which are to be consumed daily) like rice grown in 60 days, green gram, rock salt, Indian gooseberry, barley, milk, pure water, ghee, honey, resins, pomegranates, etc. are told to consume These combination having all macro and micro nutrients which are needed for body will be supplied. All the six *Rasas* are to be consumed daily and predominant tastes will be as per season. Health is depending on food which we consume (*Arogya bhojanadhinam*). The *Ahara dravyas* enlisted by Charaka are held responsible good health and told that it prevents forth

coming disorders (*Ajatanam vikaranam Anutpattikaram*). So, this is the primordial level of concept of prevention.

Healthy family interaction and social relationship- health is not mainly an issue of doctors, social services and hospitals. It is an issue of social justice. The all activities are aimed to have comfort. But it should be right and acceptable to society, have a friendship with good friend, and avoid others. Avoid sinful activities. Help the poor, who are in need, who are sick, even think same ones towards small creatures (*Kita pipilikanamprati*), respect the elders and cow etc. talk politely, have a compassion, don't do the beyond one's own capacity, avoid stressful prohibited activities, places, have a good relation with all, be with faithful and good persons. The etiquette to be followed. Such a person will be down to earth. The concept of avoiding 10 sinful activities³¹ in the life is mentioned.

Table 2: List of 10 sinful activities

<i>Kaya</i> (bodily)	<i>Vak</i> (talk)	<i>Manasa</i> (mental)
<i>Himsa</i> - violence	<i>Paishunya</i> -calumny	<i>Vyapada</i> - tendency to harm
<i>Steya</i> - stealing, theft	<i>Parusha</i> –abuse / being rude	<i>Abhidhya</i> -longing for other's belonging
<i>Anyathakama</i> –infidelity	<i>Anruta</i> -lying, speaking untruth	<i>Drigviparyaya</i> - atheism
	<i>Sambhinnalapa</i> - uttering rubbish	

A man is always bounded with a mundane desire. Avoiding these will make the person physical, mentally, socially, spiritually wellbeing. Which built a strong society, where there is no more conflicts of race, war, bloodshed, illness. It is difficult to adopt. But it is must.

DISCUSSION

Prevention of communicable disease-

Communicable disease³² is manifested because of the specific infectious agent or its toxic products, which are having the capacity to transmit from man to man, animal to animal or from environment (through air, dust, soil, water, food etc.) to man or animal are by directly or indirectly.

Our *Acharys* told about the mode of transmission of diseases with few examples indicates to take precau-

tion. such a precautions are only at primary level it has to become a healthy way of life as a primordial level we have to tackle and protect the new host to getting a disease. Prevention is better that curing the disease.

Mode of transmission of disease³² is directly or indirectly.

1. Direct transmission – direct contact, droplet infection, contact with soil, inoculation into skin or mucous, trans placental (vertical)
2. Indirect transmission- vehicle borne, vector borne, air borne, fomite born, unclean hands and fingers. In *Ayurvedic* literature the Great scholar Sushruta³³ tells about concept of communicable disease.

Mode of transmission of the infectious disease is through skin, or mucous, or respiration pathway, fomites, sexual act, direct contact with skin, droplet, oral – nasal secretion by sharing the meal and sitting place,

sleeping together. The fomites³⁴ are inanimate substances other than water or food contaminated by the infectious discharges from a actual patient those articles or things are capable to harboring and transferring the infectious agent to a new healthy host. The various fomites like bed, chair, clothes, towels, linen, drinking glass, spoon, thermometer, toys, ornaments, or garlands, cosmetic items or unguents, even pen, pencil, handkerchief, computer mouse, door handles, door launches, taps, flushing handles or buttons, etc. The great scholar *Vagbhata* mentions without covering one should not sneeze, laugh, yawn, is mentioned in *Dinacyarya*. This is told for healthy person and even the sick person should do follow it to protect the new host from droplet infection.

Prevention of non-communicable disease- *Tyagaha prajnaparadha* (avoiding knowingly unknowingly committing the mistakes repeatedly), listen to *Aptas* (listen and follow as per good and wisher), adopting of *Charya traya*, following of rules of *Dharaniya* (which are to be controlled) and *Adharaniya vegas* (which should not be suppressed or forcefully trying to eliminate), *Ritu anusara* (seasonal detoxification of the body) *Shodhana*, *Nitya Rasayana Sevana* (daily habit of consumption of rejuvenating, immune booster foods) *Jatharagni* (digestion power) *Rakshana*, based on that, healthy, suitable, conducive food has to be consumed in proper quantity, etc., are prevent the non-communicable diseases.

For prevention of psychosocial illness³⁵ - The psychosocial illness is a group of disease wherein mind acting on body. The essential hypertension, peptic ulcer, asthma, ulcerative colitis is because of the disturbed emotional status. Controlling over the emotions like fear, anger, love, hate, jealousy, moodiness, joy, sorrow, sympathy, pity, lust, grief is must. The concept of *Dharaneeya vega*³⁶ is the perfect solution. The controlling over Urges of greed, grief, fear, anger, ego, shamelessness, jealousy, excessive attachment, desire for things possessed by others. One should avoid speaking harsh words, back biting, lying, use of untimely words. The action of violence, and stealing should be controlled. *Arishadd Varga* are *Kama* (desire), *Krodha* (anger), *Lobha* (greed), *Moha* (attach-

ment), *Mada* (ego), *Matsarya* (jealousy) one who conquers he will be happy. The grief³⁷ as aggravating factor of disease worry as emaciating, detachment among nourishing, greed is a prime factor responsible for trouble.

All the emotional factors are having a role on health and disease. *Achinthya* (devoid of worries) is a one of the etiological factors for *Prameha* (Diabetes) and *Ati chinta* (excessive worries) is for *Karshya*. *Shoka* (sorrow), *Bhaya* (fear) leads to fever. The emotions have effect on the *Doshas*, then normalcy of *Doshas* will be lost, leading towards the manifestation of disease. The hormonal state is altered, the effect will be seen on heart rate, pulse rate, blood pressure, glucose level etc.

Protective and safety measures- the things may change but the principle and application of the safety measure is always remaining forever. Wearing a turban etc. in those days is replaced with helmet, based upon the mode of life in which we are leading. As in prevention of occupational hazards wearing gum boots, goggles, earmuffs, jackets, wearing PP kits based upon the occupation is must. to protect the health of the worker.

Healthy habits- *Charyatrayas*, *Garbhinchrya*, *Sutika charya* etc. are perfect way of approach Healthy habits, healthy family contributing the decreasing the statistical data of morbidity and mortality because of increased immunity, avoiding possibilities of manifestation of disease of *Nija* (endogenous) or *Agantuka* (exogeneous) or *Aupasargika* (infectious) *roga* and etc. Then there is no place for the illness in a such a person. He will definitely live for 100 years happily.

The attitudes towards ethical, moral, social aspect - According to *Charaka*³⁸ the *Achara Rasayana* is mentioned that, the complete way of life towards the longevity by adopting such a way of life definitely prolongs the life with perfect quality of humanity related way of life not merely quantity of long life. Which makes the person feel of satisfaction in himself and in the society where he lives in that. Being a truthfulness, devoid of anger, alcohol, sex, cruelty, sedentary life, being a peaceful, *Priyavadina* (talk politely with love and care), *Japa* (recitation), *Shaucha* (practicing internal -external purity) *Tatpara*, *Dhira*

(courageous), *Dana nitya* (charity), *Tapasvi* (doing penance), giving respect to elders, devoid of cruelty, *Dayalu* (merciful), *Sama jagarana swapna* (equality in wakefulness and sleep), *Nitya kshera ghrita abhyasa* (daily practice to consume milk and ghee), *Desha kala pramanajna* (one who knows practicability implementation of theoretical knowledge of geographical and time sense), *Asthikya* (faith in existence of ism principles), *Jitendriya* (control over his organs), *Dharma Shastra Para Tatpara* (always exist on right path and to follow the same).

The people are more repenting after becoming sick. The present era is full of environmental hazards, climatic derangement, endemic and epidemic of communicable or non-communicable diseases. We lack time, peace, with lot of competitive working environment stressful survival of the fitness, mechanical way of lifestyle leads to over burden. The whole or most of the population deviated from the positive health. The healthy code and conduct of daily regimen are the perfect choice for the problem the *Sukhayu* and *Hitayu* are enhanced by the *Charya traya*.

CONCLUSION

The *Swasthya Rakshana* which is described is the ideal method to prevent communicable, non-communicable diseases, mental disorders, psychosociological disorders. An *Ayurvedic* aspect of prevention covers perfect solution prevention of both communicable and non-communicable diseases including mental disorders, psycho sociological disorders. It teaches the harmonious relation within the body and with universe to have a good optimum health is the wealth of the society even the universe. It seems to be a mother of modern prevention. The creating awareness is essentially needed in general population regarding *Ayurvedic* way of prevention and lifestyle.

REFERENCES

1. Sushruta; Sushruta Samhita; Sutrasthana; Doshadhatumala kshayavridhhi vijnaniyadhyaya15/48; edited by Ambikadutta Shastri; Chaukhambha Sanskrit Sansthan;2001; 12th ed; Varanasi; p-64
2. Vridha Jivaka; Kashyapa Samhita; Khilasthana; Bhojyopakramaniyadhyaya 5/6-8; revised by Vatsya; Chaukhambha Sanskrit Sansthan; India; 2013; Varanasi, p-256.
3. Bhavamishra; Bhavaprakasha; Purvava khanda; Rogipariksha prakarana 7/55; edited by Dr. Bulusu Sitaram; Chaukhambha orientalia;India;2015; Varanasi; reprint ed, p-674
4. Vaman Shivram Apte; The student's Sanskrit English Dictionary; Motilal Banarasidass; India; 1997; Delhi; 2nd ed; p-18, 390, 359
5. K.Park; T.B. of Preventive and Social Medicine; Concept of Health & Disease 2ndch; M/S Banarasidas Bhanot;India;Feb-2013;Jabalpur;22nded; p-13
6. Agnivesha; Charaka samhita; Sutrasthana; Arthedashamahamuliya adhyaya 30/26; edited by Sri SatyaNarayana Shastri; Chaukhambha Bharati Academy; 2001; Varanasi; p-586.
7. Sushruta; Sushruta Samhita; Sutrasthana; Vedotpattyadhyayopakramah1/22; edited by Kaviraj Ambikadutta Shastri; Chaukhambha Sanskrit Sansthan; 2001;12th ed; p-4
8. K.Park; T.B.of Preventive and Social Medicine; Concept of Health & Disease 2nd chapter;M/S Banarasidas Bhanot publishers;India; Feb-2013;Jabalpur;22nded; page-39
9. Gupta and Mahajana; T B of Preventive and Social Medicine; Basic concept in community mdicine 2nd ch;India; Jaypee Brothers Medical publishers; 2003 New Delhi; 3rd ed; p-9-10
10. K.Park;T.B.of Preventive and Social Medicine; Concept of Health & Disease 2nd ch.; India: M/S Banarasidas Bhanot publishers;India; Feb-2013; Jabalpur;22nded; p-39 -40
11. Vidhyadhara Shukla; Kaya Chikitsa part -I, nava-maadhyaya 9th ch.; Chaukhambha SuraBharati prakashana;India; 1995; Varanasi; 3rd ed.; p-163
12. Vagbhata; Ashtanga Sangraha; Sutra Sthana; Doshabhedyadhyaya12/2 edited by Yadavaji Trikamaji; Chaukhambha Samskruta Samsthana; 1999; Varanasi; p- 137.
13. Agnivesha; Charakasamhita; Nidanasthana; Apasmarnidana8/23, edited by Sri Satya Narayana Shastri; Chaukhambha Bharati Academy; 2001; Varanasi; P-667
14. Agnivesha; The Charaka samhita; Sutrasthana; ashtaninditiya Adyaya 21/36 edited by Sri Satya Narayana Shastri; Chaukhambha Bharati Academy;2001; Varanasi, p-418.
15. Agnivesha; The Charaka Samhita; Sutrasthana; Dirghajivitiya Adhyaya 1/35 edited by Sri SatyaNarayana Shastri; Chaukhambha Bharati Academy; 200; Varanasi, p- 227.
16. Bhavamishra; Bhavaprakasha; Purva khanda; Dinacharya prakarana/303-308, vol-I; Commentary by Dr. Bulusu Sitaram; Chaukhambha Orientalia, Varanasi; p-95

17. Sushruta; Sushruta Samhita; Chikitsa Sthana; Anagatabadhapratishtedhiyamadhyayam 24/39-40; edited by Kaviraj Ambikadutta Shastri; Chaukhambha publication; 2001; NewDelhi;12thed; p-107
18. Agnivesha; Charaka samhita;Varanasi, Sutrasthana; Matrashitiya Adhyaya 5/92, edited by Pt. Kashinatha Shastri; Chaukhambha Bharati Academy; 2001; India; p-129.
19. Agnivesha; Charaka samhita; Sutrasthana; Matrasshitiya Adhyaya 5/81-82, edited by Pt.Kashinatha Shastri; Chaukhambha Bharati Academy; 2001; Varanasi; p-127.
20. Agnivesha; Charaka samhita; Sutrasthana; Matrashitiya Adhyaya, 5/85-89, edited by Pt.Kashinatha Shastri; Chaukhambha Bharati Academy;2001; Varanasi; p-128-129.
21. Sushruta; Sushruta Samhita;Chikitsa Sthana; Anagatabadhapratishtedha Adhyaya 24/30 edited by Kaviraj Ambikadutta Shastri; Chaukhambha publication; 2001;New Delhi; 12th ed;p-106.
22. Vagbhata; Ashtanga Hridaya; Sutra Sthana; Dinacharyadyaya 2/8; edited by Dr. Brahmananda Tripathi; Chaukhamba Sanskrit Pratishtan;1999; Delhi; p-29
23. GM Dharaar I Robbani; Foundations of community medicine; Section I-Health, Disease & Medicine; Elsevier; India; 2008; Noida; 2nd ed; p-14
24. Sushruta; Sushruta Samhita; Chikitsa Sthana; Anagatabhada pratisheda 24th ch, edited by Kaviraj Ambikadutta Shastri ; Chaukhambha publication;2001; New Delhi; 12th ed.; p-105 to 114
25. K. Park; T B of Preventive and Social Medicine; Concept of Health & Disease 2nd ch; M/S Banarasidas Bhanot publishers; India; 2013; Jabhalpur; 22nd ed. p-39
26. Agnivesha; The Charaka samhita; Sutrasthana; Navegandharaniyadyaya,7/53-55, edited by Pt.Kashinatha Shastri; Chaukhambha Bharati Academy; 2001; Varanasi; p- 170.
27. Agnivesha; Charaka samhita; Sutrasthana; Matrashitiya Adhyaya 5/13, edited by Pt.Kashinatha Shastri; Chaukhambha Bharati Academy;2001; Varanasi; p- 106-107.
28. Sushruta; Sushruta Samhita; ChikitsaSthana; Anagatabadhapratishtedha Adhyaya 24/101; edited by Kaviraj Ambikadutta Shastri; Chaukhambha publication;2001; New Delhi; 12th ed; p-112
29. Vagbhata; Ashtanga Hridaya, Sutra Sthana; Rutucharyadyaya 3/13,47; edited by Dr. Brahmananda Tripathi; Chaukhamba Sanskrit Pratishtan;1999; Delhi; p-43,49
30. K. Park; T. B. of Preventive and Social Medicine; Concept of Health & Disease 2nd ch.; M/S Banarasidas bhanot publishers; India; 2013;Jabhalpur; 22nd ed; page-18
31. Vagbhata; Ashtanga Hridaya; Sutra Sthana; Dinacharyadyaya 2/22-23; edited by Dr. Brahmananda Tripathi; Chaukhamba Sanskrit Pratishtan; 1999; Delhi; p-34
32. K. Park; T B of Preventive and Social Medicine; Principles of Epidemiology& epidemiology methods3rdch.; M/S Banarasidas Bhanot publishers; India; 2013; Jabhalpur; p-93.
33. Sushruta; Sushruta Samhita; Nidana Sthana; Kushtanidana Adhyaya 5/33-34; edited by Kaviraj Ambikadutta Shastri; Chaukhambha publication;2001; New Delhi; 12th ed.; p-251
34. K.Park; T.B. of Preventive and Social Medicine; Concept of Health & Disease3rd ch.; M/S Banarasidas Bhanot publishers;India;2013;Jabhalpur; p-95
35. K. Park; T.B. of Preventive and Social Medicine; Medicine & social science, 12th ch.; M/S Banarasidas Bhanot publishers; India; 2013; Jabhalpur;22nd edi; p-626-627
36. Vagbhata; Ashtanga Hridaya; Sutra Sthana; Rutucharyadyaya 3/24 edited by Dr.Brahmananda Tripathi; Chaukhamba Sanskrit Pratishtan; 1999; Delhi; p-59
37. Agnivesha; Charaka samhita; Sharirasthana; kati-dhatupurushiya Shariradhyaya 1/98; edited by Pt.Kashinatha Shastri; Chaukhambha Bharati Academy; 2001; Varanasi; p- 823.
38. Agnivesha; Charaka samhita; Chikitsasthana; Rasayanadyaya 1/4th pada/30-35
39. edited by Pt. Kashinatha Shastri; Chaukhambha Bharati Academy;2001; Varanasi; p-59

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Vijayalakshmi. G. H et al: An Insight Into Promotion Of Health Through Ayurveda. International Ayurvedic Medical Journal {online} 2021 {cited May, 2021} Available from: http://www.iamj.in/posts/images/upload/2930_2938.pdf