



TRADEMARKS OF HEALTH AND RECOMMENDATION TO MAINTAIN IT IN PANDEMIC

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Article Received on 21/08/2021

Article Revised on 11/09/2021

Article Accepted on 01/10/2021

ABSTRACT

Sudden storm of Covid-19 pandemic evoked awareness in public about the maintenance of health and the importance of immunity to battle with any such infection. Immune system of body totally depends upon the general health status of person. Acquiring good health is not job of days, but it is scheduled inculcate in your day-to-day life. *Ayurveda*, defines scientific as-well-as psychological view of health (*swastha*). It is a state of equilibrium of *tridosha* (fundamental physiological governing principles of the body), *agni* (metabolic and digestive processes), *dhatu* (principles that uphold the formation of body tissues), and *mala* (waste products excreted well), *indriya* (the sense organs), *mana* (mind) and *aatma* (the soul) are in a state of bliss. Markers such as- *panchakarma* therapy, healthy balanced diet (*samyak aahar*), regular *pranayam* (breathing exercise), *yoga*, proper amount of sleep (*nidra*), elimination of *adharniya vega*, and holding on the *dharniya vega* are the daily routine procedures by adapting or removing them, from routine can help to maintain good health and good immune system required for defence mechanism in pandemic.

KEYWORDS: Ayurveda, health definition, swastha, covid 19.

INTRODUCTION

Sudden storm of Covid-19 pandemic evoked awareness in public about the maintenance of health and the importance of immunity to battle with any such infection. Immune system of body totally depends upon the general health status of person. Acquiring good health is not job of days, but it is scheduled inculcate in your day to day life. There are lot of small things, by adapting or removing them, from routine can help to maintain good health and good immune system required for defence mechanism in pandemic.

According to WHO (World health organization) definition of health is a state of complete physical, mental and social well being and not merely the absence of disease (or) infirmity.^[1]

Internationally all the medical associations including all the pathies accept this. But in *ayurveda*, certain things are added that are different but accurately defines and proves the scientific as-well-as psychological view of health. Health (*swasthya*) is defined as a state of equilibrium of *tridosha* (fundamental physiological governing principles of the body), *agni* (metabolic and digestive processes), *dhatu* (principles that uphold the formation of body tissues), and *mala* (waste products are excreted well), *indriya* (the sense organs), *mana* (mind) and *aatma* (the soul) are in a state of bliss.^[2]

A careful look at the *ayurvedic* definition reveals that this definition not only defines health but also help to maintain immunity of person. Therefore, one who is established in self, who has balanced *doshas*, balanced *agni*, properly formed *dhatu*s, proper elimination of *malas*, well functioning bodily processes and whose mind, soul and senses are happy is called a healthy person. Health is not only a state of disease free body, but also the perfect order of physiological functions of *dosh*, *dhatu*, *mala* and tension free mind is being analyzed.

Even acharya Kashyap has supported this. He defines the healthy individual as person who desire for the intake of food (*anannabhilasha*), proper and easy digestion of the ingested food (*bhuktasya paripaak*), evacuation of faeces, urine and flatus properly (*sukhena srushtawinmutra*), lightness in the body (*laghaw*), pleasantness in sense organs (*suprasanendriya*), proper timely sleep and awakening (*sukhswapna prabodhan*), gain of strength, life and pleasant mind (*bala-varna - ayushyalaabh*), peaceful state of mind (*saumanas*), balanced state of *agni* (*Samagni*)^[3] So with an objective to know the real trademarks of health, and recommendation to maintain it, this review study was carried out.

Methodology

Classical text of Ayurveda as *Sushruta samhita*, *Charak samhita*, *Astang sangrah*, *Astang hrudaya*, *Bhavaprakash* and *Sharangdhara samhita*, modern text book, journal articles, internet material related to these topics were collected and studied comprehensively.

DISCUSSION

Acharya Sushruta written in *sushrut samhita*, health is the state of the body with maintained levels of *dosh* (*vata*, *pitta*, *kapha*), *dhatu* (*ras*, *rakta*, *maas*, *meda*, *asthi*, *majja*, *sukra*), *agni* (*samagni*), *maal* (*mutra*, *purish*, *sweda*), along with peaceful state of *mana* (mind) and satisfied *atma* (soul).^[4] Human body is conglomeration of 3 *doshas*, 7 *dhatu*s and 3 *malas*. All of which are interrelated to each other for maintaining health of an individual.^[5]

Dosha: In *ayurveda*, *dosha*, *dhatu* and *mala* are the basic elements of human body. Among these, *doshas* are more important principle of 'Purush lok sammit nyay' (Theory of macro and micro cosmos) which explains that *vaat*, *pitta*, *kapha* maintains important body functions just same as wind, sun and moon do it in the nature.^[6] *Dosha* (bio-energies) are structural and functional units of human body. The literary meaning of the word is which causes decay, destruction or vitiates.^[7] However *doshas*, when in balanced condition, they carry out all prominent physiological functions and maintain health. When *doshas* get disturbed, they attack other body tissues which are weak and disease is created. Therefore *doshas* need to be maintained in their normal range. Healthy and unhealthy state of a human being depends on normal or abnormal condition of *tridosha*. Knowledge about *dosha* is very fundamental in the process of learning *ayurveda*. There are five types of *vata*. Properties and function of these five *sama vaat* (*vata* in equilibrium state) is as, the functions of *pran vayu* include spitting, sneezing, eructation, respiration and deglutition of food. The functions of *udana vayu* is manifestation of speech, efforts, enthusiasm, strength and lustre. *Samana vayu* functions include promotion of power of digestion and separation of *prasada* (nutrients) and *kitta bhaga* (waste product) of food. *Vyana vayu* is responsible for movement like extensions-contraction, blinking of eyes and circulation. Functions of *apana vayu* include ejaculation of semen, voiding urine and stool, elimination of menstrual blood and parturition of foetus.^[8]

If the functions of *vata* are observed then it is found that *vaat dosha* is stimulator and controller of all types of movements. These includes function of breathing in and out (respiration), movement of the food in alimentary system, absorption of the nutrients and formation or excreta (digestive system); excretion of stool and urine (excretory system); propulsion of semen, menstrual blood and foetus (reproductive system); transportation of blood and other materials (circulatory system), all kind of movements related to locomotion (locomotory

system). So it acts as driving or impelling force in the body.^[9]

There are five types of *pitta*. Properties of *samapitta* (Equilibrium of *pitta*). *Ranjaka pitta* is responsible for formation of blood from former *rasa dhatu*. *Pachaka pitta* is responsible for digestion of food and separation of *prasada* (nutrients) and *kitta bhaga* (waste product), sustenance of other *pitta*. *Sadhaka pitta* is related to *oja*, and is helpful in fulfilment of desires through *buddhi*, *medha*, and *abhimana*. *Alochaka pitta* helps in perception of image of objects (vision). *Bhrajaka pitta* has the function of thermoregulation, maintenance of complexion and lustre of skin.^[10] Formation of blood, digestion of food and metabolism, immunity, eyesight, intellect, thermoregulation and complexion of body are the outcomes of normal functioning of *pitta*.^[11]

There are five types of *kapha* and properties of *samakapha* (Equilibrium of *kapha*) are as following. *Avalambaka kapha* provides support to *trika pradesha* (*Lumbar*) and *hradaya* (thoracic region) and helps in sustenance of other types of *kapha*. Functions of *Kledaka kapha* includes lubrication and softening of food (bolus) in stomach. *Bodhaka kapha* is responsible for perception of taste. *Tarpaka kapha* provides nourishment to sense organs. *Shleshaka kapha* maintains lubrication and binding of joints.^[12] The nourishment of body, maintenance of moisture, lubrication of different part of body, perception of taste and binding of joints are the outcomes of normal functioning of *kapha*.^[13]

Agni: The fire element present in human body in microscopic level. *Agni* inside the body digests food, gives strength and colour to skin. It also maintains body temperature, health and keeps the person active and develops courage. *Agni* keeps a person alive and is therefore considered as a sign of life.^[14] *Pachan* via *agni* (digestion) is nothing but conversion of complex insoluble molecules into simple soluble molecules for the use of body to be healthy. This is very important as the *vijatiya* (or) *bahya panchabhautik* food has to be converted into *sajatiya* (or) *sharira panchabhautik* food. *Jatharagni* is the main *agni* inside the body is compared to god and cannot be shown. It is considered to be present everywhere, where digestion is taking place. To keep the *agni* normal, it requires supply proper food at proper interval.

In order to live a disease free life (any viral, bacterial disease), our *agni* becomes the most essential element. When our *agni* is in balanced state, it is able to digest every form of food. It mainly converts the complex insoluble molecules into simple soluble molecules for the use of body. This is very important as the *vijatiya* or *bahya panchabhautik* food has to be converted into *sajatiya* or *sharira panchabhautik* food. Result of converted simple soluble molecules is the formation of energy (ATP's) which makes the body suitable to work and maintain disease free condition. All the metabolic

activities which are going on in the body, builds up immunity which is also indirectly produced result of balanced *agni*. Imbalance of *agni* also contribute to the pathophysiology of disease. *Mandagni* is the *agni* getting lowered than the normal range leads to the formation of *aama* i.e., undigested food, and due to repetitively accumulating *aama*, diseases are caused. And opposite to this, if *agni* is hiked or vitiated from its normal level, then too diseases will be caused. Therefore, one needs to keep their *agni* in normal range to lead a disease free life.

Acharya Kashyapa elaborates the qualities of healthy person due to the normal functioning of *agni*- as enthusiastic and joyful state of body and organs as well. Functioning of each organ system works on the principle of balanced *agni*.^[15] Acharya Dalhan stated that *agni* will be normal then all the preceding *dhatu*s will be formed. *Dhatwagni* of each *dhatu* contributes in formation of *dhatu*s.^[16](fig 1)

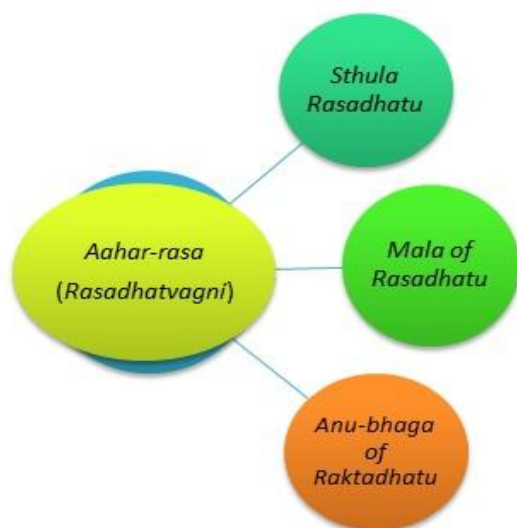


Fig. 1: Showing pachana of aharrasa and formation of dhatu.

In this way, all the types of *agni* (*pachkagni*, *bhutagni*, *dhatwagni*) play an important role in keeping mankind healthy.

Dhatu: Body constituents which support the body are called as *dhatu*.^[17] *Dhatu*s are the building blocks of body, can be compared with connective tissue. It nourish the body and help it to grow. They support life, therefore called as the structural units of human body. There are 7 *dhatu*s in our body namely *ras*, *rakta*, *maas*, *meda*, *asthi*, *majja*, *shukra*. If correlated to the systems in human body, *ras* becomes plasma and body fluid. *Rakta* is blood tissue. *Maas* is muscle tissue. *Meda* is adipose tissue. *Asthi* is skeletal tissue. *Majja* is nervous tissue & *shukra* is reproductive tissue.^[18]

Functions of *dhatu*s are as follows *ras* is responsible for *preenan*-to supply nutrients. *Rakta* is responsible for *jeevan* -tissue oxygenation. *Maas* is responsible for

lepan-to cover body parts. *Meda* is responsible for *snehan*-lubrication. *Asthi* is responsible for *dharan*-to maintain body posture. *Majja* is responsible for *puran* to fill up the cavities, and *shukra* is responsible for *garbhotpandan*.^[19]

Dhatu is defined as structural and functional unit of body. Definition of *dhatu* is justified with these examples. *Dhatu*s are structural unit of human body, as *maas*, *meda* and *asthi dhatu* gives specific shape to human body. *Dhatu*s are functional units of human body, as *ras* and *rakta dhatu* provides nutrients and oxygen to all organs.^[20]

*Dhatu*s also contribute for carrying out the functions of *tridoshas*. Without *dhatu*, *doshas* are unable to exhibit their functions. Also locomotion (movement) is the function of *vaat dosha* which is carried out by *maas*, *asthi* and *majja dhatu*. Growth of body (*upchaya*) is the function of *kapha dosha*. All *dhatu*s get developed from *panchamahabhaut*a during embryonic life. During intrauterine life, all organs develop from different combinations of *dosha* and *dhatu* as heart develops from *kapha dosha* and *rakta dhatu*. *Dhatu*s develop in intra-uterine life and these *dhatu*s gradually grow after birth till the age of twenty years.^[21] Every *dhatu* needs nutritious food for proper growth and their respective functioning. Every *dhatu* has its own *agni*. Every *dhatu* has its own *updhatu* and *mala*. *Updhatu*s are the secondary tissues which are formed as a byproduct of tissues during metabolism of the tissue. Health of *dhatu* depends on balanced state of *tridoshas* and therefore healthy *dhatu*s will increase the immunity of the body or else loss of *dhatu* may result in death.

Mala: *Malas* are those constituents of the body which are eliminated from the body and thus keep the body clean. These *mala* could vitiate the body when they accumulate in large amounts or decreases, therefore they need to be eliminated through the natural orifices of the body. *Malas* which are formed during the process of digestion are called as *anna mala*, while *malas* which are formed in the metabolism of *dhatu*s are called as *dhatu mala*. Waste products of food are urine (*mutra*) and faeces (*purish*a). Other than these three *malas* byproduct of *ras dhatu* is *kapha*, *rakta*. By product of *maas dhatu* are *pitta* and *khamala*. Waste product of *medo dhatu* is sweat (*sweda*), waste of *asthi dhatu* are hairs (*kesha* and *loma*). *Sneha* of *akshi* (eyes), *mukh*(faces) and *twak*(skin) are the waste products of *majja dhatu*. According to *Ashtang Hridaya*, *ojas* is the waste product of *shukra dhatu*,^[22] as per Dalhana, moustache and beard are waste products of *shukra dhatu*.^[23] Out of all these *malas*, *purish*, *mutra* and *sweda* are considered as the most important *malas* of human body.

Health is maintained when these waste products are eliminated properly. When they accumulate in excess, various diseases are produced. Particular functions of *purish* are *avashambhan*, *vayu dharan*, and *agni dharan*.

Avashtambha (to give support /holding on) is the function of *purisha*. Weakness, fatigue in dehydration due to *atisara* (loose motion) indicate that *purish* in *pakvashaya* is required to support the body. Formation and regular elimination of *purisha* maintains balanced state of *vata* (*samana* and *apana*) and *jatharagni* also. Therefore functions of *purish* includes *vayu-dharana* and *agni dharana*. Because regular elimination of *purisha* (regular bowel habit) indicates proper functioning of *agni* and *vayu*.

Similarly, *mutra* or urine is a liquid waste of food. Functions of *mutra* are *kleda vahan* and *basti-purana*. *Kleda* is unctuous moisture in the body. *Kleda* which is not needed by the body is excreted in the form of *mutra*. Transportation and excretion of *kleda* with urine is called as *kleda -vahana*. And continuous draining of urine in *basti* (urinary bladder) is called as *basti-puran*. *Sweda* is the perspiratory fluid produced due to exercise or heat. It is formed during the metabolism of *meda dhatu*. Function of *sweda* is *kleda-vidhriti* or holding some moisture on the skin. It maintains moisture and soft texture of the skin.

Aatma: *Aatma* is a highly specific concept of vedic science. As *ayurveda* is evolved from vedic Science, concept of *maan* (mind), *aatma* (soul), *moksha* (liberation), *punarjanma* (reincarnation) are incorporated in *ayurveda*. Human body is not just 2 limbs, 2 eyes or it is not just lungs or heart. Stimulation (*chetana / prerana*) that controls activity of these organs is different than these *panchabhautika* organs. According to *ayurveda*, the principle which stimulates the body to carry out living processes is called as *aatma*. *Aatma* (soul) is immortal and eternal. *Aatma* is a *karana dravya*. It is the supreme power of the human beings. Soul is the conscious principle or stimulatory principle of body. When soul leaves the body, it is converted to a lifeless vacant house. Signs of life are not seen in the dead person. As long as *aatma* exists in the body, person is said to be alive.^[24]

Soul is devoid of all feelings. Soul perceives knowledge only when it conjugates with mind and qualities of *mahabhuta*. It is an immortal principle. *Aatma* is inactive, independent, omnipotent, omnipresent, knower of the body and witness to all actions. The signs of *aatma* in the body are signs of life. According to Charak samhita, characteristic features of existence of *aatma* are respiration and excretion, movements of eyelids, physiological activities of *dosha*, *dhatu* & *mala*, rapid conjunction of mind with organs, motivation of sense organs towards objects and experiencing of migration to another place or country in dreams as-well-as perception of same object by two eyes.^[25]

Sushruta has described 16 attributes of *aatma* which are called as *shodasha kala* those are *sukha*, *duhkha*, *iccha*, *dvesha*, *prayatna*, *prana*, *apana*, *unmesha-nimesha*,

buddhi, *manah sankalpa*, *vicharana*, *smriti*, *vijnana*, *adhyavasaya* and *vishayopalabdhhi*.^[26]

All modern sciences like physics, biology etc are evidence based sciences while *aatma* is a philosophical subject which every human being can experience but cannot see. These all come under the branch called as metaphysics. *sukha*, *dukha*, *buddhi*, *smriti* etc are *aatma-guna* and according to modern medicine, intelligence memory, aversion, liking etc are higher intellectual functions of cerebral cortex. Due to development of cerebral cortex, higher intellectual functions are highly developed, but inspite of the advancement of modern sciences, people all over the world are following *ayurveda* and *yoga* to get relief from mental stress because with the practice of *yoga* and *pranayama*, one can get balance over mind and sense organs and cannot get affected by various attractions around him, which is very much important for physical and mental fitness of human being. *Aatma*, when in balanced and peaceful state is also one of the factors in keeping any person healthy.^[27]

Indriya: *Indriya* are those who convey knowledge to soul. With the help of *gyanendriya* (sense organs), soul can perceive knowledge. (fig 2) *Indriyas* are of 2 types *gyanendriya* (sense organs) and *karmendriya* (motor organs). Mind is a mediator of both *gyanendriya* and *karmendriya* and hence mind is called as *ubhayendriya*. *Gyanendriya* are *chakshurindriya* (eyes), *shrotrendriya* (ears), *ghranendriya* (nose) *rasanendriya* (tongue), *sparshandriya* (skin). *Karmendriya* are *vagindriya* (tounge), *paani* (hands), *paad* (legs), *paayu* (anus), *upastha* (penis -in males, vagina -in females). According to *ayurveda*, sensory organs receive knowledge, which is conveyed to mind (*maan*) and soul (*aatma*). Soul is the *chetna dravya* of the body. Soul receives knowledge with the help of mind and sense organs.

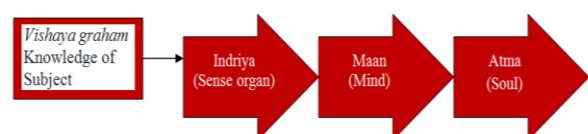


Fig. 2: *Vishaya grahan* process by *aatma*.

Along with balanced *dosha*, *dhatu* and *malas*, energetic state of soul (*aatma*), sense organs and mind play a vital role in maintaining health. When *dosha*, *dhatu* and *mala* work properly, then sense organs also co-ordinate with mind and soul properly. Sense organs have got great importance in maintaining health. Hence, proper care should be taken to maintain health of sense organs. Regular oil massage of skin, putting oil in the ears, cleaning of tongue, nasal instillation and *tarpana* of eyes maintain health of sense organs. For nourishment of sense organs, they require food consisting of all 5 elements as-well-as 6 *rasas* of proper quality.

Five sense organs are well coordinated with each other, hence eyes turn towards the sound or smell of food can stimulate salivation. Five sense organs are continuously receiving the inputs or knowledge. The inputs or knowledge perceived by mind should be in favour of body. *Dhi*, *dhriti* and *smriti* help mind to analyse the inputs received. Intellect (*dhi*), restraining capacity (*dhriti*) and memory (*smriti*) which are the qualities of mind prevent sense organs from getting conjugated with harmful objects. This control of mind over sense organs is important to maintain health. The sense organs can perceive their objects only when they are supported by *mana* (mind).^[28]

Mana: Understanding the concept of *mana* (mind) is important because balanced state of mind is the ultimate source of health. Modern science has started to emphasize on the concept of mind and psychosomatic disorders in last century. However, *ayurveda* has realised importance of concept of mind in maintaining health of an individual before thousands of year ago.

Mind, soul and body are the tripod on which life depends. Mind is the seat of pleasure (*sukha*) and misery (*dukha*). Body constituent with which one can have knowledge of matter is called as *mana* (mind). *Mana* is different than *indriya* and it helps *indriya* to conjugate with their objects, hence called as *atindriya*.^[29] To perceive the knowledge or not to perceive the knowledge indicates presence or absence of mind which is characteristic feature of *mana*. *Swaroop* of mind is *panchabhautik*. Mind is a mediator of both *gyanendriya* and *karmendriya* hence mind is called as *ubhayendriya*.^[30] *Sukha* (happiness) and *dukha* (unhappiness) are qualities of *aatma* and *mana* which are conjugated with soul. Mind is the mediator of soul and sense organs of human being.

Psychological disturbances like anger and rage can affect heart rate and pulse rate. State of fear can lead to vasodilation and sweating. These examples show interconnection between body and mind. When mind is in the state of pleasure or when mind is in the state of health, then this energetic state of mind reflects positively on the physiology of body. Mind conjugates with sense organs so rapidly that visualization, hearing and perceiving the smell, all these processes seem to occur at one time. When mind is balanced, Sense organs do not get inclined towards improper harmful objects. In such a way, balanced state of *dosh*, *dhatu*, *agni* and *malas* with peaceful state of *aatma*, *indriya* and *mana* contributes cumulatively for maintaining the health of an individual.(fig 3)

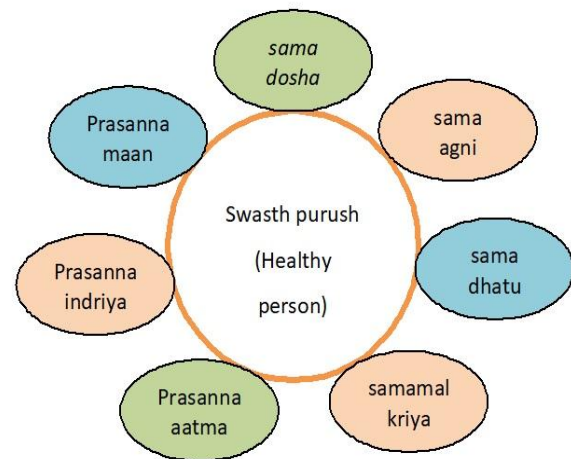


Fig. 3: Healthy individuals characteristic

Attributes for maintaining a Healthy life: One should take care of his body by neglecting all other things because if body is not healthy then nothing is exciting. For that one should regularly follow diet and regimen which keep good health and prevent diseases. Hence everyone should adhere to all good habits, good diet and other healthy regimens in the interest of his own health. Certain attributes will help to achieve and maintain a healthy body and peaceful state of mind. Markers such as- *panchakarma* therapy, healthy balanced diet (*samyak aahar*), regular *pranayam* (breathing exercise), *yoga*, proper amount of sleep (*nidra*), elimination of *adharniya vega*, and holding on the *dharniya vega* are included for this purpose

Basti virechan vaman yearly evacuation of *prakopit vaata*, *pitta* and *kapha* is possible with *panchakarm basti*, *virechan* and *kapha* respectively. *Basti* is advise to take in *varsha rutu*, *virechana* is advice to take in *sharad rutu* and *vamana* is advise to take in *vasanta rutu*. Use of evacuation therapy can prevent the accumulation of *doshas* and can avoid vitiation of *dosha* which leads to imbalance in *dhatu*.

Aahar-For all living beings, *aahar* (food) is the sustainer of life. The whole world of living beings craves for food. Colour, complexion, tranquility, good voice, vocational activities, span of life, ingenuity, happiness, contentment, nourishment, strength and intelligence- all these are dependent on food. Social and vocational activities, vedic rituals, leading to heaven and salvation even these are dependent on food itself. Therefore one should have a balanced diet which contain variety of foods in such quantities and proportions that the need for energy. Overeating, consumption of junk food, adopting foreign culture in spite of traditional one, makes dietary habits worst. According to *ayurveda* *aahar* should be *matravat* (in proper quantity), *Shadarasatmaka aahar* (*madhur*, *amla*, *lavan*, *katu*, *tikta*, *kashaya*), *samyak kale* (at proper timing), *bubhukshit* (takes only after

feeling hungry). *dashvidha ahar vidhan* is described in ayurveda which led down the guideline to take aahaar.

Yoga-yoga, pranayam, when regularly done enhances the quality of life. It works on all aspects of the person – the physical, mental, emotional, psychic and spiritual. It makes the body stronger and healthier and the mind calmer and more controlled, helping towards self-realization and also for maintaining healthy state of body. Being fit and active also contributes for achieving a long life. *Ashtang yoga* is helpful to maintain balanced state of Mind and body. *Yama* and *niyama* of *ashtanga yoga* are useful for maintaining peace of Mind. Interlink of soul, mind and Sense organs (i.e., *aatma, mana and indriya*) is essential for perception of knowledge and healthy mind has proper control over sense organs.

Nidra- Nidra (sleep) is equally important as food. When mind and sense organs get exhausted, then sense organs cannot conjugate with their subjects and this fatigue of mind and sense organs induces sleep. Therefore one needs to take *samyak nidra* (proper amount of sleep) so as to give rest to the sense organs and mind. Because happiness or misery, nourishment or malnourishment, strength or weakness, potency or impotency and sexual urge, life or death, orientations of surroundings, activeness of brain or disorientation and sluggish senses depend on sleep. Thus taking proper sleep at proper time is necessary. Early rise (*brahm muhurta*) can enhance the daily routine. Proper digestion and defaecation of inhaled food occurs only with proper sleep. Simple rule 'early to bed early to rise' can solve many health issues of digestive system.

Elimination of adharniya vega- Flatus, faeces, urine, Sneeze, thirst, hunger, sleep, cough, heavy breathing on exertion, yawn, tears, vomiting and seminal/vaginal discharge are 13 *vegas* told by Acharya Vaghbhat which should not be hold so as to avoid the body from getting Vitiated. If suppressed for longer time, these *vegas* will cause numerous diseases like constipation, loose motions, breathlessness, nausea, vomiting, fever, anemia, etc., making an individual weak and detrimental. Therefore timely elimination of these *vegas* is necessary for being healthy.

Suppression of dharniya vega- Urges to be controlled are greed, jealousy, anger, envy, etc. These *vegas* should be suppressed because mental harm can be caused out of these feelings. As earlier said, health is not only disease free body but also peaceful state of mind. Therefore for achieving this ultimate goal, an individual should be free from these urges. It also helps to establish good image and prestige amongst the society.

CONCLUSION

Along with balanced state of *dosha, dhatu, mala, agni, prasanna aatma, indriya*, and *mana*, an individual also needs to maintain a healthy lifestyle to maintain disease free condition for life long period. No creature in the

universe is immortal, it is impossible to prevent death. But, it is possible to prevent disease and maintain the health. Therefore one should try to prevent the disease. Person should perform such actions which are good for his body as the officer in charge of the city and charioteer in charge of the chariot respectively, thus keeping their body healthy and disease free.

Sources of funding: None.

Conflicts of interest: None.

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