The word "ayurveda" is Sanskrit: आयुर्वेद, Āyurveda, meaning knowledge of life and longevity. ... Like the medicine of classical antiquity, Ayurveda has historically divided bodily substances into five classical elements, (Sanskrit) panchamahabhuta, viz. earth, water, fire, air and ether.

https://www.theayurvedicclinic.com/ayurvedic-definition-of-health/

The ancient sage of Ayurveda Acharya Susruta has described the features of a healthy person. It follows that the doshas must be in equilibrium, the digestive fire must be in a balanced state and the dhatus (tissues) and malas (wastes) must work in a normal way. The sensory and motor organs and mind, atma must be also in a pleasant state. Such a person is called a healthy person or Swastha.

The following Sanskrit verse from the ancient sage Susruta gives the Ayurvedic definition of health.

Samadosha, samagnischa samadhatumala kriyaha prasanna atmenindriya manaha swasthya ityabhidheeyate. – Acharya Susruta

Let's have a closer look.

samadosha

The doshas that are present in the body and mind, namely vata, pitta and kapha, must be in a balanced state in order to keep a person healthy. When the balance of the doshas is disturbed, either aggravated or decreased (vitiating) it produces a state of Dosha Vaishamya, which is called disease.

samagni
In order to keep an individual healthy and digestive fire (koshtagni) and dhatuagni (tissue enzymes) must be in a proper state. When agni is less in quality (Mandagni) it will cause many diseases (“Rogaha Sarvepi Mande Agnou”). It is a well known that the health of an individual depends on the proper strength of his digestive power.

**sama dhatu mala kriya (balanced state of dhatus and malas)**

According to Ayurveda there are seven Dhatus namely Rasa, Rakta, Mamsa, Medas, Asthi, Majja and Shukra. And the excreta or Malas – purisa (faeces), Mutra (urine), Sweda (sweat). The dhatus of the body must function properly and so also the malas of the body.

**prasanna atmendriya manaha**

In Ayurveda the functions of the sensory and motor organs and mind have been given special importance. When these are not in equilibrium and not discharging there functions properly, it will lead to a state called disease. Even when all is functioning properly the bodily activities must not vitiate (decrease) the sensory and motor organs and mind. **The state of mental health is more important than that of the physical health of a person.**

**swastha**

Swastha or the healthy state is maintained from birth and the three doshas remain in a balanced state, then the person achieves a well balanced constitution, attractive appearance, good muscular strength and complete peace of mind.

**Achieving Your Life Goals**

Good health can be maintained until death. For this one should intelligently follow all the rules laid down according to the Ayurvedic science. Only then will a person enjoy an optimum life span of a hundred years without contracting disease. He will also gain recognition in society, friendship with people and honour and wealth as he has the energy and ability to achieve all the goals in life.

The aim of this system is to prevent illness, heal the sick and preserve life. This can be summed up as follows:

•Swasthyas swasthya rakshanam – to protect health and prolong life
•Aturasya vikar prashamanamcha – to eliminate diseases and dysfunctions of the body

Both of these are aimed towards the promotion of health on three levels:

•Mentally
•Physically
•Spiritually
How can Ayurveda help you remain healthy?

Specialized Ayurvedic remedies such as *panchakarma chikitsa*, *shirodhara* or following an *Ayurvedic diet*, basically endeavor to restore the harmony of the *tridoshas*. The purpose of all Ayurvedic remedies and herbal medicines is to keep the doshas or the humors in equilibrium, since an imbalance indicates a disease condition. *Samsodhana* (cleansing process), *samsamana* (palliative measures) and *nidanaparivarjana* (treating the causes) are the three main stages through which Ayurvedic remedies usually progress.

Of these three remedial phases, samsodhana is considered a prominent process and according to Ayurveda, should be administered with full care. *Panchakarma is synonymous with this process. In fact, panchakarma is a group of five Ayurvedic remedies, all of which are not practiced in all diseases.*

So a healthy person, as defined in *Shusrut Samhita*, one of the primary works on Ayurveda, is ‘he whose doshas are in balance, appetite is good, all tissues of the body and all natural urges are functioning properly, and whose mind, body and spirit are cheerful’.

https://www.vedikaglobal.org/post/2017/01/12/ayurveda-s-definition-of-health

Ayurveda’s Definition of Health

Modern medicine simply defines health as a lack of disease, injury, or pain, but it’s much more than that. One of the reasons that Ayurveda still inspires me to this day is its broad definition of health, which is:

*“Samadosha Samagnischa Samadhatumala kriyaha Prasanna atmenindriya manaha Swasthya ityabhidheeyate”*

That Sanskrit phrase is quoted from one of Ayurveda’s ancient texts, *Sushruta Samhita*, which was written by India’s first surgeon in 600 B.C.
It defines a healthy person as someone whose *doshas* (bio-psychic forces) are all in equilibrium, the digestive fire (*agni*) is in a balanced state (*called sama*), in addition to the body’s tissues (*dhatus*) and waste products (*mala*) being in balance. The quote also states that the mind (*mana*), sense organs (*indriyas*), and the person’s soul (*atma*) must be also in a pleasant state (*prasanna*). When a person is balanced in all of those areas, he or she is considered healthy by Ayurvedic standards.

In addition to broadly defining health, Ayurveda has volumes upon volumes of texts with recipes for healing from the inside out via food, lifestyle, herbs, seasonal regimens, and procedures that are still applicable today. Pretty phenomenal, given that many of these texts were written some 10,000 years ago.

**Health in the Gut, Heath in the Mind**

The root of health, according to Ayurveda, lies in digestion, or *agni*, as it governs how food gets processed and converted into the body’s tissues and wastes, as well as the health of tissue byproducts like tears, sweat, hair, and nails.

Food also affects the state of mind. Eating predominantly rich, heavy, processed, greasy food leads to a heavy, lethargic state called *tamas* in Ayurveda psychology. A tamasic state is one of depression, sadness, and lack of motivation. (But, on the flip side, without *tamas*, we wouldn’t fall asleep each night, so there’s a delicate balance.)

Primarily consuming foods like garlic, onions, chilies, caffeine, and alcohol leads to *rajas*, a state of mind governed by constant action, doing, thinking, and in extreme cases, anger and violence.

*Sattva* is that calm and clear mind state, which often comes after meditation or a yoga class. Eating a diet of seasonal, fresh fruit, vegetables, whole grains, healthy fats, and organic dairy can lead to a sattvic state of mind.

It’s important to note that to go from a state of *tamas* to *sattva*, you must first move, so *rajas* is necessary, energetically speaking. Actually, all of these states are important, but staying in *rajas* and *tamas* will, in many cases, lead to disease. So the goal is to move towards a clear and calm sattvic state through diet, lifestyle, and in everything we consume.

Among the most important lessons that Ayurveda has taught me is that there isn’t a magic pill to heal a disease or to bring about health. True health comes about from a lifestyle that is focused around healthy practices for mind, body, and soul.
