



ISSUES OF PHYSICAL AND SPIRITUAL UNITY IN DEFINING A HEALTHY LIFESTYLE

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ANNOTATION

If we pay attention to the historical sources of the formation of a healthy lifestyle in the socio-philosophical, moral and aesthetic views of the countries of the East, we will see that they were first expressed. In this regard, we can see that the ancient Indian Vedas developed the basic principles of healthy living. One such principle is the achievements in the field of stability of the human psyche. In this article the abovementioned ideas are discussed.

KEY WORDS: *philosophy, lifestyle, politics, challenge, reproductive*

DISCUSSION

The full spiritual freedom of man is the first and most necessary condition for achieving such stability. The Upanishads emphasize the ethics of personal perfection, "because society is a stabilizing phenomenon," writes J. Nehru, "and the human mind has always thought of personal perfection." Indeed, the spiritual satisfaction in man, the recognition of spiritual stability, and on this basis the appeal to his inner world, was one of the main features of ancient Indian philosophy. The issue of the physical and mental unity of man has a special place in Eastern philosophy in determining the way of life. Ancient Chinese thinkers believed that mental imbalances caused the malfunction in the human body when talking about a healthy lifestyle. In this sense, they have previously questioned the idea of five distressing moods, such as irritability, frustration, grief, anxiety, and nervousness. According to them, giving in to such moods can destroy not only certain organs of a person, but also the whole body, as well as the way of life. Therefore, as long as a person lives, he should realize that the cause of all failures is ignorance, and the source that energizes the body and enriches the content of a healthy lifestyle is happiness.

Concepts about the healthy foundations of lifestyle are common in ancient Greek philosophy. In his pamphlet *On Healthy Lifestyles*, Hippocrates examines this phenomenon from a medical point of view, focusing it primarily on human physical health, as well as external environmental factors such as

climate, soil, water, people's lifestyles, country laws, and explains the effect of the properties. According to F. Asmus, when thinking about lifestyle, Democritus first of all puts forward the idea of meeting material needs, considers them to be the root cause of all changes in the development of society, and the material causes of changes in society are consistent with the realization of interests. concludes.

It should be noted that the issue of building a healthy lifestyle on a healthy basis had its own traditions of antiquity. It has been declared that even a physically immature teenager does not deserve higher education, as his health and well-being are the main criteria in the intellectual upbringing and development of the next generation, in the implementation of a sustainable lifestyle. It is known from history that in ancient Greece, the status of the body was strictly discussed within the framework of state laws in accordance with the requirements of physical education. For the Greeks, the pursuit of physical perfection was one of the most important areas of personal development, and the idea that the more beautiful a person's body, the more perfect he or she would be, dominated society. The gods of Olympus have always been patrons of people who strive to strengthen their health, beautify their bodies and become energetic. The idealization of the fit body of an energetic man has a worthy place in the political and religious imaginations of society. Because the gods are portrayed as highly healthy, beautiful, and energetic, the Athenian warrior found gratitude for his health, delicacy, and physical perfection behind his



devotion to his athletic appearance.

At the same time, the first concepts of a rational lifestyle, such as "know yourself", "take care of yourself" appear. According to the concept of 'self-care', each person should have a unique way of working, accordingly taking care of himself, changing his life and perfecting himself. Thus, the 'sense of harmony' created images of life in the ancient Greeks, and physicality was an integral part of them. In Eastern philosophy, the preservation of the balance between the physical and spiritual state of man is considered an important principle. The "good thought, the good word, the good deed" described in the great Avesto was the basic principle in understanding and organizing the essence of the human way of life of Eastern wisdom. Such a balance has been expressed not only by Eastern, but also by Central Asian thinkers. It is self-evident that the original signs of the way of life are reflected in the ancient Turkic monuments and memoirs, in the examples of folklore, in the philosophy of mysticism, in the system of values of Jadidism. Due to historical development, especially in the following centuries, extremely diverse factors and means have entered the structure of human life, socio-technical discoveries such as electricity, television, modern transport, computer technology, the Internet have changed its nature. At the same time, there are deep imbalances in the natural, social and spiritual spheres of human activity, the living environment.

As a result, the subject of lifestyle has undergone profound qualitative changes in the human mind, previously it was both a producer and consumer of various goods, but now there is a sharp stratification in these functions, which affects his life, health, lifestyle caused certain changes in their relationship as well. The achievements of the scientific and technological revolution have not reduced man's ability to adapt to changes in the natural and socio-industrial environment. On the contrary, the more automated the production, the more the human being enjoys it, the more his life, his living conditions, especially the body's defenses, become stressed.

As a result of the rapid development of production, environmental problems have arisen, and those concerned with nature conservation have begun to forget that they are part of the environment and that natural conditions are their living space, and that all efforts are now focused on preserving and improving the environment. Thus, the problem of environmental security has gone beyond the national and regional framework and has become a common problem of all mankind. The above shows that the concept of "lifestyle" is formed as a category that represents a specific mixture of historical development and natural conditions of human life, a variety of activities.

As we begin to explore the problem of a healthy lifestyle and its sustainability in society, it should be noted that it cannot be properly understood without linking it to the general scientific and philosophical concepts that have emerged in this area. Consequently, the basic concept of a healthy lifestyle is a qualitatively concrete expression of a 'lifestyle'.

Lifestyle is, first of all, a complex phenomenon that manifests itself in an integral connection with the holistic life activities of people. Lifestyle not only reflects the essence of the diversity in the behavior of people operating in a general environment, the social nature of its active assimilation, but also a form, a way to change it. Summarizing the views expressed, lifestyle is, on the one hand, a biosocial category determined by the type of human activity in the spiritual and material spheres, and reflects the type of vital activity or method of material and intangible (spiritual) activity, its historically conditioned type. In this case, the way of life consists of a set of typical methods of material and spiritual activity of people, which are inextricably linked with the nature and social conditions. Lifestyle, on the other hand, is a system in which man interacts with himself and with external factors, and is an integral way of looking at the existence of the individual in the unity of external and internal aspects.

Thus, if we summarize the definitions given by many researchers to lifestyle, we see that they reflect the unity of the following components: lifestyle is, first, the creative activity that transforms nature, society, and man himself; second, it is a way of satisfying material and spiritual needs; third, it is a form of people's participation in the sphere of socio-political activity and in the management of the state; fourth, cognitive activity at the theoretical, empirical, and value-level levels; fifth, communicative activity, which involves communication between people operating within society and its social systems (people, class, family, etc.); sixth, it is an activity aimed at the physical and spiritual development of man.

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