

Importance of Swasthavritta for Healthy life

Dr. Vishwavasu Gaur

B.A.M.S. (Ayurvedacharya), M.D. (Ayurved)

Assistant Professor, M.J.F Ayurved College

Harota, Jaipur.

- Maintenance of healthy life by one's own ethical code of conduct is called swasthavritta, which literally means 'the regime of abiding by one's own nature'.

“स्वस्मिन् स्थाने स्वस्मिन् कर्मणि स्वस्वरूपे स्थीयते तद् वृत्तं स्वस्थवृत्तं।”

Commentator Chakrapani says that- (स्वस्थवृत्तौ मतम्)

सुष्ठु अवतिष्ठते नीरोगत्वेनेति स्वस्थः, तस्य वृत्तिः स्वस्वरूपतयाऽनुवर्तनं, तत्र स्वस्थवृत्तौ मतमभिमतं पूजितमिति यावत्(Ch.Su.1/67 chakrapani)

- The proper ahar (diet) and vihar (activity) and vritti (habits) through which the dosha, dhatu, mal remain balanced at their own place and do their own work is swasthavritta.

Ayurved emphasized mainly on to maintain the positive health in the healthy individuals and treating the diseased persons, these are the two main objectives of Ayurved.-

प्रयोजनं चास्य स्वस्थस्य स्वास्थ्यरक्षणमातुरस्य विकारप्रशमनं च॥(च.सूत्र. 30/26)

Modern life style is a major cause of many life style disorders and also a triggering factor for diseases like cancer, IBS (Irritable bowel syndrome), appendicitis, renal stones etc. People's diet changed substantially in the second half of 20th century, generally with increased consumption of meat, dairy products, vegetable oils, fruit juice, and alcoholic beverages, and decreased consumption of starchy staple foods, such as bread (रोटी), potatoes,

rice, and maize flour. These observations suggest that the diets [or lifestyle] of different populations might partly determine the rates of cancer, and other lifestyle disorders, such as obesity, diabetes, cardiovascular diseases, etc.

According to Ayurveda, the science of life and the yogic science of self-realization, harmony is our natural state. Yet to maintain this condition we must know our nature and learn to live according to its real needs. This is the key to health. This is the science of self-care that teaches us to live healthy and happy until death (हितायु-अहितायु और सुखायु-असुखायु). About the Hitayu-Ahitayu and Sukhayu-Asukhayu Acharya Charak Says-

तत्रायुरुक्तं स्वलक्षणतो यथावदिहैव पूर्वाध्याये च।

तत्र शारीरमानसाभ्यां रोगाभ्यामनभिद्रुतस्य विशेषेण यौवनवतः
समर्थानुगतबलवीर्ययशःपौरुषपराक्रमस्य ज्ञानविज्ञानेन्द्रियेन्द्रियार्थबलसमुदये वर्तमानस्य
परमर्द्धिरुचिरविविधोपभोगस्य समृद्धसर्वारम्भस्य यथेष्टविचारिणः सुखमायुरुच्यते; असुखमतो
विपर्ययेण; हितैषिणः पुनर्भूतानां परस्तादुपरतस्य सत्यवादिनः शमपरस्य | परीक्ष्यकारिणोऽप्रमत्तस्य त्रिवर्ग
परस्परेणानुपहतमुपसेवमानस्य पूजार्हसम्पूजकस्य ज्ञानविज्ञानोपशमशीलस्य वृद्धोपसेविनः
सुनियतरागरोषेष्यर्ष्यामदमानवेगस्य सततं विविधप्रदानपरस्य तपोज्ञानप्रशमनित्यस्याध्यात्मविदस्तत्परस्य
लोकमिमं चामुं चावेक्षमाणस्य स्मृतिमतिमतो हितमायुरुच्यते; अहितमतो विपर्ययेण॥ (चरक.सूत्र.30/24)

It means-

Sukhayu and Asukhayu-

Life has been described in this chapter, as well as in first chapter of this section.

Those who are not concerned with physical and mental ailments, who are gifted with youth, enthusiasm, strength, virility, reputation, manliness, boldness, knowledge of arts and sciences, senses, object of senses, ability of the sense organs, riches and various luxurious articles for enjoyment, who achieve as per their wish and move as they like, lead a happy life (Sukhayu); while others lead an unhappy life (Asukhayu).

Hitayu and ahitayu-

Those who are the well-wishers of all creatures, who do not aspire for the wealth of others, who are truthful, peace loving, who examine things before acting upon them, who are vigilant, who enjoy the three important desires of life viz. virtue, wealth, and pleasure without the one affecting the other, who respect superiors, who are endowed with the knowledge of arts, sciences and tranquility, who serve the elders, who have full control over passion, anger, envy, pride and prestige, who are constantly given to various types of charity, meditation, acquisition of knowledge and quite life, who have full knowledge of the spiritual power and are devoted to it, who make efforts both for the existing as well as the next life and are endowed with memory and intelligence, lead a useful life (hitayu); others do not (ahitayu).

Swasthavritta mainly describes-**1. Dinacharya (Daily regimen)-**

The Ayurvedic regimen of right living is designed for maintenance of health achievement of a long, healthy active life, providing relief from pain and disease thereby achieving satisfactory enjoyment of life and attainment of self-realization. In Ayurveda, a module for daily activities (Dinacharya) has been described. Daily activities to be done to maintain health after arising in the morning up to evening is called as Dinacharya.

2. Ritucharya (Seasonal regimen)-

One should follow proper diet and lifestyle according to season and ones bodily constitution.

3. Following proper Ahar (Diet), Nidra (sleep), Brahmcharya (Celebacy)
4. General rules of conduct for the wellbeing of society: Ethical regimen (Sadvritta).
5. Following Rasayan (Rejuvenators) as a precautionary measures against untimely old

age.

6. Conduct and practices to achieve self-realization.

Three Levels of Preventive Measures

1. Personal hygiene.
2. Rasayan (Rejuvenation) and Vajikarana (Aphrodisiac)
3. Practice of Yoga.

1. Personal hygiene-

First level of personal hygiene consists of the appropriate daily routine, seasonal regimen and ethical conduct. Swastha (Health) means physically, psychologically and spiritually harmonious condition. Hence various methods, which increase physical, mental and spiritual strength, are included under this branch.

2. Rasayan (Rejuvenation) and Vajikarana (Aphrodisiac) -

Second is rejuvenative (Rasayan) and invigoration (Vajikarana). There are special foods and herbs to prevent aging, strengthen immunity, improve mental faculties and increase vitality. Vajikarana substance are specifically used as aphrodisiac and fertility improving agents. Such practices require preliminary purification or Panchakarma treatment.

3. Practice of Yoga-

Third is the practice of yoga. Though Yoga in itself is a separate discipline; as a form of medicine, it is considered as part of rejuvenation practice of Ayurveda. The regular practices of yoga keeps both body and mind fit, which provides a feeling of well-being, prevents aging and inhibits disease. Yoga practiced in India for thousands of years ago can be of great help in not only preventing but also controlling lifestyle disorders.

Benefits of Right Living through Swasthavritta

1. Maintenance of health,
2. Achievement of a long, high and active life,
3. Providing relief from pain and disease,
4. Allowing satisfactory enjoyment of pleasures of life,
5. Attainment of self-realization.

In short, ayurveda helps the individual to achieve the four main objective of human life.

These are:

1. Dharma (Service to society)
2. Artha (Service to family)
3. Kama (Service to self)
4. Moksha (Emancipation, self-realization)

धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम्॥ (Charaka.Su.1/15)

रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च॥ (Charaka.Su.1/16)

It means Good health stands at the best route of Virtuous acts, acquirement of wealth, gratification of desire and final emancipation. Disease are destroyers of health wellbeing.

Only healthy individual can attain above said objective of life.

The present concern in both developed and developing countries is not only to reach the whole population with adequate health care services, but also to secure an acceptable healthy life.

This aim can be fulfilled by appropriate implementation of Swasthavritta for Healthy life.