



Conceptual Study of *Swastahitakara Bhava*

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Abstract-

While making efforts to find out remedies for various diseases, limited attention is paid to the concept of positive health in modern medical research. *Ayurveda* plays a great deal of emphasis upon the preservation and promotion of positive health which is its primary objective, cure of the diseases is the secondary objective of *Ayurveda*. The incidence of lifestyle diseases like hypertension, diabetes mellitus, dyslipidemia and overweight associated with cardiovascular diseases is high on rise. For preservation and promotion of positive health, several rules are prescribed in *Ayurveda* which includes *Aachar Rasayan* (code of conduct), *Rutucharya* (regimens for different seasons), *Dinacharya* (regimens for different parts of day) and *Ratricharya* (regimens for

different parts of night). If these rules are violated, then the person suffers from various diseases. *Swastahitakara Bhava* can be the solution for the prevention of lifestyle disorders. The present research has been done to elaborate the concept of these *Swastahitakara Bhava* described in various texts of *Ayurveda*.

Keywords- *Swastha*, lifestyle disorders, *Ahara*, *Vyayama*, *Dinacharya*, *Rutucharya*

Introduction-

Modern medicine research has made a phenomenal progress during the last few decades. But instead of multi-faceted and multi-dimensional approach, it seems to be approaching the problem mainly through one direction. *Ayurveda* considers different parts /organs of the body as physiological

interconnected. Therefore in addition to the afflicted part or organ, the entire body is examined, and an individual as a whole.

While making efforts to find out remedies for various diseases, limited attention is paid to the concept of positive health in modern medical research. *Ayurveda* plays a great deal of emphasis upon the preservation and promotion of positive health which is its primary objective, cure of the diseases is the secondary objective of *Ayurveda*.

Rapid economic development and increasing westernization of lifestyle in the past few decades has taken a toll on present generation. A particular lifestyle of person is cumulative product of his/her physical capacity, co-ordinate with psychological functioning displayed in the form of habits, behavior, dietary and living pattern.

The incidence of lifestyle diseases like hypertension, diabetes mellitus, dyslipidemia and overweight associated with cardiovascular diseases is high on rise. Lifestyle diseases mean diseases of longevity /diseases of civilization.

Lifestyle diseases are caused partly by unhealthy behavior and partly caused by other factors, i.e. controllable factors and uncontrollable factors

Controllable factors –Habits, practices, behavior you can change and have control on them, e. G. Smoking, eating habits, exercise, and amount of sleep you get.

Uncontrollable factors - factors that cannot be changed such as Age, Race, Gender, Heredity.

Ayurveda has always emphasized to maintain the health and prevent the disease by following proper diet and lifestyle regime rather than the treatment and cure of the diseases. As mentioned in objective of *Ayurveda*.

Swasthahitakara Bhava can be the solution for the prevention of lifestyle disorders.

One should regularly follow *Swasthahitakara Bhava* which is conducive to maintenance of good health and are capable of maintaining attacks of diseases. *Swasthahitakara Bhava* are viz. *Aahar & Aahar Vidhivisheshayatana, Vihar i.e. Dinacharya, Rutucharya, Vyayam, Dharaniya vega & Adharaniya vega* and *Vichar i.e. Satvritta* (Code of conduct).

Swasthahitakar Bhava:

A) *Aahar* and *Aahar Vidhi Visheshayatanani*

In *Charak samhita Sutra Sthana*, 5th chapter, there is description about, how wholesome food and wholesome diet, its rules regarding intake of the that

wholesome diet in, how wholesome food is effective in keeping positive health and maintain equilibrium of *Dhatus* and *Doshas*, how wholesome food is supportive to improve *Agni* and metabolic rate, how unwholesome food is not supporting to improving *Agni* and its *karma* to reduce metabolic rate, which leads to etiology of the diseases.

Food helps in sustenance of the life of living beings. All living beings in the world require food. Complexion, clarity, good voice, longevity, intelligence, happiness, satisfaction, nourishment, strength and intellect are all present in food. Most of the incurable diseases are produced due to improper food. So an intelligent and self-controlled man should consume conducive food in the right quantities, at the right time to prevent diseases

Eight factors have to be considered before taking food. They are:

1. *Prakriti* (Nature)
2. *Karan* (Processing)
3. *Samyoga*(Combination)
4. *Rashi* (*Quantity*)
5. *Desh*(Place)
6. *Kala*(Time)
7. *Upayoga samstha* (Rules of taking food)

8. *Upabhokta* (One who takes food)

1) *Prakruti* (Nature): Here *Prakruti* means natural qualities of food and medicines like guru (heavy), *Laghu* (light) etc. As black gram is heavy and green gram is light, pork is heavy and deer's flesh is lighter to digest.

2. *Karana* (Method of processing): *Karana* means processing substance which leads to transformation of inherent characters of substance. They are brought about by the treatment with water application of heat, cleaning, washing, churning, storing, place, maturing, ripening, impregnation, preservations and containers.

3. *Samyoga* (Combination): *Samyoga* is a combination of two or more substances. This results in manifestation of specific qualities, which are not present when presented singularly. e.g: Ghee and honey, Milk and fish.

4. *Rashi* (Quantum): *Rashi* is the quantity of food tube taken. It is of two types that is *Sarvagtoha* and the quantity of food in its entirety and quantity of each of its ingredients that is *Parigrah*.

5. *Desha* (Place) Place related to habitat. It may be the place of growth, movement of



substance in partial locality, like drugs grown in the *Himalayas* are potent, those grown in desert are light. The *Desha* can be divided into three that is *Anup*, *Jangal* and *Sadharen*. Nature of the locality aggravates the harmful effects of unwholesome corn. For eg: *Vrihi* type of corn is unwholesome as it aggravates pitta. It is however more unwholesome if taken in marshy land (*Anup Desha*) or in autumn season or if combined with curd etc or if taken hot or in large quantities. It is less unwholesome if taken in a land other than the marshy land or in the *Hemant* season or if combined with honey or taken cold or in small quantities.

6. *Kala* (Time): There are two types of *Kala* i) *Nitya* (Daily) ii) *Avastik* (Conditional)

A) *Nitya* (Daily): In the form of day and night. One should consume food two times a day according to rules. One should consume food according to seasons as told in *Rutucharya*

B) *Avasthika* (Conditional): According to disease, one should consume food which is conducive to the disease. In health, one should see his age and consume food accordingly. Age can be divided into *Bala* (young), *Madhyama* (middle age) and *Vruddhapy* (old age). Even the quantity of food should be decided according to the age of the person

7. *Upayoga Samstha* (Dietetic Rules): There are dietetic rules dependants on symptoms of digestion. Clear belching, enthusiasm, evacuation of urges accordingly, lightness, hunger and thirst are the features of proper digestion.

8. *Upabhokta*- (person who takes) He is the one who is responsible for habitual intake of things i.e. *Okasatmya*.

B) *Vihara*-

1) *Dinacharya*-

- i) *Prataruththana*
- ii) *Dantadhavana* (Brushing the teeth)
- iii) *Jivhanirlekhana* (Tongue scraping)
- iv) *Nasya*
- v) *Dhumapana*: (Smoking)
- vi) *Anjan* (collyrium to eyes)
- vii) *Kavala* / *Gandoosha* (Gargling)
- viii) *Tambulacharvana* (Chewing of Betel leaves)
- ix) *Mukahapraksalana* (Cleansing the face)
- x) *Abhyanga* (oil massage)

2) *Vyayam* –

The action which produces tiredness in body is called



'*Vyayam*'. The physical action which enhances strength of the body performed in the required amount is called as '*Vyayam*/exercise' exercise is the best among the strength promoter.

3) *Ritucharya* (seasonal regimen)

Ritucharya have been mentioned in the classics of Ayurveda. The knowledge of *Ritucharya* is a first-hand guide to the concept of *Kriya-Kala*, which describes the modes and stages of the development of diseases, with regard to the state of different *Doshas*—*Vatu*, *Pitta*, and *Kapha* in accordance with the changes of time. A good understanding of it is very much essential for early diagnosis and prognosis for adopting preventive and curative measures.

4) *Adharaniya And Dharaniya Vega*

Non Suppressing the Natural urges (*Adharaniyavegas*) –

One should not suppress the natural urges related to urine, faeces, semen, flatus, vomiting, sneezing, yawning, hunger, thirst, tears, sleep & over exertion for maintaining normal

healthy life. It is necessary that these natural urges are satisfied instantaneously, i. e., as soon as they emerge.

Urges To Be Controlled

(*Dharaniya Vega*) -

Mind is made of three *Guans*, *Sattva*, *Rajas* and *Tamas*. These three qualities are the functional indicators of *Manas*. The causes and treatment of *Manasika Vega*, triggered by *Raga* and *Dvesha*, establish why it is a disease and how it causes other diseases. Not all urges have to be satisfied. In fact, some urges which need to be suppressed as otherwise they can be harmful.

C) *Satvritta* (Code Of Conduct)-

Satvritta comprises of two words 'sat' means good and '*Vritta*' means *Aachara* or regimen. In *Charaksamhita* word of noble person is always considered is best among adoptable behaviours. Happiness is best among nourishing things. Detachment is best among enhancement among nourishment. So these have been mentioned in '*Satvritta*'. *Satvritta* 'not only includes mental faculties but also rules related with general



hygiene, religion, food consumption, sexual intercourse & exercise following which leads to prevention of psychological, physical and psychosomatic disorders.

Discussion & Conclusion-

For maintenance of good health of sense organs and mind one has to observe proper interaction of sense organs i.e. 'Samyag Veg of Indriya' and Performing different action after thoughtful analysis by intelligence. *Ayurveda* believes that mind, soul & body are like the pillars of life. The combination of these three is responsible for *Purush* as well as the world. Even disease occurs either in body or mind. One should avoid intellectual error (*Pradnyaparadha*) take care of sense organs by avoiding excessive improper disuse of sense organs, knowledge about place, time, oneself & adopt code of

conducts mentioned in *Ayurveda* to prevent diseases.

In present scenario, most of the diseases are multifactorial diseases, where involvement of mind is invariably is present at one or the other stage of disease. So following the above said principles properly will leads to prevention to lead a better quality life.

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