ABSTRACT

The pattern of current life style becomes very irregular which includes noxious food habits, disturb sleeping time, stressful working environment and alcoholism, etc. these altogether affects health of an individual greatly; thus ayurveda suggests concept of swasthavritta which aimed to maintain the good health and disease free life. As per the ancient text of ayurveda disease are due to the disturbance of tridosha, saptadhatu, agni and mala, and the concept of swasthavritta describes some rules which is to be followed to normalizes such disturbances. This article describes various approaches of swasthavritta and its role towards the maintenance of normal health.

KEYWORDS: Ayurveda, Swasthavritta, Dinacharya, Yoga.

INTRODUCTION

The ayurvedic science encompasses various approaches such as; adhibhautika (physical approach), adhidaivika (mental and emotional approach) and adhyatmika (spiritual approach) to describe different aspects of health and the integrity of normal health (swasthavritta) resides in these approaches. The word swasthavritta is consisted of; swa, sth and vritta mean maintenance of normal health by balancing dosas and dhatus.

As per ayurveda the maintenance of a healthy life is called vritta, which means synchronization with nature regime. Swasthavritta basically is a regimen which needs to be attained as resembling normal health and happiness, some other ancient text describes swasthavritta as normal prakriti, arogya kaya and dhatusamanya as synonyms of normal health. Ayurveda believe that abnormal health resembles imbalance in tridosha or disequilibrium of dhatu hence attainability of doshic balance and dhatu equilibrium is essential to maintain normal healthy physiology and swasthavritta approaches helps to achieve such equilibrium of dhatu and dosha. Ayurveda also consider agni and mala kriyas along with dhatu and dosha as contributory factor towards normal health.[1, 2] This article describes some unique approaches of dinacharya (daily regimen) to maintain normal health (swasthavritta).

- Ushapana
- Yoga
- Ahara
- Shiroabhyanga
- Nidra

USHAPANA & SWASTHAVRITTA

The normal health start with discipline dinacharyas and dinacharyas start with brahma-muhurta and intake of udaka (water) at this time named ushapana. Ushapana in brahma muhurta is recommended for achieving maximum beneficial effect of water. Ushapana play significant role towards swasthavritta. Intake of water in morning time works as cleanser, neutralizer and. It balances the three doshas by maintaining fluid balance in the body. Ushapana helps in detoxification through excretion and sweating.

Ayurveda mentioned following types of ushapana.
- Hamsodaka
  Purified water exposing to sun rays and moon rays in ashwini kala eliminates diseases.
Arogyodaka
Water stored after heating and filtration is useful for cough, bronchitis and indigestion etc.

Ushapana
Water stored in metal containers (silver, copper and gold) refreshes mind and cures mouth and tooth disorders etc.

Nasapana
Taking water through nose clears nostril and improves eyesight. [3]

YOGA & SWASTHAVRITTA
Yoga means physical exercise which synchronizes mental and spiritual power along with physical compatibility. Yoga helps significantly to maintain good health. Yoga involves various limbs i.e; yama for social health, niyama, pranayama and asana for physical health, pratyahara is for mental health while dharana, dhyan and samadhi for spiritual health. Yoga establishes equilibrium between physical & mental health. Primer yoga may be divided in to bahiranga yoga and antararanga yoga. Bahiranga yoga develops social and physical equilibrium by controlling breathing while antararanga yoga works for mental and spiritual wellness by controlling senses and mind. Praithyahara is dhyana i.e; ajapa japa, trataka & antar mouna etc., Pranayama control vital energies and impulses and with pratyahara senses can be harmonized. Ayurveda suggest importance of dhyana yoga along with physical yoga since dhyana yoga such as; mantra japa, ajapajapa, antar mouna, antar trataka, yoga nidra and bramhari pranayama play major role towards the maintenance of mental health and swasthavritta. [4]

AHARA & SWASTHAVRITTA
Ayurveda considered ahara as important sub-pillar amongst three sub-pillars. Ahara play significant role towards swasthavritta since ahara compatible to the prakriti of individual person helps in maintaining good health. The appropriate ahara contributes greatly for normal health if consumed properly by protecting body from disease conditions. The kaya (physical state), intellect and strength depend upon ahara since it offers various gunas i.e; veerya and vipak. The ahara rasas through gunas resulted veerya.

The ayurveda greatly emphasizes on concept of compatible ahara which means different ahara suits on different people as per their prakriti and predominance of tridoshic balance. Ayurveda also prescribed specific diet for disease conditions such as; wheat, beans like green gram for madhumeha, banana, black berry and beans ahara for digestive problem while garlic, dry ginger and meat soup ahara for hridroga. Ayurveda also mentioned ahara (diet regimen) as per seasonal variation to maintain healthy state of physiological function (swasthavritta) for example: cold and liquid diet for summer season, sour and salty food for rainy season while hot, sweet, sour and salty food for winter season. As per traditional text of ayurveda “hita values of ahara” (beneficial effects of foods) contributes greatly towards swasthavrita. [5, 6]

SHIROABHYANGA & SWASTHAVRITTA
Shiroabhyanga means Snehana therapy which nourishes senses of mind and boost strength. The massage (Snehana therapy) done on head portion is termed as shiroabhyanga. The shiroabhyanga comes under baba category of panchakarma snehana. Shiroabhyanga helps to maintain good health (swasthavritta) since it promote nidra, prevents headache, balding, nourishes the sense organs, strengthen the head portion, it improves vision, helps in improving complexion of hair on the face, reduces stress, removes the toxins, offers beneficial effect to the immune system, significantly improve circulation (improves arterial, venous and lymphatic flow) and offers calming effect to whole body. Shiroabhyanga is easy, economic and effective, it can be concluded that shiroabhyanga provides improvement in physical and mental health and thus boost quality of life. [7]

NIDRA & SWASTHAVRITTA
Ayurved considered nidra (sleep) as important practice to achieve good health and happiness (swasthavritta). Ayurveda mentioned nidra as one of the trayopashambas along with aahara and bramhacharya. Nidra is responsible for happiness and sorrow, growth and wasting, strength and weakness, virility and impotence, etc. ayurveda classify nidra mainly as; Svabhavika (natural) and asvabhavika (abnormal). Svabhavika Nidra is regular type of sleep at night it is recommended that one should take at least minimum 8 hrs. sleep at night; which offers beneficial effects to the body while asvabhavika is due to different causes of pathological in origin. Traditional text also described sub-classes of nidra such as; tamobhava nidra, sleshmasamudbhaiva nidra, manah shrama sambhava nidra, sharira shrama sambhava nidra, agantuki nidra, vyadhyanuvartini nidra and ratrivivahvbha prabhava nidra. Ayurveda considered nidra as one of the important contributor factor towards swasthavritta since improper nindra leads various complications like; dukha, karshya, abala and klibata. Health and longevity is conquered by proper sleep since it offers relaxation to the whole body and possess calming effect which boosts mental state and these are the basic characteristic features of good health (swasthavritta). [8]

REFERENCES
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