

CHAPTER-18

ROLE OF SWASTHAVRITTA IN PREVENTING HYPERTENSION: A REVIEW ARTICLE

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ABSTRACT

In today's fast-moving world, maintaining a healthy lifestyle is essential for well-being. Lifestyle is a pattern of living that we follow, and lifestyle disorders are defined as those health illnesses that occurs due to incorrect way of living. These diseases are also called non-communicable diseases. Lifestyle diseases like Hypertension, Diabetes Mellitus, Dyslipidaemia and Obesity is high on the rise. Among them Hypertension (HTN) remains a major cause of morbidity and mortality. Stress, obesity, over salt intake, genetic factors etc are the main causes of Hypertension. The main principle of Ayurveda is to maintain a good health and adopting a healthy lifestyle. Ayurvedic principles can be adopted in the prevention and control of Hypertension. This article is a sincere effort to understand hypertension and its prevention in terms of Swasthavritta.

Keywords: *Swasthavritta, Vega, Hypertension, Dinacharya, Ritucharya, Rasayana, Sadvritta.*

1. INTRODUCTION

“Swasthasya swasthya rakshanam” (maintenance of health of healthy person) and “aturasya vikara prasamanam” (treating diseased person) is the basic principle of Ayurveda. Concepts like Dinacharya (daily regimen), Rithucharya (seasonal regimen), Ratricharya (night regimen) and Sadvritta (ethical regimen) which helps to maintain normal health and prevent occurrence of diseases. Swasthavritta helps to maintain equilibrium of doshas and dhatus for maintaining normal physiological functions of body.

Hypertension is directly responsible for 57% of all stroke deaths and 24% of all coronary heart disease (CHD) deaths in India.^[1] Hence the proper understanding and prevention of Hypertension is necessary. Ayurveda has no clear explanation of Hypertension, but according to acharya Charaka, in unknown diseases the physician should try to understand the disease through dosa, nidana (etiological factors) and start the treatment.^[2] Understanding Hypertension through Ayurvedic method and preventing it through Swasthavritta is necessary.

2. AIMS AND OBJECTIVES

To find out the aetiologies involved in Hypertension as per Ayurvedic perspective and its prevention and control through Swasthavritta.

3. MATERIALS AND METHODS

Several texts, opinions, remarks, and classic ayurvedic literature were reviewed.

4. DINACHARYA (DAILY REGIMENS)

Brahmamuhurta jagarana, darpanena mukhasayavalokana, malotsarga, achamana, danta dhavana, jihva nirlekhana, sneha gandusha dharana, mukha netra prakshalana, sugandhita dravya dharana, tambula Sevana, kshaura karma, abhayanga, anjana, nasya, dhumapana, vyayama, sandhyopasana, paduka chatra dandadi dharana, ratna and abhushana dharana, anulepana, vastra dharana, Sharira parimarjana, snana, and sandhyopasana are the Dinacharyas described in Ayurvedic classics. [3,4,5]

Defecating, urinating, brushing one's teeth, and other acts of cleanliness and expulsion constitute the bulk of Dinacharya procedures. As a result of multiple metabolic processes throughout the day, waste materials accumulate in the body. This has the potential to get infected and cause diseases. Waste products that are retained cause the entire system to become dysfunctional. The digestive system is one of them, and it is very important since faulty digestion produces Ama (intermediate products from bad digestion and metabolism), which clogs body channels and encourages the development of more diseases.

5. RITHUCHARYA (SEASONAL REGIMEN)

Adopting food and regimens according to the season is considered as Rithucharya. Ayurveda explains six rithus and they are incorporated in two kaalas viz Aadana kaala and Visarga kaala. Movement of sun which takes away the moisture from the earth and draining the strength of the living beings is considered as Adaana kala/ Utharayana. It is agni guna pradhana. Sishira, Vasantha and Greeshma rithus comes under Adaana kala. Due to sun's movement hydration and moisture imparts to the earth and also increases the strength of the body is considered as Visarga Kala/ Dakshinaayana. Seasons comes under Visarga kala are Varsha, Sarath and Hemantha rithus.

6. RASAYANA (REJUVENATIVE THERAPY)

Ayurveda recognizes eight clinical subspecialties, including Rasayana. This specialized approach consists of rejuvenation recipes, dietary guidelines, and a distinct way of doing things called "Achara-Rasayana," which promotes health in addition to medication. Good Rasa, or longevity, memory, intelligence, youth, excellence of lusture, complexion, and voice, maximum strength of bodily and sensory organs, good speech,

respect, ability, and brilliance, and the absence of ailments, are all attained through the path of Rasayana.

7. VEGA (NATURAL URGES)

The human body is a remarkable apparatus that possesses numerous systems for regulating substances that could either be advantageous or detrimental to the organism. Vega, or natural urges, are inherent in our bodies and help maintain the proper balance of these substances. Diseases result from the suppression of the natural urges. If one wants to stop these illnesses from happening, they shouldn't quell any of these urges.

According to Ayurveda suppressing and forcing the initiation of natural Vega is the primary cause of disease. At all costs, the 13 natural Vedas (Adharaneeya Vega) mentioned by Acharya should not be retained. If they are consistently suppressed for any reason, they can lead to a variety of health problems. There are some Vega known as Dharaneeya Vega that are meant to be suppressed. They can be divided into three categories: Kayika, Vachika, and Manasika (body, mind, and speech). They include Lobha (greed), Shoka (grief), Bhaya (fear), Krodha (angry), Mana (vanity), Nirlajja (shamelessness), Irshya (jealousy), Atiraga (over attachment), Abhidya (desire for others' property), Parusha (hard words), Atimatra (talkative), Suchaka (backbiting), Anrita (lying), Akalayukta (use of inappropriate language), Himsa (hurting), and Steya (theft). Repression of desires related to Manasa, Vak, and Kaya is necessary for someone who is desirous of Hita (well-being) both during and after life.^[6,7]

8. SADVRITTA

Being in excellent health is defined as having normalcy in one's physical, mental, social, and even spiritual areas of life. These elements are interconnected in every way. Any one of the four elements that is compromised also affects the other three. Thus, the key to getting the body back to normal is to maintain a balanced, healthy state in all areas of life. The Sadvritta (code of conduct), which is the embodiment of the Swasthavritta principle, maintains all of these aspects steady and robust.

Sadvritta is the adoption of the morally pure and virtue-driven speech, deeds, and ideas. Having empathy for all living things, providing gifts, controlling one's body, thoughts, and voice, and prioritizing one's own interests over those of others are a few rules for appropriate behaviour. All organisms on the planet are composed of three elements: Atma, or soul, Mana, or mind, and Sharira, or body. While the body and mind

are Vikarayukta (affected with disease), the atma is Nirvikara (not influenced by disease) in contrast, the mind and body are Vikarayukta (illness-affected). Psycho-somatic disorders can develop from somatic diseases and psychological illnesses can turn into psycho-somatic disorders. This demonstrates that maintaining psychological well-being is crucial to maintaining overall health.^[8]

9. DISCUSSION

These days, non-communicable diseases like Hypertension are more likely to take a life than communicable diseases. The majority of these diseases have lifestyle problems as contributing factors, such as poor diet, inactivity, etc. An increasingly sedentary lifestyle brought on by the greater use of technology in daily life is the cause of higher levels of physical inactivity. A changing lifestyle also includes unhealthy eating and sleeping habits, which are linked to the emergence of certain diseases.

10. CONCLUSION

Because communicable diseases are being efficiently controlled but non-communicable diseases are expanding and creating new issues, the average lifespan of a person is rising. Both preserving health and preventing disease are highly valued in Ayurveda. Ayurveda describes a wide range of therapies aimed at promoting health. These therapies can also be used to treat NCDs. The practices of Dinacharya, Ritucharya, Ritu Shodhana, Sadvritta, Rasayana, Achara Rasayana, appropriate Ahara, Nidra, and Brahmacharya, as well as avoiding Vega Udeerana and Vega Dharana, enhance both mental and physical health, which aids in the prevention of NCDs.

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