



## Role of Swasthavritta in Prevention of Non-Communicable Diseases-A Review

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### ABSTRACT

Non-communicable diseases (NCDs) are medical illnesses that are directly attributed to environmental, dietary, and lifestyle variables rather than an infectious agent. Chronic diseases include autoimmune disorders, cardiovascular disorders, metabolic disorders, and chronic renal diseases are examples of NCDs since they develop slowly and endure for extended periods of time. The major cause of death globally, accounting for 63% of all yearly fatalities, is NCDs. Bad eating habits, physical inactivity, a misaligned biological clock, poor posture, and addictions to alcohol, cigarettes, and smoking are the main causes of NCDs. Ayurveda's main goals include the prevention and treatment of diseases as well as maintaining and promoting the health of healthy people. When a person reaches the state of absolute health, which serves as a means of achieving all the goals of human pursuit (Purushartha Chatushtaya) - Dharma (righteousness/moral values), Artha (prosperity/economic values), Kama (pleasure/love/psychological values), and Moksha (liberation/spiritual values)- they can live a long and healthy life. Treatment in Ayurveda is aimed at achieving whole physical, mental, psychic, and spiritual well-being by treating the patient as a whole. In the case of non-communicable diseases or lifestyle diseases, this science is an excellent choice. Some of the tools of prevention include Dinacharya, Rutucharya, RituShodhana, Sadvritta, Rasayana, Achara Rasayana, proper Ahara, Nidra and Brahmacharya and avoiding Vega dharana and Veg Udeerana.

**Keywords:** Dinacharya, Rutucharya, Sadvritta, Rasayana, Ahara, Nidra, Vega Dharana.

## INTRODUCTION

Ayurveda's main goals include the prevention and treatment of diseases as well as maintaining and promoting the health of healthy people. When a person reaches the state of absolute health, which serves as a means of achieving all the goals of human pursuit (Purushartha Chatushtaya), Dharma (righteousness/moral values), Artha (prosperity/economic values), Kama (pleasure/love/psychological values) and Moksha (liberation/spiritual values) they can live a long and healthy life.<sup>[1]</sup> The goal of Ayurveda is to maintain Dhatusamya, or well health. Prevention is emphasised more than treatment. Kala, or time, is the primary factor in the universe's causality and manifestation. It consequently has an impact on all of creation and significantly contributes to the formation of disease. In essence, it is in charge of altering all creatures, including humans. As these alterations take place completely, diseases start to show up. To address this issue, a variety of activities have been categorised in terms of time fractions known as Charya.

Ayurveda is a completely scientific way of living. A lifestyle that is best for maintaining health has been described. The changes brought on by time are stopped by the lifestyle described. For instance, defecating at the appropriate time boosts digestive strength and clears the rectum. If it is not done in accordance with the optimum regimen, a number of disorders associated to this area might manifest, including constipation, incomplete bowel evacuation, foul-smelling flatus, etc.

In the twenty-first century, people's lifestyles have altered significantly all over the world. These changes (together described as epidemiological shift) have been brought about by a number of advancements in science and technology that now influence every existence. Throughout the past few decades, the westernisation of lifestyle and accelerating economic development have changed illness patterns as well. The world in which we live today is extremely complex, and it continues to get more so as man's ingenuity increases. As the day (time) passes man goes away from environment and the life of a person is becoming more and more hectic this added with the emerging new complications. Non communicable diseases (including obesity, diabetes, hypertension, and cardiovascular disease) account for 63% of fatalities globally, more than infectious diseases, maternal and perinatal disorders, and nutritional deficiencies combined, according to data from the World Health Organization. The main recognised contributors to early death from CNCDs are smoking, eating poorly, being inactive, and drinking alcohol. By 2020, as they already do in the United States, CNCDs are predicted to be the cause of seven out of every ten fatalities worldwide. In light of these predictions that NCDs and the mortality, illness, and disability they cause may soon dominate health care spending, public health authorities, governments, and multinational institutions are rethinking how we approach this growing global burden. In the world, 80% of NCD-related deaths occur in low- and middle-income countries.

Several conditions have a substantial negative impact on family and community finances in addition to having a considerable negative impact on the quality of life of individuals affected.<sup>[2]</sup>

## Concept of Primordial prevention

A radical concept called primordial prevention is getting a lot of attention in the fight against chronic illnesses. Primordial prevention is primary prevention in its most basic form, which is the stopping of risk factors from developing or emerging in populations or nations where they have not yet done so. As this is the time when lifestyles are formed and have a tight relationship to habits like smoking, eating patterns, and a lack of physical activity, many adult health problems like obesity and hypertension have their early roots in childhood.

Individual and mass education, as well as the promotion of health, are the major interventions in primordial prevention.<sup>[3]</sup> The most crucial forms of prevention are initial and primary. These are the lengthy actions. The cost and efficacy of secondary and tertiary prophylaxis are frequently higher. Swasthavritta and primordial prevention have the same meaning. It is a style of living or an art of life. As maintaining a person's Swasthya is the goal of Swasthavritta, all of the regimens listed there are automatically helpful in preventing chronic non-communicable diseases. We can avoid these ailments if we adhere to them. If we have an illness, we can treat it or lessen our pain. The public has embraced this strategy as one that puts the public's health in their hands. More lobbying is needed to refute some of the misunderstandings surrounding NCDs and to increase public awareness of this growing concern. Strengthening health systems will be necessary for countries to prevent and control NCDs, but this effort must go beyond the health sector if it is to be genuinely effective. Health practitioners, policymakers, community members and industry leaders must work together in a multilateral fashion to create comprehensive solutions to this growing challenge of CNCDs.

## AIMS AND OBJECTIVES

To focus on measures available in Swasthavritta in the prevention of CNCDs.

## MATERIAL AND METHOD

About Swasthyarakshana, a number of ayurvedic classics, comments, essays, and text books were reviewed.

**Dinacharya (daily regimen)-** Dinacharya mentioned in Ayurvedic classics are Brahmamuhurta-Jagarana, DarpanenaMukhasayavalokana, Malotsarga, Achamana, DantaDhavana, Jihva-Nirlekhana, Sneha Gandusha-Dharana, Mukha-Netra Prakshalana, Sugandhita Dravya Dharana and Tambula Sevana, Anjana, Nasya, Dhumapana, Vyayama, Kshaura-Karma, Abhayanga, Sharira-Parimarjana, Snana, Vastra-Dharana, Anulepana, Gandhamala-Dharana, Ratna and Abhushana Dharana, Sandhyopasana, Paduka-Chhatra-Dandadi Dharana, JivikoparjanaUpaya<sup>[4,5,6]</sup>.

1. Gross level: The majority of Dinacharya's processes involve cleaning and expulsion, such as defecating, urinating, brushing one's teeth, etc. Waste products, which build up in the body throughout the course of a day as a result of numerous metabolic reactions, begin to vitiate the accumulating anatomical structures if they are not promptly removed. Moreover, residual waste materials have the potential to become infected and spread other diseases.

2. Subtle level - Retained waste products disrupt the physiology of the entire system they are associated with. One of those is the digestive system, which is crucial because poor digestion leads to the production of Ama (intermediate products from improper digestion and metabolism), which clogs bodily channels and promotes further disease.
3. Mental level - Many Dinacharya techniques, such as seeing oneself in the mirror and Sandhyopasana, directly alter a person's mind. These practices raise the level of Satva in the mind, maintaining a person's mental wellness.

**Rutucharya-** Adopting the food and activities according to the season is considered as a Rutucharya. Movement of the sun which takes away the hydration and the moisture from the earth and strength of the living beings this is considered as a Adana Kala/Uttarayana Kala which is Agni Guna Pradhana, seasons of Adana Kala are Shishira Ritu, Vasanta Ritu, Grishma Ritu.

Movement of sun which imparts hydration and moisture to the earth and increases strength of the living beings is considered as visarga kala/Dakshinayana kala which is Soumya Guna Pradhana seasons of visarga kala are varsha Ritu, Sharad Ritu, Hemanta Ritu.

Due to the prevalence of Laghu and Ruksha properties in foods and in the bodies of people with comparable qualities, Vata undergoes Sanchaya in Grishma Ritu but does not undergo Parkopa due to the heat of the season. Pitta undergoes mild increase in Varsha Ritu because of water and food coming sour at the end of digestion but does not undergo great increase due to cold of the season. Kapha undergoes mild increase in Shishira Ritu because of Snigdha and Sheeta predominance in water and foods and in the bodies of men similar qualities but does not undergo great increase because of its solidification. During Hemanta Ritu Pitta becomes decreased to normal while Vata and Kapha increase slightly, that Vata increase greatly in Shishira whereas Kapha undergoes mild decrease. Kapha which undergoes mild increase in Hemanta increase further in Shishira Ritu due to ingestion of foods of cold, Snigdha and Guru qualities but still does not undergo Parkopa since it becomes solidified by cold. This is how the seasons work and how the Doshas are related. One should eliminate Kapha in Vasanta Ritu, Pitta in Sharad Ritu, and Vayu in Varsha Ritu, prior to the emergence of disorders. In Vasanta Ritu, the heat of the Sun liquefies Kapha, which was amplified in Shishira. Because it weakens Agni and causes a variety of ailments, Kapha needs to be quickly under control by using potent Vamana, Nasya, and other treatments. Agnimandya is an important phenomenon in Varsha Ritu. It has already been weakened by summer; the doshas cause it to further deteriorate and become vitiated. The impact of heavy clouds with water, chilly winds with snow, muddy water from rain, the warmth of the soil, and Amlapaka further aggravates Vata Dosha. The Doshas begin vitiating one another and causing several ailments as a result of the weak digestive function.

Hence to control Vata dosha, Asthapana Basti is planned. In Sharad Ritu, pitta Prakopa is seen due to Sanchaya of pitta in Varsha Ritu. When the person who is accustomed to cold season gets exposed to harsh sunrays it leads to pitta Prakopa. Hence Pittahara line of treatment i.e. Virechana and Raktamokshana are indicated.

If one follows the regimens prescribed under each and every Ritu (season) such person is never inflicted with seasonal diseases or disorders and he always remains as a healthy person.<sup>[7,8]</sup>

**Rasayana-** Rasayana is one of the eight clinical subspecialties recognised by Ayurveda. It is a specialist method that includes rejuvenation recipes, dietary restrictions, and unique health-promoting conduct and behaviour, or "Achara-Rasayana," in addition to pharmacological therapy. Rasayana is the path to good Rasa, which is the attainment of longevity, memory, intelligence, youth, and excellence of lustre, complexion, and voice, maximum strength of physical and sensory organs, successful words, respect, ability, and brilliance, as well as the absence of diseases.

Rasayana is a process through which Rasadisapta Dhatu is sanctified in every way through appropriate nutrition. While referring to the field, Acharya Sushruta refers to it as the science of rejuvenation, which entails achieving longevity, improving mental faculties through anabolic capacity, and developing immunity to and overcoming all ailments that are currently present. Dalhana defines Rasayana as "A therapy through which the drugs prevent the senility, cures the diseases, preserve the youthful state and act as restorative."

**Rasayana Prayojana-** Acharya Charaka describes the merits and uses of Rasayana therapy as it provides longevity (Dheergayu), promotes memory, intellect (Smriti, Meda), health (Arogya), youth preservation (Tarunyavaya), excellence of lustre (Prabha), complexion (Varna), excellence of voice (Swaroudarya), excellent potentiality of body and sense organ (Deha, indriyabala), inpaliabte utterance (Vaksiddhi), respect and brilliance. Charaka further adds it prevents the ageing of body tissue (Vayasthapana), vitalization and reactivation (Nidra, Tandra, Shrama, Klama, Alasya, and Dourbalyahara), homeostasis of Tridosha, strengthens the flaccid muscles (AbaddhaMamsahara), and stimulates metabolism and digestion (Agnisandhookshana), as well as delaying the beginning of ageing.

Rasayana-Rasayana agent's impact encourages nutrition through one of the three following modes:

1. Direct nutrient enrichment of Rasa (nutritional plasma), for instance, using milk, ghee, etc.
2. Increasing nutrition by enhancing Agni (digestion and metabolism); examples are Bhallataka and Pippali.
3. Promoting the Srotas' (the body's microcirculatory channels') proficiency, as in the case of Guggulu.

According to Chakrapani, someone who practises Rasayana can age in a healthy way (Sukhayu and longevity that exceeds 100 yrs. by preventing and cure of senility). Dalhana outlines the benefits and applications of Rasayana, saying that it promotes and maintains the optimal level of all bodily elements and wards off diseases and senility (Jarapaharana) (Rogapaharana). The Astanga Sangraha commentator Indu adds one more action to the preceding list. He says that Rasayana has cosmetic effect on the body and complexion. Thus, embellishes and glorifies the body beauty. Micronutrients found in the rejuvenator class of herbs, also known as "Rasayana," increase health, immunity, vigour, energy, and longevity while also providing protection from stress. Through experimental and clinical trials, all these effects of several Rasayana plants have now been scientifically proven<sup>[9,10]</sup>.



## Concept of Vega

The human body is an amazing machine with many mechanisms for balancing substances that might be beneficial to or harmful to the body. Our bodies are endowed with Vega (urges), which manifest naturally, to make a balance of these chemicals.

Suppression of the many natural drives leads to diseases. One desirous of preventing these diseases should not suppress any of these natural urges. According to the Ayurveda, diseases are caused mainly due to suppression and forceful initiation of natural Vega. The 13 natural Vegas (Adharaneeya Vega) that Acharya mentions should not be preserved at all costs. They can cause a number of health issues if they are regularly suppressed for whatever reason.

There are some Vega which are supposed to be suppressed, called Dharaneeya Vega. They are of 3 types namely Kayika, Vachika and Manasika (pertaining to body, mind and speech). They include Lobha (greed), Shoka (grief), Bhaya (fear), Krodha (anger), Mana (vanity), Nirlajja (shameless), Irshya (jealousy), Atiraga (over attachment), Abhidya (desire for others property), Parusha (hard words), Atimatra (talkative), Suchaka (back biting), Anrita (lying), Akalayukta (use of untimely words), Streebhoga (adultery), Steya (theft), Himsa (hurting). One desirous of Hita (well-being) during his life time and after should suppress urges relating to Manasa, Vaka and Kaya<sup>[11,12]</sup>.

**Sadvritta-** The normalcy of one's physical, mental, social, and even spiritual aspects of life is referred to as being in good health. All of these aspects are tied to one another. Any element that is vitiated reflects the vitiation of the other three aspects as well. So, maintaining a healthy, balanced state in all spheres of life is essential for restoring the body to normal. All of these facets are kept constant and healthy by the principle of Swasthavritta, which is embodied in the Sadvritta (code of conduct).

Adopting the morally upright and virtuous behaviours involving speech, deeds, and thoughts is referred to as Sadvritta. Some guidelines for proper behaviour include having compassion for all living things, giving presents, managing one's body, mind, and speech, and putting one's own interests before those of others. Every living thing on the earth is made with a combination of Atma (soul), Mana (mind), and Sharira (body). Atma is Nirvikara (not affected with disease) whereas the body and mind are Vikarayukta (affected with disease). Somatic diseases can convert into psycho-somatic and psychological ailments into psycho-somatic disorders. By this it is confirmed that maintenance of psychological health is the primary importance to maintain the whole health<sup>[13]</sup>.

**Achara Rasayana-** Those who are honest and without resentment, abstain from drink and sexual excess, refrain from physical exertion or aggression, and have pleasant and tranquil discourse. Who practice cleanliness and Japa (incantation), who are Dhira (stable and dependable), who practice charity, and who do penance. They regularly eat milk and ghee and offer prayers to God, cows, Brahmanas, teachers, and the elderly. They should also abstain from barbaric behavior and be kind. Who understand how to measure distance and time, who don't have ego, who behave well, who are open-minded, who value spiritual knowledge, who have excellent senses, who respect elders, and who have self-control. Achieve long life, health, prosperity, reputation, and access to the afterlife for those who regularly study the scriptures<sup>[14]</sup>.

**TrayaUpastambha-** Ahara(food),Nidra(sleep) and Brahmacharya(celebrity) are considered as the Upastambha(sub pillar).Here they are termed as Upastambha ,because the support the main pillars(Tridosha) for proper functioning.Thus normal and abnormal activities of Tridosha depend upon these Upastambha.

Food is the primary factor on which all the living beings are dependent. Wholesome food is responsible for the formation of the body and happiness and contrast to that, unwholesome food gives rise to diseases and un-happiness. Wholesome and clean food helps to enhance the physical, mental, social and even the spiritual facet of the body. Ahara sustains the life of all beings, all living beings in this universe are in pursuit of food (Ahara), because life depends mainly upon the food. Food imparts the Varna (Complexion), clarity, good and pleasant Svava (Voice), Jivana (Longevity), Pratibha (Genius), Sukha (Happiness), Tushti (Satisfaction), Pushti (Nourishment), Bala (Strength) and Medha (Intelligence). Professional activities like agriculture, business, etc. leading to happiness in this world, Vedic Rituals leading to abode in heaven and observance of truth and brahmacharya leads to salvation, in the same way individual indulge in Matrat, Kalavat and HitaBhojana (Healthy food) receive the spiritual benefits.

Nidra is a unique state of mind in which there is no connection to any kind of Indriya (sense organs). Detachment from the Bahya Vishaya(external object) is resulted from the tiredness of body as well as mind. Sleep is governed by Tamoguna and the Kapha Dosha. Acharya Charaka opines that the Sukha and Dukha(happiness and sorrow), Pushti andKarshya(nourishment and malnourishment), Bala andAbala(strength and weakness), Vrishataand Klibata(fertility and infertility), Jnana andAjnana (knowledge and absence of knowledge)and the very presence and absence of life depend on the sleep.

Brahmacharya is control or organizing over once own sensory organs (Chakshuradi Indriya), which may direct to pleasurable state of mind & help to attain knowledge about ultimate soul, Brahma.Vagbhaṭa Acharya mentioned regarding the Abrahmacarya instead of brahmacharya while explaining the TrayoUpastambha (Tripod of life). Abrahmacarya is given more importance to the Ashrama to clarify Pitruka by having progeny and also it cautions to observe controlled way of sex and avoid unwanted sexual practice. Celibacy enhances longevity, luster, strength, energy, consciousness, intellect, success, good deeds & attractiveness. Sex life after marriage is protected from religiosity. But when there are sexual relations only for the pleasure of the senses outside of the sanctity of marriage, there will be such grave consequences like venereal diseases, STD (Sexual transmitted diseases) like Syphilis, Gonorrhoea, AIDS etc, hearts broken by defrauded feelings and many more psychosomatic diseases occur. The main components of reproductive elements also include lecithin, cholesterol, phosphorus, and other substances found in nerve and brain tissue.Loss of these important nerve-nourishing substances due to excessive sexual activity or poor nutrition may affect how well the brain and nervous system function.Wisely and judiciously adopting the concept of Brahmacharya/Abrahmacarya helps to utilize all essential nutrients which enhance the physical, psychological, social and spiritual health<sup>[15]</sup>.

## DISCUSSION:

Non-communicable diseases are more likely than communicable diseases to claim lives nowadays. Most of these diseases' contributing factors are lifestyle factors like inactivity, bad food, etc. Higher levels of physical inactivity are caused by an increasing sedentary lifestyle brought on by the increased use of technology in daily life. Unhealthy eating and sleeping patterns are other aspects of a changing lifestyle that contribute to the development of numerous diseases.

## CONCLUSION

The average lifespan of a person is increasing because communicable diseases are being effectively controlled, while non-communicable diseases are growing and posing new problems. Ayurveda places a strong emphasis on maintaining good health as well as preventing illness. In Ayurveda, numerous interventions that are intended to promote health are detailed. The NCDs can also be treated with these therapies. Dinacharya, Rutucharya, Ritu Shodhana, Sadvritta, Rasayana, Achara Rasayana, proper Ahara, Nidra and Brahmacharya and avoiding Vega dharana and Vega Udeerana promote physical as well as mental health thus helps to prevent NCDs.

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