UNIT 3 : SWASTHAVRITTA (HEALTH HYGIENE)

UNIT STRUCTURE

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3.1 LEARNING OBJECTIVES

After studying this unit, you will –

- learn about the basic rules of preventing diseases, symptoms of Swastha (healthy state), health, and diseases etc.
- over and above this, you will know about Dincharya (daily routine), Ritucharya (seasonal routine), and Ahar-Vihar (diet and pastime) etc.

3.2 INTRODUCTION

The main objective of Ayurveda is to maintain the health of a healthy person and to cure an ailing person. This unit discusses how to fulfill this objective of acquiring a good health by following Dincharya, Raticharya, Ritucharya, Sadvritta etc. You will learn about the ways by means of which a person can acquire happiness and peace by maintaining a balance between the body and the soul through the practice of Swasthavritta and Sadvritta.

3.3 SWASTHAVRITTA (HEALTH HYGIENE)

First of all, let us learn about Swasthavritta, its symptoms, and its significance. The science of Swasthavritta is the basic rule for the prevention of diseases – i.e. the rules and regulations to maintain a good health are included within it. E.g. the rules by following which from morning till night one can keep himself healthy, and daily chores, walking about, food and pastime in accordance to season.

There are two main objectives of Ayurveda: 1) maintain the health of a healthy person and, 2) Cure an ailing person. For all human beings, following Swasthavritta is important in order to maintain a good health. Various physiological and mental problems arise in the body of one who doesn't follow Swasthavritta i.e. the rules and regulations for good health, balanced diet and required physical labour. Sick people cannot enjoy the daily life during his lifetime. That is why health is considered as the medium of fulfilling the three main Purusarthas, among the Purusartha- Chatustaya of men. Maharshi Charaka has mentioned in 'Charaka Samhita": "Dharma Artha Kama Mokshanam Arogyang Mulamuttamam: (S.S. 1/15). It means that cure is the main objective of human beings. Only then Dharma, Artha, Kama, and Moksha can be attained. The word 'Dharma' is originated from the root 'Dhri', which means 'to bear'. The qualities which should be acquired or should be kept in the conscience by human beings in accordance to their age, are called Dharma. Worship of God, mercy, compassion, devotion etc. are contained in this. The meaning of the word 'Kama' is – the aspiration

or desire which grows in a person with age. Before this, what is required is the means to earn money. To earn money, fame etc., it is required to acquire education or knowledge. To have a stable source of income, one has to be educated from the primary level to the higher level i.e. from school till university or has to receive technical education through a government or a private institution or whether literate or semi-literate, one has to engage oneself in business. After getting educated in Arts, Science, Commerce or any other technical education, at first, one needs knowledge. With the help of knowledge-based education, the human beings can acquire earnings or fulfill his/her aspirations such as gaining wealth or assets, building house, get married etc. in order to move forward from one level to the next. The next Purusartha is getting Moksha. Moksha means the way to peace. Moksha can be attained at the old age when the human beings can sacrifice greed, affection, or love from children or other family members. That is why, human beings should concentrate in following Swasthavritta. Only then, one can remain healthy in order to attain Purushartha. In such circumstances, the tri-eshana or the three main desires of human beings are – 1) Pranaishana – Acquisition of Life, 2) Dhanaishana – Acquisition of wealth, and 3) Paralokaishana – Acquisition of a happy afterlife.

3.3.1 Symptoms of Healthy State (Swastha)

In Ayurveda scriptures, the symptoms of Swastha are described as the union of the body, sense, and the mind. It means that the union of the body, senses, mind, and the soul carries the existence of a living human body.

Samadosha Samagnischa Samahdhati Malakriyah
Prasannatmondriyamanah Swastha Itiavidhiyate (Sri.Sri. 15:41)

Maharshi Sushroot has presented the symptoms of the complete Swastha in a scientific manner through the above Sloka. It means that the smooth functioning of the Doshas, Dhatus, Malas, and Agni (enzymes), the natural functioning of the Dhatus and the discharge of Malas from the body indicate the natural state of the health of a body. Apart from this, a peaceful state of the mind,

sense, and the soul indicates mental health. Hence, the definition of health is the natural functioning of Doshas, Dhatus, Malas, and Agni (enzymes) as well as the peaceful state of the mind, sense, and the soul. Here, Maharshi Sushroot is confirming the physical, mental, and the spiritual health of the human beings. On the other hand, the World Health Organization (WHO) has defined health as follows: “Health is a state of complete physical, mental, and social wellbeing and not merely an absence of disease or infirmity.” World Health Organization was established in the year 1948. Its headquarters is in Geneva, Switzerland. In the preamble of its constitution, the definition of health is given as mentioned above where complete health is considered as a state of physical, mental, and social freedom, and not merely the absence of a disease.

3.3.2 Significance of Healthy State (Swastha)

In Ayurveda, the standard of social and personal virtues and vices are being mentioned gradually in the context of Hitayu-Ahitayu, in other words Sukhayu-Dukhayu, in regard to symptoms of Life-Span (Ayuh). The object of Sukhayu-Dukhayu depends on the happiness and sadness in personal lives of human beings. It means that Hitayu-Ahitayu indicates towards the social aspect of human beings. The person who is socially healthy is known as Hitayu, and on the other hand, the person who is socially unhealthy is known as Ahitayu. From the Ayurvedic point of view, the natural state of the body, sense, mind, and soul is considered important as indicators of total health. The means of Swasthavritta are the observance of the _____ for health, preservation where many rules and regulations about diet, good conduct, practice of Yoga, meditation, Pranayama etc. use of memory alchemy etc. are included. The important advices for improvement of mental and natural health like these are mentioned in the Ayurvedic Samhitas. Refusing to follow the above mentioned rules and regulations or Sadvritta causes unhappiness in people and creates diseases in

the body. Above all, it is mentioned that immoral sensual pleasure (Asatmya Indriyartha Prayoga), Pragyaparadha, Parinama, not following Sadvritta, adapting Adharaniya Bega, and not adapting Dharaniya Vega etc. are harmful for physical and mental health. These are described as the main causes for diseases.

3.4 HEALTH AND DISEASE

The main objective of a human being is natural health. However, various causative factors hampers this natural function by entering the human body and the people take curative measures to maintain the natural health. The laws of Modern Science are quite similar to Ayurveda. Three agents of diseases are described – 1) Agent, 2) Host, and 3) Environment. Whenever these three above mentioned factors appear in the body simultaneously, then and there disease starts. Sometime, one factor attacks a population in the larger scale and thereby many people are infected by the same disease, and that particular disease of this large population is called an Epidemic. Hence, the Diseases Agents are divided as follows:

1) Biological Agents
2) Nutrient Agents
3) Physical Agents
4) Chemical Agents
5) Mechanical Agents
6) Deficiency or Excess
7) Social Factors

In order to preserve health, the rules and regulations followed from waking up in the morning till going to bed are include under Dincharya and the rules and regulations followed in the night such as taking dinner in time, sexual intercourse, sleep etc. are included under Ratricharya in Ayurveda. The effect of the six season like Summer and Monsoon on body depending upon the position of the Sun, curative and preventive measures for possible disease during change of seasons are included under Ritucharya. Adapting the Dharaniya Bega for the health of the body and not adapting the Adharaniya Bega for the same, the smooth functioning of

the excretory process, and following the regulations for mental health etc. are known as Swasthavritta.

3.4.1 Two Kinds of Swastha-Vritta (Health Conduct)

1) Personal Swasthavritta: The rules and regulations followed by a person in order to remain healthy are known as Personal Swasthavritta.
2) Societal Swasthavritta: The rules and regulations of health by following which a man in the society collectively remain healthy are knows as Societal Swasthavritta.

Good health can be attained by following Dincharya, Ratricharya, Ritucharya, Sadvritta etc.

3.5 DINCHARYA (DAILY ROUTINE)

1) One should wake up at dawn (The moment before Sunrise from 4-5am). Then he/she gets a long life. Dawn is quite suitable for studying.
2) Evacuation of bowel and bladder
3) Performing the ritual for purification by facing the North-East direction.
4) Brushing the teeth – Brushing should be done twice a day – It should be done with pungent, astringent, and bitter fluids at night after the meal and after getting up from bed in the morning.

   For brushing, one should use sticks of trees such as Neem, Karanga, Khadir etc. which should be as long as twelve fingers and as thick as the little finger.

   Brushing helps to cure cough disorder, removes foul odor from mouth, and cleanse teeth.
5) Tongue Cleansing – In order to clean tongue, one should use extractors made of silver, gold, or bronze which are as long as ten fingers.
6) Gandush – Pulling handful of water inside the mouth without moving it until water comes out from the eyes is called Gandush
   Substances used for Gandush – Medicinal substance, oil etc.

Benefits – It strengthens the gum and acts as a remedy for diseases of neck, tongue, teeth, and lips.

7) Mouth Wash – The process of cleaning the mouth by gurgling with medicinal substances is called Mouth Wash.

Benefits – Similar to Gandush.

8) Anjan (Collyrium) – Collyrium prepared from antimony should be used regularly. Collyrium prepared from sandal and turmeric should be used at the interval of 4 to 5 days.

9) Smoking (Does not contain tobacco; contains medicines) – Cough disorder in the head can easily be cured with smoking.

Smoke should be inhaled at first through the nose, and then through the mouth, and it should be exhaled through the mouth itself. It should not be exhaled through the nose.

Time – After Bath, Eating, Toungue Cleansing, Brushing, Collyrium, Nasya/Nasal Administration of Medications etc.

Advantages – Cures Rhinitis, Migraine, contagious diseases of mouth, neck, nose, hair fall, white hair, tooth ache etc.

3.6 NASYA (NASAL DROPS)

Treatment which is done for sinus and nasal diseases by administering medicinal oil or Sneha through the nose is called Nasya. Because, to cure the diseases of sinus, application of medicines through the nasal passage is the best way.

Types of Nasya-Veda are five in number –

1) Navana – Senhan and Sodhan
2) Avapira - Purification and Stambhana
3) Pradhamana – Using the powdered substances
4) Dhuma Nasya – Medicinal smoke is inhaled through the nose
5) Pratimarsha – Nasya is done by applying medicinal substances

- For daily use, Pratimarsha Nasya is the best.
- One-fourth if the forefinger should be dipped in oil and two drops should be put in the nose.
- Anu Oil should be used in Monsoon, Autumn, and Spring season.

Time of Pratimarsha Nasya:

- After waking up from bed
- After brushing teeth
- After exercise
- After clearing bladder and bowel
- After eating food
- After vomiting
- Afternoon

Benefits of Nasya:

- Cures and prevents diseases of eyes, nose, and ears.
- Stops falling and graying of hair.
- Provides relief to neck pain.
- Cures headache, Bell's Palsy, and Rhinitis.
- Nurtures the sense organs.

3.7 EXERCISE

Now, you will know about exercise and its benefits. The physical labour which provides strength and lightness to the body is knows as exercise. Exercise should be done in the required amount; then it is beneficial for health. On the other hand, every kind of labour is included under exercise and excessive labour is bad for health. Regular walking is an important exercise for all people. Exercise provides relief to the body, and also reduces fats. It also increases digestive capacity and working capacity, and also brightens the colour of the skin.

3.8 ABHYANGA (MASSAGE)

In this section, different kinds of massages are discussed. Massages are done by applying a small amount of lukewarm oil. Massage helps to cure body pain.

Benefits: Provides relief to rheumatic pain.

Brightens the skin colour and cures skin diseases.

Strengthens the body.

Massage of Feet (Pada Abhyanga):

Massaging the feet with oil is known as Pada Abhyanga.

Benefits: Prevents Sciatica disease.

Strengthens eyesight.

Strengthens muscle, nerve, and tendon of feet.

Head Massage (Shira Abhyanga):

Benefits: Stops falling and graying of hair.

Cures headache.

Nurtures the sense organs.

Dry Massage (Urdwatana):

- Performed with hands.
- Cures Cough disorder.
- This massage is performed with astringent medicinal powder without oil.

Benefits: Provides relief to itching, cough, pain etc.

Provides relief to Bhrajaka Pitta.

Cures boil, itching etc. and increases blood circulation of skin.

3.9 BATH

One should take bath after getting a massage.

Benefits: It removes bad odor and tiredness from the body and helps to clean up the body and mind.

It is good for the heart.

It purifies the body.

Hot bath – Provides relief to Kapha and Vata Dosha.

Cold bath – Provides relief for red bile and brings coolness and softness to the body.

- Anulepan – Application of substances like sandalwood is beneficial for the body. Such application increases brightness of the skin and also removes bad odor from the body.
- Padapakhyalana – It cures and prevents the diseases of feet. It is good for eyes.

- Bashtradharana – One should wear clothes immediately after bathing.
- Padapatradharana – It is good for the eyes and the feet.
- Dandadharana and Catradharana should be used as and when needed.

3.10 RITUCHARYA (SEASONAL ROUTINE)

Since the ancient era, time has been divided into various forms such as – second, milli second, minute, hour, day and night, week, fortnight, month, season, year, decade etc. Likewise, time determines the movements, work, food habit, and resting hours of human beings. Along with that, food habit and work varies from people to people. However, human beings have only one aim – To lead and maintain health. That is why, the rules and regulations for maintaining health in conformity with seasons come under Ritucharya.

3.10.1 Definition

Season-wise variation of food and pastime beneficial for the health of all are known as Ritucharya. Climate changes occurred because of cold, heat, rain etc. in accordance with the change in seasons, influence the variation of the Tridosha in human body. As a result various diseases occur in the body. The food and pastime which are to be practiced in order to prevent these diseases are known a Ritucharya.

Name of the Season	Month	Main Taste
1. Late Winter	January 15 – March 15	Bitter
2. Spring	March 15 – May 15	Astringent
3. Summer	May 15 – June 15	Pungent
4. Monsoon	July 15 – September 15	Sour
5. Autumn	September 15 – November 15	Salty
6. Winter	November 15 – January 15	Sweet

Northern Solistice

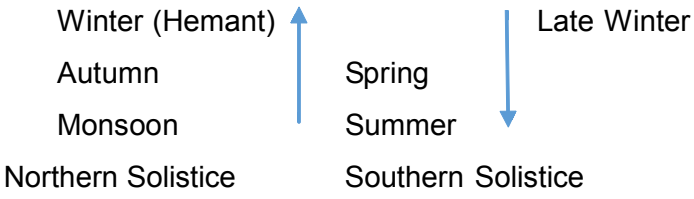
Winter Spring Summer

- Cause of decreasing body strength in Northern Solistice – At the time of Northern Solistice, the intensity of the Sun heat and dry wind increases, which bring changes of the climate of the earth as well as the Tridosha of the body as a result of which the body strength decreases gradually. During the Northern Solistice, the tastes (Rasas) predominant are – bitter, astringent, and pungent.

Southern Solistice

Monsoon Autumn Winter

- Cause of increasing body strength in Southern Solistice – At the time of Southern Solistice, the intensity of the Moon is greater than the Sun and the climate is humid, which creates a balance between the Doshas and Agni (fire) in the body which leads to a gradual increase of body strength. Sour, salty, and sweet tastes are predominant in Southern Solistice.
- Condition of body strength in Northern and Southern Solistice: The increase and decrease of body strength during Northern and Southern Solistice are seen as follows –



3.10.2 Primary Rules and Regulations of Ritucharya

Season	Flavor should be tasted
Winter (Hemanta)	Sweet
Late winter (Sisira)	Sour
Monsoon (Varsha)	Salty
Summer (Grishma)	Sweet
Autumn (Sarat)	Sweet, Bitter, Astringent
Autumn and Spring (Sarat and Vasanta)	Dry and Cold food
Late winter and Winter (Sisira and Hemanta)	Warm

- Winter Season (Hemanta) :
  - Season of Northern Solistice
  - Increase of Digestive fire (Jatharangni)
  - Food is digested in time
  - Dosha – Pacification of Pitta, Bile and Accumulation of kapha (phlegm)
- Food for Winter Season: Meat of the aquatic animals of the country, such as fish, turtle etc., sweet and soft food, honey, milk, sugarcane juice and food items prepared from sugarcane.
- Head and body should be massaged.
- Astringent based medicinal powder should be applied to remove bad odor from the body and a bath should be taken thereafter.
- Vermillion, deer musk, and scented substances should be used.
- Attractive/good looking clothes should be worn.
- Perspire under the heat of the morning sun.
- Late Winter Season (Sisira): Similar to winter season.
- Spring Season (Vasanta): The kapha dosha (phlegm) accumulated in the winter season turns into liquids and starts flowing due to scorching heat of the sun. The fire in the body decreases and various diseases appear.
- Food:
  - Barley, wheat, honey, roasted meet etc. should be eaten.
  - Mango juice, Ashava, Arista, wine etc. should be drunk.
  - Ginger, Acacia Catechu, Honey, and Cyperus Juice should be drunk.
  - Heavy, sour, and cold food should be avoided.
- Pastime (Vihar):
  - One should keep himself away from diseases related to kapha-dosha, by using materials like karpur (camphor), chandan (sandalwood), agaru (Aquilaria malaccensis),

kumkum (saffron/crocus sativus) etc. after bath which should be taken after exercises and dry massages.

- Mind should be kept joyous by listening to songs, tales and stories, moral lessons of the scriptures etc.
- One should not sleep at daytime.

- Treatment: Kapha dosha should be neutralized by practicing Vamana (therapeutic vomiting) and Nasya (nasal cleansing with medication).
- Summer Season (Grishma): Decrease of kapha (phlegm) and accumulation of vata (air).
- Food –
  - Sweet, cold, and soft food items should be eaten daily.
  - Cold barley should be eaten with sugar.
  - Meat of birds and animals should be eaten.
  - Clarified butter, milk, and Shali rice should be eaten.
  - Any alcoholic beverages should be avoided.
  - Sour juice, Curd, Panchasara (Liquid substance prepared from grape, butter, falsa, and camphor)
  - Cold water mixed with camphor and Patala should be drunk.
  - Milk added with sugar should be drunk at night.
- Pastime (vihar):
  - One should stay in a cold room in the afternoon.
  - The body should be soothed in the moonlight at night.
  - Sandalwood powder should be applied in the body and the head.
  - One should live amidst trees and near the river.
  - It is better to avoid sexual intercourse.
- Monsoon Season (Varsha): During the monsoon season, indigestion occurs due to the decrease of fire. Due to that bile is accumulated in the body.
- Food:
  - Rice, honey, and water should be taken after cleansing.

- Sour, salty, and sweet food items should be taken which provides relief to vata dosha.
- Barley, wheat, rice, lentil, fruit juice etc. should be taken which help to increase Jatharagni (digestive fire).
- Asava and Arishta should be taken with honey. Alcoholic beverages in little quantiy do not cause any harm to the body.
- Use of honey is compulsory because it decreases the vata and kapha dosha.
- It is better to use rainwater after boiling and water from deep lake is useful.
- Water from rivers should not be drunk.
- One should not sleep at daytime. Excessive exercise is to be avoided.

- Treatment: Therapeutic vomiting, Birechana, Niruha, and Asthapana Vasti should be applied.
- Autumn Season (Sarat):
  - Bile is increased.
- Food:
  - Food items which helps to decrease bile should be eaten
  - Sweet, light, cold, and bitter food items should be eaten.
  - Oil, fat, meat, curd etc. should be avoided at daytime.
  - At the time of Agastya star, Hamsodak water which is purified in sunlight and moonlight should be used to drink and to take bath.
  - Hamsodak maintains the balance amongst the three doshas and it works like nectar.
  - Sugarcane juice, peas, Indian gooseberry, honey, meat etc. should be eaten.
  - Pudding, curd, and alcoholic beverages should not be eaten.
- Treatment: Bile Purification Therapy, Blood Cleansing and Purification Therapy, Bitter juice, Pudding, and Fatty food should be used.

3.11 SWASTHAVRITTA AND SADVRITTA (HEALTH HYGIENE AND ETHICAL REGIMENTS)

Sad-Vritta means good behavior i.e. the rules and regulations observed for keeping health in normal condition physically, mentally and spiritually, the good practices, right type of diets and pastimes etc. In order to maintain good health it is necessary to follow Dincharya, Ratricharya, and Ritucharya as described in Ayurveda. These are called Swasthavritta. Over and above this, regularity in food and pastime, rules and regulations like Dharaniya and Adharaniya Vega which are followed for attaining good health are also known as Swasthavritta. There are two objectives of Ayurvedic scriptures. As mentioned in the Carak Samhita, they are – 1) To maintain the health of a healthy person, and 2) To cure disease of a sick person. Maharshi Carak has again mentions that the main principle of the attainment of four purusharthas i.e. Dharma, Artha, Kama, and Moksha is to keep oneself free from diseases. It is because the best man's characteristic is to stay away from diseases.

Maharshi Carak has mentioned the definition of perfect health as the balance amongst the doshas (vayu, pitta and kapha), dhatu (sapta dhatu), and mala (waste materials) as well as the stable state amongst the mind, soul, and the sensory organs. The World Health Organization (WHO) has defined health as follows: a good health is a state of physical, mental, and social freedom of a person. This is known as complete health. In the preamble of its constitution, the definition of health is given as follows: "Health is a state of complete physical, mental, and social wellbeing and not merely an absence of disease or infirmity."

The personal hygiene (vyakhik swasthavritta) means to keep oneself clean eg. – Cleaning teeth and mouth after waking up, taking bath and wearing clothes clean and tidy etc. The details of these are found in Dincharya. Likewise, to live in a society with cooperation, work for the development of the society, to show compassion, sympathy, empathy etc. are included under Social Hygiene. Another section of preservation of health is Mental Hygiene (Manasik Swasthavritta), which means to maintain

jubilation of the mind, the soul and the senses.

On the other hand, the characteristics of mind are – Sattva, Rajah, and Tamah. Through these, man acquires Sattvik, Rajasik, and Tamasik qualities. The rules and regulations, habits and behaviors meant for maintaining balance of mind by keeping the Sattvik qualities intact are included within Mental Hygiene (Manasik Swasthavritta)

Some rules and regulations are required in order to keep both the body and mind healthy. Self -control is very important for smooth functioning of the mind and body. Appropriate condition and environment, Sadvritta, rules, yamas and niyamas mentioned in the yoga scriptures are to be followed. Mental hygiene is maintained by keeping oneself away from the sources of mental illnesses such as lust, anger, fear, jealousy, avarice, euphoria, greed, sadness, tension as well keeping the mind away from the Rajah and Tamah. In the Ayurvedic scripture, called Carak Samhita, Sadvritta is described as follows –

1) Mental Hygiene:
   - Dos: To work according to one's own conscience, remain joyful, not to use harsh words against others, keep one's anger and jealousy under control etc.
   - Don'ts: Restlessness of mind, hyperactive senses, Ayoga and Mithyayoga, allow anger to dominate, over thinking, fear, sullen resentment, criticizing others, causing harm to others are the works not to be done.
2) Character Hygiene:
   - Dos: To be truthful and peace loving, humble, temperate in speech in accordance to time, wishing happiness, forgiveness, patience, and shyness etc. are included under Character Hygiene. On the other hand, controlling the senses, not showing greed for other people's property, not to violate the prevalent rules and regulations, keeping oneself away from any veil of dubiousness, staying away from bad company, not having any fascination for other's wife etc. are included under non-duty of Character Hygiene.

3) Social Hygiene:

- Dos: Showing respect to guests, scholars, sages, old persons, and elderly people of the family, loving all the animals, providing shelter to the frightened, saving the distressed and oppressed people etc.
- Don'ts: Not being harsh to anyone, not fighting with anyone out of pride, not to oppose the genius and the scholarly people, not being overtly affectionate towards women, friends, and servants, and not to make friendship with atheists and traitors of motherland.

4) Religious Hygiene:

- Dos: Being interested towards theism, showing respect towards gods, cows, Brahmanas, Teachers, sages, elders, and scholars. Offerings, Yajna, Mangalacharanam etc. are included under Religious Hygiene.
- Don'ts: Keeping oneself away from sinful activities, not being disrespectful towards the dead bodies of man or other animals, not using derogatory or ill words towards religious trees, flags, religious teachers or respected elders etc. fall under the non-duties of Religious Hygiene.

3.11.1 Sadvritta in Accordance to Gandhi

The word Sadvritta is the combination of two words – 'Sad' and 'Vritta'. 'Sad' means good and 'Vritta' suggests the circular or round shape. This is indicative of the circle of life. Sadvritta is some universally good-behavioral and moral rules and regulations which are relevant for all the people from everywhere at every time.

Sadvritta from the Perspective of Gandhi: Sadvritta is established on the basis of truth. The personality of a man is dependent on Sadvritta. It may be personal or social. It is effective on physical and mental strength. The scales of evaluation for Sadvritta are physical, mental, speech, sensual, and sexual purification. It suggests a well-controlled physical and mental

purification. Sadvritta is a kind of mental food.

Mahatma Gandhi's viewpoint regarding Sadvritta has resemblance with the pages of the ancient Atharvaveda. In his autobiography titled as *My Experiments with Truth*, he has divided the knowledge of Sadvritta into five sections. Those are as follows–

i) Behavioural Sadvritta: Always speak the truth.
Do not co-exist with the employment of sensory stimulations.
Be self-controlled.
Do not cause injustice towards others.

ii) Social Sadvritta: Speak softly.
Calm expression is the indicator of self-equanimity.
Always be well-behaved and truthful.

iii) Mental Sadvritta: This is the best of all. Mental purification is possible from mental bath. One can know the world only after knowing oneself.

iv) Religious Sadvritta: Work is religion. Religion consists of works which protects a person from sin.

v) Physical Sadvritta: It indicates cleanliness, love, admiration, and respect.

Answering to the question "On what the personality of a person is dependent?", Gandhiji, in some way or the other has brought up the practical aspect of Sadvritta. According to him, only a little amount of the personality of a human being is determined by his expensive clothes and material things. In reality, the personality of a human being is solely determined by his overall physical and mental appearance.

Gandhi's attention towards physical purification can be noticed from his compassion towards the Harijanas where he emphasizes upon the importance of cleanliness. For mental purification, he is seen to give importance to non-stealing, non-violence, and truthfulness. He practiced Sadvritta by following this rule: "Do not do injustice to anyone; injustice is the opposite of non-violence." Truthfulness is best. In order to hide a lie, a thousand

other lies are spoken and it leads to sin. Sin hampers in practicing Sadvritta. Practicing of Sadvritta with the rule of non-violence and its long term effects are known to everyone.

Sadvritta (Ethical Conducts) –

i) Good Social Conduct.

ii) Good Religious Conduct.

iii) Good Moral Conduct.

iv) Good Personal Conduct.

On the other hand the following factors are harmful for a society or a person –

i) Jealousy

ii) Stealing

iii) Unlawful sex

iv) Abusive/harsh speech

v) Scolding/Telling lie

vi) Speech causing dissension/separation

vii) Quarrel

viii) Abhidya

ix) Misunderstanding.

These sinful activities are contrary and harmful for physical and mental health.



3.12 LET US SUM UP

In this chapter, we have discussed the following topics –

- The science of Swasthavritta is the central rules of the prevention of diseases – i.e. the rules and regulations to maintain a good health.
- The central objective of a human being is natural health. However, various causative factors hampers this natural function by entering the human body.

- Swasthavritta are the rules and regulations followed by a person in order to be healthy.
- For brushing, one should use sticks of trees such as neem, pangame oiltree, cutch etc. which are as long as twelve fingers and as thick as the little finger.
- Applying medicinal substances or Sneha through the nose in order to cure sinusitis and other nose related diseases is called Nasya or Nasal Administration of Medications.
- The physical labour which provides strength and lightness to the body is knows as exercise.
- Since the ancient era, time is divided into various forms such as – seconds, microseconds, minute, day and night, week, fortnight, month, season, year, decade etc.
- Good behaviour i.e. the rules and regulations, good habits, correct food habits and lifestyle which are followed in order to attain a natural state of physical, mental, and spiritual health are known as Sadvritta.



3.13 FURTHER READING

1) Sukumar, B.S. & Shashirekha H.K. (2016). *Textbook of Swasthavritta*. Varanasi : Chaukhambha Publication.



3.14 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: How many types of Swasthavritta are there?

Answer: Two types – Personal Sadvritta and Social Sadvritta.

Ans to Q No 2: What are the three benefits of Nasya?

Answer: i) It cures and prevents diseases of eyes, nose, and ears.

ii) It stops hair fall and white hair.

iii) It provides relief to neck pain.

iv) It cures headache, Bell's Palsy, and Rhinitis.

v) It nurtures the sense organs.

Ans to Q No 2: How is massage performed? What are its benefits?

Answer: Massages are done by applying a certain amount of lukewarm oil.

Benefit: Provides relief to body pain.

Brightens the skin colour and cures skin diseases.

Provides strength to the body.

Ans to Q No 4: What is Sadvritta?

Answer: Good behaviour i.e. the rules and regulations, good habits, correct food habits and lifestyle which are followed in order to attain a natural state of physical, mental, and spiritual health are known as Sadvritta.

Ans to Q No 5: What is Characteristic Sadvritta?

Answer: Being truthful and peaceful, humble, being temperate in speech in accordance to time, wishing happiness, forgiveness, patience, and shyness etc. are included under Characteristic Hygiene.

Ans to Q No 6: What are the non-responsibility of Religious Sadvritta?

Answer: Keeping oneself away from sinful activities, not being disrespectful towards the dead bodies of humans or other animals, not throwing any unholy words towards religious trees, flags, religious teachers or respected elders etc. fall under non-responsibility of Religious Hygiene.

Ans to Q No 7: What is Social Sadvritta according to Gandhi?

Answer: According to Mahatma Gandhi, Social Sadvritta is – Speak softly. Calm expression is the indicator of self-strength. Always use good behavior and truthful words.



3.15 MODEL QUESTIONS

A) Objective Question:

Q 1: What is massage?

Q 2: What are the benefits of different kinds of massages?

B) Short Question:

Q 1: Discuss the differences between Sadvritta and Swasthavritta.

Q 2: What is Nasya? What are the types of Nasya? What are the benefits of Nasya?

C) Essay Question:

Q 1: What is Dincharya and how it is used? Discuss.

Q 2: Write elaborately about the relation between any four seasons with food habit and lifestyle.

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