



IMPORTANCE OF SADVRITTA ACCORDING TO AYURVEDA

Dr. Annapurna R.^{*1} and Dr. Siddalingesh M. Kudari²

¹Professor & HOD Department of Rachana Sharir, Shree Veer Pulkeshi Rural Ayurvedic Medical College, Hospital & Research Center, Badami, Bagalkot Dist, Karnataka.

²Professor & HOD, Department of Prasuti Tantra & Stree roga, B.V.V.S Ayurvedic Medical College & Research Center, Bagalkot. Karnataka.



***Corresponding Author: Dr. Annapurna R.**

Professor & HOD Department of Rachana Sharir, Shree Veer Pulkeshi Rural Ayurvedic Medical College, Hospital & Research Center, Badami, Bagalkot Dist, Karnataka.

Article Received on 26/05/2022

Article Revised on 16/06/2022

Article Accepted on 06/07/2022

ABSTRACT

Health is not a single entity, it is multidimensional which includes physical, mental, social and spiritual aspect of life. These facets are interrelated and interconnected to each other. Scenario of the mental hygiene is vastly explained in the Ayurveda context. Thus, Ayurveda answer the psychological problems in effective manner. To keep a good mental state there should be an ideal ethical way to be followed. It is explained as sadvritta in Ayurveda; A Code of conduct of life. It addresses to develop physical, mental, spiritual & social wellbeing aspects of a person. There are common day to day practices to enhance the health and controls individual's senses and desires. Ayurveda has great contribution in treatment of diseases as well as prevention of diseases. Conducts like Dinacharya (conducts in daytime), Ratricharya (conducts in night), Ritucharya (seasonal conducts), Ahara Vidhi (diet rules), Sadvritta (good conducts) etc. are described in detail in Ayurveda, can be included under the heading healthy lifestyle. It has a tremendous role in prevention of diseases.

KEYWORDS: Mental, Psychological, Dinacharya, Ratricharya, Ahara Vidhi, Spiritual.

INTRODUCTION

Ayurveda is called as "The Science of living". This science deals with various dimensions of human being. It concentrates on what is required to lead a healthy and normal life. It deals not only with what is to be done when one falls ill, but also with what should be done to maintain ones health and vigor. Ayurveda contains details about diet, behavior, rules and regulations which are beneficial or harmful for our life. Ayurveda defined health as an equal balance of body, mind, social and spiritual well-being. To achieve this, Ayurveda prescribes certain codes of conduct and this is known as Sadvritta (Code of conduct). Sadvritta originates from two words "Sad" means good and "Vritta" which means conduct or behavior or habits includes in our daily regimen. According to Ayurved, to maintain a healthy and disease free life everyone should follow Sadvritta mentioned in Ayurveda texts.^[1] Sadvritta plays key role in the maintenance of health and prevention of disease. Sadvrittas are applicable to people of all age groups, at all times and at all places. Sadvritta are regarded as one of the measures to prevent various types of diseases. It also plays important role in personal cleanness of body and mind. Continues practicing these principles gives balance and peace to the mind. This is code of conduct for keeping good and balanced condition of body and

mind. By following these, the person can achieve two aims together such as Arogya (health) and Indriya Vijaya (control over the sense organs).^[2] Lifestyle is the way in which a person lives. It is a set of attitudes, habits, or possessions associated with a particular person or group i.e. how, where and when a person is sleeping, playing, wandering, eating, swimming, walking etc. As quoted by Acharya Sushruta, Vyadhi nigraha hetavah (treatment modalities) are divided as Samshodhana (purificatory), Samshamana (palliative), Ahara (food) and Achara (activities). Achara is of 3 types - Kayika karma (physical activities) like Vyayama (exercise), Vachika karma (Verbal behavioral) like Swadhyaya (reading) and Manasika karma (psychological behavior) like Sankalpa (determination). Among them, Achara can be included under the heading lifestyle. By the above definition of Lifestyle, it can be said that Vihara, Ahara vidhi and Achara described in Ayurveda classics, can be included under the heading Lifestyle. Arunadatta has classified Vihara as Niyata kala (regular) and Aniyata kala (according to specific condition). Niyata kala vihara includes Dinacharya and Ritucharya. Aniyata kala vihara includes Vihara according to avastha (condition) it can be taken as Vyadhi avastha. Ahara Vidhi includes Ahara Vidhi vidhana (rules of diet) and Bhojanottara Vidhi (conducts after meal); Achara includes Sadvritta (good

conducts). Vihara includes the conducts by a person in daily or seasonal routine. This includes Abhyanga (oil application to the body), Vyayama (exercise), Nidra (sleep), Vega dharana (suppression of natural urges), Vyavaya (sexual intercourse), Chankramana (walking), Adhva (brisk walking), Atapa sevana (exposure to sunlight), Asana (sitting), Snana (bathing), Pravatasevana (exposure to strong wind) etc. Amongst them Acharyas have quoted their importance and usefulness or harmfulness according to the specific condition e.g. Ardhashaktya Vyayama (exercise upto half of the capacity) with prior Abhyanga (oil application) is useful in Hemanta ritu (winter) and strong individuals but excess Vyayama is harmful in Grishma ritu (summer) and weak individuals. Also, Divaswapna (daytime sleep) is useful in Grishma ritu and emaciated person while harmful in Vasanta ritu (autumn) and obese person. Also, Acharya Sushruta has given limit of Divaswapna as 1 muhurta i.e. 48 min. Ratrai jagarana (vigil at night) is contraindicated always by Acharyas for maintenance of health. About Snana (bathing), Acharyas have strictly contraindicated it in the condition of Ajirna (indigestion), Atisara (diarrhea) etc. Vegadharana (suppression of natural urges) of mala (faeces), mutra (urination) etc. has always been contraindicated because of their harmful effect in the body. In Ayurveda, detailed description about rules of Vyavaya (sexual intercourse) is also available. About Ahara Vidhi, Acharyas have advised to take Ushna (Luke-warm) and Snigdha (unctuous) food in proper quantity and proper time with full concentration to get easily digested. If one takes cold food it slows down the process of digestion. Unctuous food helps for easy passage of food. About quantity of food, Acharyas have quoted that it varies according to digestive capacity of person and nature of the food items. To decide the ideal quantity of food, Acharyas have given the symptoms which are produced in the body after taking food in such a quantity which is suitable for him which varies individually. About the proper time for intake of food, Acharyas have advised to take lunch during 2nd Yama (i.e. between 3-6 hrs after sunrise) and dinner should be taken at the end of first Prahara of night (i.e. within 3 hrs after sunset). It has also been advised to take food as suitable to his prakriti (constitution), age, habitat etc. About Ahara sevana krama i.e. sequence of intake of food items, it has been stated by Acharyas that food items having Madhura rasa (sweet) should be consumed first because it is difficult to digest. It gets more in contact with digestive enzymes when consumed first. About Bhojanottara Vihara, Acharya Sushruta has advised Rajavat asana (sitting in comfortable position), Shatapada gamana (walking about hundred feet i.e. for a while), Vamaparshwa shayana (lying down in left lateral position), manonukula shabda, sparsha, rupa, gandha sevana (to indulge in sound, sight, taste smell and touch which are pleasing to the mind). This helps the food to stay more in amashaya (stomach) and get more in contact with the Agni (digestive enzymes). About water drinking habits, it has been stated that water should be taken sip by sip during meal instead of taking it before and after

meal in large quantity. It should not be taken more than required quantity. Intake of water on being hungry is also contraindicated. As it leads to harmful effects on body. Sadvritta includes guidance about the dressing, speaking, social behavior, personal and social hygiene etc. According to different conditions like Rajaswala (menstruating woman), Garbhini (pregnant woman), Sutika (puerperal woman) have been given in Ayurveda. Abhyanga, vyayama, vyavaya etc. has been contraindicated in these conditions.

SADVRITTACHARANA

- Dinacharya (Daily Regime)
- Ritucharya (Seasonal Regime)
- Dinacharya- Scientific evidences are available emphasising importance of Dinacharya in ones life. Following are various Vidhi which should be included in Daily regime.
- Dantadhavana- It is advised to clean teeth & oral cavity early morning by herbs which are Kashaya-Tikta-Katu rasatmaka. As these rasa are Kaphahara & Keldaghna they help in pacifying Kapha Dosha. So, in day to life it can be related as toothpaste which are Madhura rasatmaka should be avoided. As it will negate the main purpose of Dantadhavana.
- Anjana – Use of Sauveeranjana & Rasanjana is advised to maintain health of Eyes.
- Dhoomapana, Gandusha - Dhoomapana is also indicated in Kaphavata Avastha by Katu-Tikta-Kashaya Rasa dravya mainly.
- Abhyanga – Daily Abhyanga is advised as it is Jara-Shrama-Vatahara, Pushtikara, Tvachya, Sharir Dardhyakrita
- Vyayama - Vyayama should be done as Ardhashakti.
- Udvartana - Udvartana is the application or rubbing of dry Choorna or powder on the skin externally. Udvartana is for Medoghna-Twakprasadana action by KatuTikta-Kashaya Rasa dravya like Musta etc. as these are Kaphahara in nature.
- Snana – Snana relieves stiffness, causes Vata Shamana.
- Many Panchakarma procedures are included in Dinacharya such as Nasya, Dhoomapana, Anjana etc. Inclusion of these karma in daily regime specifies their importance in Prevention of diseases.

Ritucharya

Knowledge of Ritucharya is a first hand guide to the concept which describes the modes and stages of the development of diseases, with regard to the state of different Doshas—Vata, Pitta, and Kapha in accordance with the changes in Ritu. A good understanding of it, is very much essential for early diagnosis and prognosis of any disease & for adopting preventive and curative measures. In Charak samhita, Acharya Charak mentioned the importance of Sadvritta as the person who follows the entire code of good conduct, will get healthy life

without suffering from any type of disease.^[3] If someone ignores to follow the above mentioned code of right conducts, then it leads to Pradnyaparadha which is main cause of manifestation of the various diseases.^[4] Therefore one who desires to promote his or her own well being should strictly follow the entire code of good conduct fully invariably and cautiously.

TYPES OF SADVRITTA: These codes of conduct are classified in to following groups.

1. Vyavaharika sadvritta (Ethical codes of conduct).
2. Samajika sadvritta (Social codes of conduct).
3. Manasika sadvritta (Mental codes of conduct).
4. Dharmika sadvritta (Moral codes of conduct).
5. Sharirika Sadvritta (Physical codes of conduct).

Aachar Rasayana is behavioural conduct i.e Sadvritta following it acts as Rasayana on our body & mind. In Charak Samhita Chikitsasthana Rasayanadhyaya, Aachar Rasayana has been explained which is nothing but the mental hygiene to be followed by definite methods to lead an ideal ethical way of living. Such physical & behavioural conduct definitely leads to a life with Rasayana effect. Achara Rasayana may act as a Rasayana by 3 paths.

- Improves the personality
- Improves social relations
- Improves physical health

DISCUSSION AND CONCLUSION

Concept of healthy Lifestyle in Ayurveda is wider which includes the conducts like dietary habits under the heading Ahara vidhi vidhana e.g. intake of luke-warm food on proper time in proper quantity with full concentration etc. water drinking habits, general behavioral pattern under the heading Sadvritta, daily and seasonal conducts like exercise, oil application etc. under the heading Dinacharya and Ritucharya, Ratricharya. Healthy lifestyle has great role in prevention of diseases and Lifestyle modification has been proved to be successful treatment in various diseases. The behavioural conducts are the effective preventive principles for psychological disorders especially at primary prevention levels. These can be propagated through interventions like individual education, Mass education etc. Ayurveda views each individual with a unique mind-body constitution. So, with appropriate use of Ayurvedic preventive measures such as Dinacharya, Ritucharya, Aahar Vidhi & respective therapeutic measures for diseases such as Shamana chikitsa or Shodhana i.e. Panchakarma chikitsa, Lifestyle Diseases may be prevented.

REFERENCES

1. Charak Samhita with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey. Chaukhamba Surbharti Prakashan, Sutra Sthana, 2007; 8(17): 196.
2. Charak Samhita with Charak Chandrika Hindi commentary, by Dr. Tripathi Brahmanand,

Chaukhamba Surbharti Prakashan, Sutra Sthan, 2007; 8(18): 197.

3. Charak Samhita with Charak Chandrika Hindi commentary, by Dr. Tripathi Brahmanand, Chaukhamba Surbharti Prakashan, Sutra Sthan, 2007; 8(31): 206.
4. Charak Samhita with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey. Chaukhamba Surbharti Prakashan, Sutra Sthana, 2007; 8(17): 196.