

**CRITICAL REVIEW ON SADVRITTA (ENCRYPTIONS OF RIGHT Demeanours) -
AN AYURVEDIC PERSPECTIVE****Dr. Kavita Shivhare***

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ABSTRACT

The term Ayurveda means Science of Life". It is not only a healing science, but a guide to live an ideal and healthy life style for every human being in this universe. Main aim of Ayurveda is to maintain health rather than treating the disease. With rapid economic development and increasing westernisation of lifestyle in past few decades, prevalence of Lifestyle Disorders such as Hypertension, DM, Arthritis, Obesity associated with Cardiovascular disorders, PCOD, Cancer etc. have risen alarmingly in recent years due to Stress, Sedentary lifestyle etc. Ayurveda is a life science which describes ways to prevent Lifestyle disorders in the form of proper dietary management, lifestyle advices etc. In cases where already diseases have taken place various medicinal treatments & Panchakarma are advised in Ayurveda. According to Ayurveda, everyone can enjoy healthy life by following certain rules laid by the science. These various rules are divided into Dinacharya (daily regimen), Ratricharya (night regimen), Ritucharya (seasonal routine) and Sadvrta (code of good conduct for mental health and social behaviour). These rules are very important in prevention of disease and promotion of ideal health. According to Ayurveda, to maintain healthy and disease free life everyone should follow these rules. In Charak Samhita, Acharya Charak has prescribed a list of good conduct which is very necessary to follow if we want to control the sense organ and to obtain perfect health. Sadvrta give the detail knowledge about "what to do?" What should not to?" and also "how to live?" Following the codes of right conduct described in Ayurveda is highly effective in reducing the life disorders and helps to live healthy life. Sadvrta is being studied since long by all Ayurvedists but very few conceptual works have been carried out on it.

KEYWORDS: Sadvrta, Encryptions of Right demeanours, Good code of conducts.**INTRODUCTION**

Ayurveda believes that the Sarira (body), indriya (sensory and motor organs), sattva (manas or psyche) and atma (soul) jointly constitute the life principle in each individual. It has been further stated that the causes of the disease or ailments relating to both the (mind and body) are three fold wrong utilization, non-utilization and excessive utilization of time, mental faculties and object of sense organs. Out of these three, time is most important factor bearing indispensable character. Second comes the mental faculties. Sadvrta originates from two words "Sad" means good and "Vrta" 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 Sadvrta mentioned in Ayurveda texts.^[1] Sadvrta plays key role in the maintenance of health and prevention of disease. Sadvritas are applicable to people of all age groups, at all times and at all places. Sadvrta 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] The sadvrta describes in Ayurveda has got an overall controlling capacity to all sorts of mental and sinful acts of the individual. It is a code of virtuous act recognized as a mental hygiene. It refrains the man from psychosomatic disease by infusing non-ailing thoughts to the mind.

Sadvrittacharana**It Includes**

- Dinacharya (Daily Regime)
- Rutucharya (Seasonal Regime)
- Sadvrta i.e Achar Rasayan

Dinacharya & Rutucharya are described for maintenance of Physical Health while Sadvrta is described for maintenance of sound mental health. Main Aim for adapting these conducts is to maintain Dasha in

Samyavastha. With the help of samyak Rasa sevana this equi-librium can be maintained.

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 KashayaTikta-Katu rasatmaka. As these rasa are Kaphahara & Keldaghna they help in pacifying Kapha Dosh. 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-TiktaKashaya 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.
- **Udvardana** - Udvardana is the application or rubbing of dry Choorna or powder on the skin externally. Udvardana is for MedoghnaTwakprasadana action by Katu-Tikta-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.

Rutucharya

- In Ayurveda, the knowledge of Rutucharya 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.
- It is to be known that disharmony in the Doshas—Vata, Pitta and Kapha results in Roga (disease). And aim of Ayurveda is to maintain this harmony. With changes in diet and lifestyle, there are changes in the state of Tridosha, resulting in disharmony, causing lifestyle diseases. Ritu acts as Vyanjaka or Nimittakarana in the aggravation and manifestation of disease.
- Shadrutu as explained in our Samhitas are observed in Indian Subcontinent only. So Doshavastha such as Sanchaya, Prakopa, Prasara according to Ritu as stated in Ayurveda & treatment according to it

should be followed. In other continents, seasons are different so accordingly by minute observations related to Doshadushti, their lakshana, avastha should be taken into account.

- Rutucharya also shows many important principles of correlation of Rasa-Dosha. Each Ritu shows the dominance of a specific Rasa. Shishira-Vasant Greeshma belongs to Aadanakala as the Bala or energy level is diminishing day by day. On the contrary, Varsha-Sharada-Hemant belongs to Visargakala as the Bala is getting aggravated gradually. So the dominance of Rasa is present as follows-
- Shishira – Tikta
- Vasanta – Kashaya
- Grishma – Katu
- Varsha – Amla
- Sharad – Lavana
- Hemanta – Madhura

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).

Vyavaharika sadvritta (Ethical codes of conduct)

- Always speak the truth. Try to speak at the proper time with words which are beneficial, limited, sweet and meaningful.
- Whenever you go out for a walk, always carry an umbrella, a walking stick and a turban (headwear). Because holding an umbrella prevents the effect of rain, breeze, dust, heat of the sun, snow etc. It is also good for color (complexion), eyes (vision), strength and bestows comfort.^[6] Same way holding a stick while walking dispels the fear from dogs, several types of reptiles, wild and horned animals. It prevents exertion and defects. It also bestows good mind, enthusiasm, strength, stability, courage and valiance. It also gives support to the body and removes fear.

Samajika sadvritta (Social codes of conduct)

- Be friendly to all living beings, pacify the anger, and console those who are frightened, help the poor, be truthful, peaceful, and tolerated of others harsh words and deeds of others.
- Keep a smile on your face and should begin the conversation first. Always respect guests and show hospitality towards them.
- Always remain in the company of teachers, elderly persons and successful person (siddha and religious) and always give respect and serve them.
- Avoid combing hair in a public place. Do not pick your teeth or finger the nose or ear in the presence of

people.

One should not laugh loudly and should not eliminate flatus with sound.

- Always covered mouth by hand during coughing and sneezing. Because various types of droplet infection passed from one person to another person through fluids from mouth and nose secretions. By covering our mouth, we are blocking the germs that are expelled during cough and sneeze.

Mental conduct: This involve keeping a check on one self, trying to understand who you are, what is the purpose of your existence, being self-aware, learning the art of detached attachment, and attaining inner peace.

4. Moral conduct: This means doing good social deeds, helping the poor and needy, being with a friend or relative in their difficult times, attending to social duties, donating blood or organs, and following the path of righteousness or dharma.

5. Physical conduct: Personal hygiene and cleanliness is part of this regimen. It includes brushing everyday both times, having a bath, wearing clean clothes, smelling good, cutting hair and nails regularly (3 times in a fortnight), avoiding sexual intercourse during periods, washing hand and mouth after eating, offering prayer to god every day, eating on time and in right quantity, and avoiding sleeping during the day, etc. Practicing sadvritta s will improve the overall health and well-being of individuals. It will also allow a person to respond flexibly to experience of life and will instil in everyone a sense of purpose.

Dharmik Sadvritta (code of religion conduct)

- Person should not go out without touching gems, feet of respectable person, auspicious things and flowers. Always wear auspicious herbs which are protective from evil like Tulsi, Sahadevi and Rudraksha.
- Everyone should pay respect to the Gods, Cows, Teachers (preceptors) elderly people and those who have accomplished spiritual perfection.
- Do not wonder in an unknown place and prohibited area at nights. Do not take shelter at night time in temples, under holy trees, at meeting place of four roads, garden, burial ground and places of slaughter house.
- Do not eliminate sputum, flatus, faces and urine in front of the wind, fire, water, the moon, the sun and the teachers.

Codes regarding study

- One should not study, if there is unseasonal lighting, during an outbreak of fire, nor during earthquake, nor during important festivals, during the solar or lunar eclipse and during Sandhyas (dawn and dusk).
- One should not study without being initiated by a teacher (preceptor).

- While studying one should not recite words incomplete in sounds nor in high voice nor in hoarse voice nor without proper accents nor without proper morphological symmetry, neither.

Sadvritta as per Vagbhata

Jeerne hitam mitam chaadyat- one should always eat, only after digestion of previous food, in limited quantity, Na vegan neerayet- one should not induce natural urges forcefully, Na Vegito anya kaaryaha- one should immediately attend to natural urges, whenever they occur, prior to other involvements. Na ajita sadhyam amayam- A curable disease should be treated before anything else. Dasha vidha papa karma (ten sins): The following are the sins that should not be committed by the body, speech or the mind Himsa- violence, injury, torture etc. Steya- theft Anyathakama- unlawful sexual activity, infidelity, Paisunya- abusive, false speech, Parusha vachana- harsh speech Anruta vacana- speaking untruth, Sambhinna alapa- speech causing separation, breaking of company Vyapada- quarrel, intention of harming Abhidya- jealousy, longing for other's belongings Drgviparyaya- finding fault, misunderstanding, faithlessness etc. with scripture, elders etc. These ten sins pertaining to the body, speech and mind should be avoided. Of these ten, The first three – are related to the body The next four – are related to speech The last three – are related to the mind.

CONCLUSION

Guidelines regarding study, guidelines regarding worship, directions regarding social relation & other behaviour give mental gratification & improve willpower. Observing the rules & regulations stated in Sadvritta play major role in preventing transmission of infections along with refining immunity power by other regimen & one can achieve long and healthy life which prevents them from attractive source as well as host of transferable disease in terms of physical, psychological and social aspect. Employment of regimens of Sadvritta gives us new aspect to look, behave and think at the world which can results in decrease in transmission of infection and we can have a society which is really healthy by all means. By Appropriate utilization of Sadvritta, we can preclude various types of physical and psychological disorders and can realize long and healthy life in terms of physical, psychological and social aspect. In the end we can accomplish that Sadvritta is important tool in modern era to preclude and eradicate the basis origin of numerous diseases.

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