

IMPORTANCE OF SADVRUTTA IN DAILY LIFE: A REVIEW ARTICLE

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ABSTRACT

Rapid economic development and increasing westernization 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 treatment & Panchakarma are advised in Ayurveda. Ayurveda has explained importance of Sadvrittacharana by following Dinacharya & Rutucharya which helps in prevention of any kind of diseases which may take place in future. Main reason behind any disease in Mithya, Hina or Atiyoga of Kaala, Artha & Karma. Also not following basic rules of Dinacharya, Rutucharya, Vega dharana leads to vishama of Doshas which ultimately results in Roga/Disease. In Brihattarayi, each stage of Dinacharya (Daily regime), their uses etc. Rutucharya i.e rules to be followed according to Rutu (Seasonal regime), Do's & Don'ts for each Season has been specifically mentioned; also Panchakarma & Rasayana chikitsa for specific disease has been explained.

KEYWORDS: Lifestyle diseases, Ayurveda, Sadvrittacharana.

INTRODUCTION

Lifestyle Diseases

1. Diet & Lifestyle are the major factors to influence susceptibility of many diseases.
2. PCOD, DM, Carcinoma, Arthritis, Renal failure, Atherosclerosis, Hypertension etc. are the diseases which has emerged as Lifestyle diseases due to westernization, extreme stress & ignorance of Health.
3. Causes of Lifestyle diseases- A sedentary lifestyle combined with an increase in the consumption of fatty food and alcohol is to blame.
4. Lifestyle diseases are a result of an inappropriate relationship of people with their environment.
5. Onset of these lifestyle diseases is insidious, delayed development, and they are difficult to cure.

Aim of Ayurveda

1. Aim of Ayurveda

It is of 2 types - Preventive & Curative aspect.

Prevention of Lifestyle Diseases

Ayurveda insists on preventing diseases, either physical or mental - first. Accordingly in *Charaka samhita* the first *Adhyaya* or chapter in *Chikitsasthana* is written about *Rasayana* to prevent diseases. Even in *Sutrasthana*

the concepts of *Swasthvirutta* are discussed within first 10 *Adhyaya* or chapters. It indicates the importance of prevention of diseases over their treatment.

Cause of Any Disease According To Ayurveda

Asatmendriyarthamamyoga
Pradnyaparadha
Parinama i.e Kaala

These 3 are the vikalpa, Heena/Mithya/Atiyoga of above Hetu results in Vyadhi utpatti.

Asatmendriyarthamamyoga- Heena/Mithya/Atiyoga of any Indriya & Indriyartham, leads to diseases related to that respective Indriya such as Atiyoga of Rasanendriya due to Atibhojana may lead to Vyadhis such as Ajeerna, Chardi, Atisara etc.

Pradnyaparadha: Vegavarodha, Ati-sa-hasa sevana, Mithyoga of Panchakarma, Ati-maithuna, Sadvritta tyaga such Hetu sevana leads to Raja-Tamo guna vridhhi resulting in various diseases.

Parinama (Kaala)-Heena/Mithya/Atiyoga of Lakshana of Kaala i.e Shadrutu leads to various diseases. Out of above 3 Hetu, Parinama (Kaala) is a *Nishpratikriya Hetu*

i.e it is not in our hands but remaining 2 Hetu (Asatmendriyartham Samyoga & Pradnyaparadha), can be avoided by Sadvrittacharana, so diseases could be avoided. Preventive aspect includes, rules mentioned in

Trayopastambha Rules related to *Aahar, Nidra & Brahmacharya*. Aahar includes Aahar vidhi, Matrayukta Aahar sevana, knowledge of Hitakara & Ahitakara Dravya, Viruddha Anna etc.

Rasa related to Aahar & Aushadhi Dravya are responsible for Swasthya. So proper use of Shadrasa is insisted by considering Prakriti, Satmyasatmya, Viruddha etc. Such as, Vata Prakriti has affinity for Madhura, Amla & Lavana Rasa; Pitta Prakriti has affinity for Madhura, Tikta & Kashaya Rasa; Kapha Prakriti for Katu, Tikta & Kashaya Rasa.

In Charaka Samhita Sutrasthana, Hitakara & Ahitakara Dravya are specifically mentioned. Following this advice will lead to maintenance of Health. Also Agrya San-graha is mentioned by Acharya in which Uttama/Agrya Karma of specific Dravyas have been mentioned.

Dietic Incompatibility i.e concept of Viruddha should also be considered as these days it is the main cause for various diseases.

Rules related to Nidra, Maithuna are explained in Ratricharya & Sadvritta.

Sadvrittacharana – it includes,

- Dinacharya (Daily Regime)
- Rutucharya (Seasonal Regime)
- Sadvritta i.e Aachar Rasayan

Dinacharya & Rutucharya are described for maintenance of Physical Health while Sadvritta is described for maintenance of sound mental health.

Main Aim for adapting these conducts is to maintain Dosha in Samyavastha. With the help of samyak Rasa sevana this equilibrium 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 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** - *Doomapana* 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 *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 firsthand 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 *Rutu*. 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. *Rutu* 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 *Dosha avastha* such as *Sanchaya, Prakopa, Prasara* according to *Rutu* as stated in *Ayurveda* & treatment according to it should be followed. In other continents, seasons are different so accordingly by minute observations related to *Dosha dushti*, their *lakshana, avastha* should be taken into account.
- *Rutucharya* also shows many important principles of correlation of *Rasa-Dosha*. Each *Rutu* 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

- So, consuming specific Rasa & avoiding Aahar with specific Rasa according to Ritu should be followed. If not, it may result in Dosha dushti. Such as in Sharad Ritu, Lavana Rasa dominance can be seen due to Aatapa, resulting in Pitta prakopa hence to pacify Pitta, *Madhura-Tikta-Kashaya* rasa are advised as chikitsa.
- Similarly, in Vasanta Ritu Kapha prakopa takes place hence Kaphaghna rasa such as *Tikta-Katu-Kashaya* are advised in diet. Sheeta, Snigdha, Guru & Madhura rasat-maka aahar is advised to be avoided as it can further cause Kaphaja Vyadhi.
- With global warming and variation in the advent of season, it can surely be a query, of the importance of *Rutucharya* in the present scenario. It is to be understood that the background on which *Rutucharya* is based that is Dosha and Panchamahabhuta theory. Although today Ritu do not follow uniformity, the level of Dosha dushti and panchmahabhuta lakshana be can analyzed according to decide the regimen this knowledge of ayurveda will be path finder.

Sadvritta: Sadvritta means physical & mental decorum which should be followed by every-one on daily basis. In Charak Samhita Sutrasthan detailed description of Sadvritta has been stated. In which

- Behavioural Do's & Don't's
- Eating etiquettes
- Social rules
- Rules for Study, Havana Karma
- Guidelines for Chastity etc.

In *Indriyopakramaniya* adhyaya Acharya Charak has explained the importance of Sadvritta as by following these rules one will lead a healthy life without suffering from any diseases also For Moksha prapti Sadvritta should be followed.

It can be interpreted as by following these rules a man can achieve all his goals with sound mind & body.

Aachar Rasayana is behavioural conduct i.e Sadvritta following it acts as Rasayana on our body & mind.

In Charak Samhita Chikitsasthana Ra-sayanadhyaya, *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

CONCLUSION

The behavioral 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, Rutucharya, Aahar Vidhi & respective therapeutic measures for diseases such as Shamana chikitsa or Shodhana i.e. Panchakarma chikitsa, Lifestyle Diseases may be prevented.

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