



ROLE OF SADVRITTA IN LIFESTYLE DISORDER

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ABSTRACT

The incidence of lifestyle diseases associated with CVD is high on the rise. CVD continues to be the major cause of mortality representing about 30% of all deaths worldwide. With rapid economic development and the westernization of lifestyle in the past few decades, the prevalence of these diseases has reached an alarming proportion among Indians in recent years. Covid 19 and its impact on today's world is a challenge ahead. Certain conduct such as wearing masks, sanitizing hands and surfaces, and social distancing is taken as major guidelines for the prevention of the spread of Covid 19. Acharya *Charak* has given a comprehensive account of the mode of a healthy and happy life. Acharya *Sushruta* considers a man healthy only when he is in a state of biological balance and enjoys sensorial, mental, and spiritual wellbeing. Such a state of health can be achieved only by observing the rules of good conduct i.e., The mind and the body continuously interact and influence each other under the influence of environmental factors. If this is not controlled and moderated appropriately, it gives rise to pathological problems. *Sadvritta* is similar to the idea of *Yama* and *Niyama* described in the context of *Yoga*. Different kinds of emotions such as *Kama*, *Krodh*, etc. arise as a consequence of *Manasadosavaisamya*. Through the practice of *Sadvritta*, the *sattva Guna* prevails over *Rajas* and *Tamas* and thus preserves good physical and mental health.

Keywords: Lifestyle disease, *Sadvritta*, *Yama*, *Niyama*, *Manasadosavaisamya*.

INTRODUCTION

A particular lifestyle of a person is a cumulative product of his/her physical capacity coordinated with psychological functioning, displayed in the form of habits, behaviour, dietary and living pattern based on his own training from childhood, and lessons he gained from his companions including parents, siblings, friends, etc. Thus, it involves pure psychological and innate control over physical and sensory activities. When this initiation, control, and co-ordination are disturbed, it leads to the derangement of lifestyle and results in any lifestyle disorder.

In the management of lifestyle diseases, Ayurveda offers various regimens including *Dinacharya* (daily regimen), *Ritucharya* (seasonal regimen), *Panchakarma* (five detoxification and bio-purification therapies), and *Rasayana* (rejuvenation) therapies. The *Sadvritta* (ideal routines) and *Aachara Rasayana* (code of conduct) are of utmost important to maintain a healthy and happy psychological perspective. The inclusive utilization of all these treatment modalities has a great effect on lifestyle disorders. *Rasayana* herbs also provide enough scope not only for the prevention of disease but also for the promotion of health and cure of disease too.

Cardio-vascular disorders are discussed under *Hridroga* in Ayurveda. *Hridaya* has been referred to be the site of the psyche. Any kind of psychological disturbance will lead to a disturbed patho-physiology of the heart. Hence, it has been told to protect the heart from every kind of stressor (*Pariharya Visheshena Manaso Dukkahetavah*). On the contrary, conventional western medicine deals with the cardio-vascular disorder with a single side of the somatic disorder. Hence, Ayurveda has an upper edge in treating the disease with emphasis on its root cause. The Ayurvedic physician concentrates on achieving the objective of Ayurveda for the promotion of health, prevention, and management of the disease for a healthy and happy life in the ailing society.

CAUSE OF ANY DISEASE ACCORDING TO AYURVEDA

**Asatmayaindriyarth Samyoga*

**Pragyaparadha*

**Parinama i.e Kaala*

These 3 are the *Vikalpa, Heena/Mithya/Atiyoga*

Of the above Hetu results in *Vyadhi utpatti*.

Asatmendriyarth Samyoga- Heena/Mithya/Atiyoga of any *Indriya & Indriyarth*, leads to diseases related to that respective *Indriya* such as *Atiyoga* of *Rasa-nindriya* due to *Atibhojana* may lead to *Vyadhis* such as *Ajeerna, Chardi, Atisara*, etc.

Pragyaparadha: *Vegavarodha, Ati-sa-hasa sevana*, any *Indriya & Indriyarth*, leads to diseases related to that respective *Indriya*.

Pragyaparadha: Mithyoga of *Panchakarma, Ati-maithuna, Sadvritta tyaga* .

such *Hetu sevana* leads to *Raja-Tamo guna vriddhi* resulting in various diseases.

Parinama (Kaala)-Heena/Mithya/Atiyoga of *Lakshana* of *Kaala i.e Shadritu* leads to various diseases. Out of the above 3 Hetu, *Parinama (Kaala)* is a *Nishpratikriya Hetu* i.e it is not in our hands but the remaining 2 Hetu (*Asatmyaendriyarth Samyoga & Pragyaparadha*), can be avoided by *Sadvrittacharana*, so diseases could be avoided. The preventive aspect includes rules mentioned in *Trayopastambha* Rules related to *Aahar, Nidra & Brahmacharya*.

Aahar includes *Aahar vidhi, Matrayukta Aahar sevana*, knowledge of *Hitakar & Ahitakara Dravya, Virruddha Anna*, etc. *Rasa* related to *Aahar & Aushadhi Dravya* is responsible for *Swasthya*. So proper use of *Shadrasa* is insisted on considering *Prakriti, Satmyasatmya, Viruddha*, etc. Such as,

Vata Prakriti has affinity for *Madhura, Amla & Lavana Rasa*.

Pitta Prakriti has an 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 the maintenance of Health. Also, *Agraya Samgraha* is mentioned by Acharya in which *Uttama/Agraya 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 of various diseases.

Sadvrittacharana – it includes,

- *Dinacharya* (Daily Regime)
- *Ritucharya* (Seasonal Regime)
- *Sadvritta, Aachar Rasayan, Dinacharya & Ritucharya* are described as maintenance of Physical Health while *Sadvritta* is described as maintenance of sound mental health.

Main Aim for adapting these conducts-

Aim is to maintain *Dosha* in *Samyavastha*. With the help of *Samyak Rasa Sevana*, this equilibrium can be maintained.

* ***Dinacharya***- Scientific evidence is available emphasizing the importance of *Dinacharya* in one's life.

The following are various Vidhi which should be included in the Daily regime.

* ***Dantadhavana***- It is advised to clean teeth & oral cavity early morning with herbs which are *Kashaya-Tikta-Katu Rasatmaka*. As these *Rasas* are *Kaphahara & Kledaghna* they help in pacifying *Kapha Dosha*.

So, in day-to-day life, it can be related to toothpaste which is *Madhura Rasatmaka* should be avoided. As it will negligate the main purpose of *Dantadhavana*.

* ***Anjana*** – Use of *Sauveeranjana & Rasanjana* is advised to maintain the health of the 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 *Choorana* 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, and causes *Vata Shamana*.

Many *Panchakarma* procedures are included in *Dinacharya* such as *Nasya, Dhoomapana, Anjana* etc. The inclusion of this karma in daily regime specifies their importance in the Prevention of diseases.

Ritucharya- In Ayurveda, the 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 and for adopting preventive and curative measures.

It is to be known that dis-harmony in the *Doshas-Vata, Pitta, and Kapha* results in *Roga* (disease). The 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.

• ***Shadritu*** as explained in our *Samhitas* are observed in Indian Subcontinent only. So, *Dosha avastha* such as *Sanchaya, Prakopa, and Prasara* according to *Ritu* as stated in Ayurveda & treatment should be followed. In other continents, seasons are different so accordingly minute observations related to *Dosha Dushti, their Lakshana, and Avastha* should be taken into account.

• ***Ritucharya*** 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*

SADVRITTA: *Sadvritta* means physical & mental decorum which should be followed by everyone on a daily basis. In *Charak Samhita Sutrasthan* a 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. is stated.

In *Indriyopakramaniya adhyaya* Acharya Charak explained the importance of *Sadvritta* as by following these rules one will lead a healthy life without suffering from any diseases.

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

Aachar Rasayana is behavioural conduct i.e., *Sadvritta* following which 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. *Acharya Rasayana* may act as a *Rasayana* by 3 paths –

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

Behavioural conducts are an effective preventive principle 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.

GENERAL PRINCIPLES TO PREVENT PSYCHIC DISTURBANCES

The normal condition of the sense faculties and mind can be maintained by certain therapeutic devices advocated in ancient texts. The practice of such acts

includes avoidance of harmful deeds as well as the performance of beneficial ones. Such efforts are conducive to the prevention of abnormal conditions of sense faculties and mind. If, on the other hand, the abnormal conditions have already been created, they can be normalised or cured by following certain principles mentioned by *Acharya Charak*. Dealing with the general principles to this end he has advocated that the normal mind, including sense faculties, remains undisturbed. In order that they are not disturbed in any way, one should make all efforts to maintain their normal condition. This can be achieved by the performance of duties after duly considering their pros and cons with the help of the intellect together with the sense faculties applied to their respective wholesome objects and by acting in contradistinction with the qualities of place, season, and one's own constitution including temperament. So, one who is desirous of his own wellbeing should always perform noble acts with proper care. The person who observes these principles simultaneously fulfils both the objectives viz., maintenance of positive health and control of sense faculties.

PRACTICES REGARDING THE CODE OF GENERAL ETHICS

Dealing with the code of general ethics, *Acharya Charaka* has said that one should not tell a lie nor should take over others' properties nor should long for other's wives and Lakshmi (wealth), should not indulge in hatred or sinful activities; should never vice even to the vicious; one should not disclose other's defects and secrets; one should shun the company of the in virtuous, traitors, lunatics, fallen persons, mean and crooked persons.

MODE OF CONDUCTS FOR TAKING DIET

It is universally accepted that diets and drinks are the main nutritional sources to maintain the health of an individual. In common practice and even under the schedules prescribed by modern medical dieticians, more emphasis is given to the components of the diets and their nutritional values. Dietetic advances remain almost silent about the mode and conduct for taking

diets and drinks. Practices regarding taking diet have been well worked out in *Ayurveda*, *Dharmasastras*, and many other allied literatures. There is mention of some specific disciplines about the manners and the modes of taking diet, in view of their favourable and biological responses to the body. A scientific explanation of these dietetic disciplines propounded thousands of years back, still deserves a good deal of exploration to establish their significance and validity to the modern society of today.

CODE OF CONDUCT REGARDING NATURAL URGES

Natural urges like sneezing, spitting, urination, defecation etc. have been also deemed to be governed by certain codes of conduct, in *Ayurveda* and other religious texts. These urges, if conducted in an undisciplined manner, are likely to affect the span of life and give rise to many ailments in the body. Taking into account these urges as a routine of life, *Caraka* has said that one should not sneeze or eat or sleep in a prone position; one should not attend to any other work while under the pressure of natural urges; one should not let out sputum or excreta or urine in front of the wind, fire, water, the moon, the sun, the brahmanas, and the teachers nor one should let out oral or nasal excreta during the course of recitation, religious rites, studies, religious offerings, and auspicious acts.

CODE OF CONDUCT REGARDING SOCIAL BEHAVIOUR

Man is an absolute unit of society. It is the characteristics and the behaviour of an individual which constitute the good or bad character of society on a smaller scale and at large. It reflects the same for the whole of the nation. Apart from the general behaviour of an individual at a personal level as well as at large, there are certain codes of conduct for which one has to be more careful, in order to bring harmony, and peace and avoid disturbance in the common walk of life.

CODE OF CONDUCT REGARDING STUDY

It has been observed that self-study induces perfectness in the students, besides their teachings in the classes or from a preceptor. Such acts have been also governed by time, place, and many other factors. In this respect *Ayurveda* has ascribed that one should not study if there is unseasonal lightning; while the quarters appear as if being burnt, during an outbreak fire; nor during the earthquake; nor important festivals; nor during the fall of meteors; not during the solar or lunar eclipse; nor on a new moon date and nor during the dawn or dusk. One should not study without being initiated by a teacher. While studying, one should not recite words incomplete in sounds nor high voice nor coarse voice, nor proper accents nor proper morphological symmetry, neither too fast, nor slowly, nor with excessive delay, nor with too high nor too low pitch.

CODE OF CONDUCT REGARDING SELF-CONTROL

Ayurveda believes that excess, less, and improper use of sensory and motor organs leads to all sorts of discomforts and evils to man. Individuals are exposed to this world with their eleven *indriyas* (five sensory organs, five motor organs, and manas). Restraint over these organs is essential to have a happy and balanced life. It is designated as self-control. Dealing with this phenomenon *Acharya Caraka* has said that one should not be in the habit of postponing things, nor should one indulge in any activity without proper examination.

ACHARA RASAYANA

Literally, the term *Acharya* signifies the physical and mental conduct of a man, and it has been designated as a *Rasayana* -a vitalizer agent for the entire span of life. This is a measure, having no involvement of drugs and if it is sincerely taken into practice, it may replenish and maintain the total life process free from ailments. Describing the *Acharya Rasayana*, *Acharya Caraka* has said that one who speaks truth, who is free from anger, who abstains from alcohol and sexual activity, hurts no one (mentally, physically and even by action), avoids over strain, is tranquil of heart, fair-

spoken, is devoted to repetition of holy chants and cleanliness, is endowed with understanding, diligent in spiritual endeavour, delights in reverencing the Gods, cows, brahmanas, teachers, seniors and elders, is attached to non-violence and is always compassionate, moderate and balanced in his walking and sleeping, spiritual in temperament and attached to elders and men who are believers and self-controlled and devoted to scriptural texts, should be considered as enjoying the benefits of vitalization therapy constantly. The followers of these above-said *Sadvritta* (code of conduct) will reap all the benefits of *Rasayana* therapy.

CONCLUSION

Lifestyle disorders are the outcome of *Mithya Ahara* and *Vihara*. *Mithya Ahara* is a faulty diet and dietary habits and *Mithya Vihara* is a faulty behavioural and mental regime. It is provoked by *Pragyaparadha* and *Asatmya Indriyarthasamyoga*. Not following *Dincharya* and *Ritucharya*, holding non-suppressible urges and not restraining suppressible urges, not following rules of dietetics, not indulging in any type of exercise, and not making the balance between rest, sleep and physical activities are the reasons for the production of lifestyle disorders. If one follows the rules of dietetics and *Sadvritta*, and undergoes *Samsodhana* regularly and other preventive measures, he cannot fall prey to lifestyle disorders. The main goal of Ayurveda is to cure the diseased person and maintain the health of a healthy person.

India has stood strong enough to protect itself through several epidemics and pandemics. Ayurveda does not claim to cure corona, but it will help to protect every individual by improving their immunity. The main aim of using Ayurvedic medicines is that if we don't have any perfect way or strategy to destroy our enemy, then the best way is to protect ourselves by having an efficient and robust shield. Coronavirus is a severe disease, and we are very sensitively approaching this as a brand. Regularly consuming powerful Ayurvedic herbs not only boosts our immunity system but also helps by keeping even the most dreaded infectious diseases away. Nowadays, people are adopting so many

preventive aspects for a healthy lifestyle, and for that, they are taking Ayurvedic Science seriously. And many people are now moving towards organic food and lifestyle, and Ayurveda helps them as a precautionary measure.

From the preceding description, it is obvious that *Sadvritta* inculcates the discipline related to mind, character, social and religious, and personal life, so as to accord with happiness and good, not of the individual but of the society as a whole. It can be co-opted as a compulsory course for children and public education at every level. Such education will not only improve the physical, mental, and spiritual health of an individual but also the society as a whole and render a happy and healthy life while living in this world and even after death.

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