



ISSN 2456-3110

Vol 7 · Issue 8

September 2022

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

Preventive and therapeutic aspect of *Carakokta Sadvritta* : In Current Scenario

Ayushi Khandelwal¹, Durgawati Devi²

¹Final Year Post Graduate Scholar, PG Dept. of Swasathvritta and Yoga, National Institute of Ayurveda De- Novo, Jaipur, Rajasthan, India.

²Professor and HOD, PG Dept. of Swasathvritta and Yoga, National Institute of Ayurveda De- Novo, Jaipur, Rajasthan, India.

ABSTRACT

Sadvritta is a very important principle of Ayurveda and thus plays vital role in prevention of diseases and promotion of all aspects of health. *Acharya Caraka* 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. *Sadvritta* give the detail knowledge about "what to do?" "What should not to?" and "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. *Sadvritta* is principle of ethics of every field. These are the rules and regulations designed by *Aptapurusha* which have *Satvik* mental constitution, and so, if followed properly, always end with positive results. Concentration of *Tri-Guna* is variable in different mental constitutional personalities like fingerprints. But contrary to fingerprints, it can be changed by repeated thoughts and activities with respective *Guna*. As *Satvaguna* is increased in mental constitution, intellectual power is increased in any individual. Also, the capability of thinking and reaction in different circumstances and in different parts of society is also improved and always ends with positive results. It is the aim and basic principle behind *Sadvritta*. The principle of *Sadvritta* is more significant in current era as ranking of corruption, crime, terrorism, tendency of suicide, violent behaviour, friction in families, decreased human values, etc. have increased, as well as, there seems no chance for improvement in its current situation.

Key words: *Sadvritta*, Social health, *Tri-Guna*, Mental health

INTRODUCTION

Health or *Dhatusamyā*^[1] is the ultimate aim of Ayurveda for which several measures have been described; some are preventive and promotive while some are curative, therapeutic and restorative in nature. *Aacharya Caraka* described about *Sadvritta* in *Swastha Chatushka* under the heading of *Indrioupkarmniya Adhaya*.^[2] *Mana* is essential component of *Ayu* (life-span) and mental health is very

important dimension of health on which various other dimensions depend.^[3] In *Ayurveda*, Physical level of health is concerned with physical body and has little scope while mental level of health is very broad field as various other factors are completely dependent on it, like personality, social behaviour, economic status, reaction in various circumstances, and so on.

Even various physical conditions have also mental component, not only in Ayurveda but in modern medical science also, like peptic ulcer, IBS, hyperacidity, Obesity etc., and various mental conditions are expressed at physical level, e.g., anxiety, depression, etc. Therefore, body and mind are interlinked.

Sadvritta includes various rules, regulations and ethics, which must be followed by all the individuals of society. These ethics have been designed in such a way, that it improves mental health and thus behaviour by increasing *Satvaguna* in individual and is beneficial for the society as individual is unit of society.^[4] It is

Address for correspondence:

Dr. Ayushi Khandelwal

Final Year Post Graduate Scholar, PG Dept. of Swasathvritta and Yoga, National Institute of Ayurveda De- Novo, Jaipur, Rajasthan, India.

E-mail: ayushikhande@gmail.com

Submission Date: 15/07/2022 Accepted Date: 23/08/2022

Access this article online

Quick Response Code



Website: www.jaims.in

Published by Maharshi Charaka
Ayurveda Organization, Vijayapur,
Karnataka (Regd) under the license
CC-by-NC-SA

necessity of current society as all types of crime and corruption are increasing day by day.

Need of the topic

The principle of *Sadvritta* is more significant in current era as ranking of corruption, crime, terrorism, tendency of suicide, violent behaviour, friction in families, decreased human values, etc. have increased, as well as, there seems no chance for improvement in its current situation. Excessive use of mobiles, indoor games cut people from society and hampers their social health.

Healthy mind results in healthy perception and healthy perception maintains the mental health, and this healthy mental health maintains the social health. For healthy perception and knowledge, it is essential to indulge in such activities, which result in positiveness by any means, and for this, *Sadvritta* is the only option.

Concept of *Sadvritta*

The literal meaning of word *Sadvritta* is behaviour designed by ideal people having *Satva* predominance mental constitution. *Satvaguna* is responsible for welfare of community. So, the people having *Satva* predominance mental constitution always think about community welfare and perform such activities which are beneficial for the community and himself also.

Sadvritta is behaviour or activities designed by such ideal persons in such a way that always end with positive results. Diet, activities, and life-style pattern are the important factors for the maintenance of health. All the activities of *Mana* totally depend on the absoluteness of *Mana* itself in the context of *Guna*, type of interaction with objects and absoluteness of *Atma*. Only *Samyoga* type of interaction is responsible for the absolute perception and maintenance of health of *Indriya* and *Mana* and thus maintenance of mental health, and this balance individual social health.^[5]

Therefore, theory of *Sadvritta* is not only essential for the maintenance of mental health but for physical health also.^[6] A problem is created that normal individuals have the mental constitution of mixed type with predominance of *Raja* and *Tama*. Decisions made by buddhi with *Raja* and *Tama* predominance end with

negative results and thus create obstacles in the maintenance of health.^[7] On the other hand; decisions made by *Buddhi* with *Satva* predominance always end with positive results. So, it can be said that it is not necessary that decisions and actions taken by normal people always result with positive effects.

To cope this problem, *Aptapurusha* have been designed and created such rules and ethics which always end with positive results because the decisions taken by *Satva* predominance buddhi always give positive effects in every context. These rules and ethics are known as *Sadvritta*.

Sadvritta includes all the rules and regulations which are made by proper observation and examination and if followed properly maintain physical and mental health in every condition. Among those *Sadvritta*, some are personal, some are social, some are affirmative and some are negative. Some examples are given below:

Preventive aspect of *Sadvritta*

Sadvritta is a very important principle of Ayurveda and thus plays vital role in prevention of diseases and promotion of health with special reference to physical, mental, social health.

In prevention of communicable diseases

Keeping feet and orifices ears, nose, eyes, anus clean, take regular bath of two times, to make regular hair-cut, nail-cut, well dressed with clean cloths, covering the mouth and nose while sneezing, laughing, yawning and coughing.^[8] Not Spitting in crowded area, area where four road joints etc.^[9] these conducts help to maintains personal health with social health. By doing this one can prevent droplet infections and prevent the communicable disease.

Not discharging the faecal matters or urine in the direction of the water and air flow, prevent faecal, water and air contamination.^[10]

Cohabitation with the unknown women, unhygienic women, more than one woman, and women of ill habits can cause sexually transmitted diseases like HIV, hepatitis.^[11]

In prevention of non-communicable diseases

One should not engage in other works when the urges are present. Because Ayurveda has explained that almost all diseases are created due to with-holding of these urges or by enforcing them. Results in prevention from various manifestations like constipation, incomplete evacuation of bowels, indigestion, foul smelling, flatus, headache, haemorrhoids.^[12]

Follow a routine of oil massage on head, ears, nostrils, and feet every day because Massage triggers the acupressure point and enhances the nerve stimulation which induces the release of endorphins which shows analgesic effect.^[13]

Sadvritta concerned with food like have food at clean and pleasant place, food should always be freshly prepared, consumption of stale food items should be avoided, avoid intake of curd and salt, don't take with food with sad mental status, not take food without wearing precious stones in hand, without taking bath and with torn apparel, these all conducts effect our *Agni*. Health and disease both conditions are depended on *Agni* and status of *Agni* depend upon the *Ahara* and *Vihar*. Not following these conduct leads to *Agnivaisamyā* and result in faulty metabolism which causes disturbance in metabolism of fat, protein, and carbohydrates. And further causes metabolic disease like obesity, DM, CVDs.^[14]

In prevention of *Agantuka Vyadhi* (accidental injuries)^[15]

Chatra Dharana (Holding an umbrella) give prevention by impact of smoke, dust, mist, fog rain, wind and intense sunlight.

Paduka Dharana (wear footwear) give prevention by hookworm infestation, infections, and injuries.

Danda Dharana (walking stick) helps to prevent from attack of carnivorous animals.

Ushnisha Dharana (turban) helps prevent from intense sun light.

Walk looking straight at a distance of four arm's length in front of him prevent from accident.

Therapeutic aspect of *Sadvritta*

Therapeutic aspects of *Sadvritta* related with *Samajika* and *Adhyatmik Sadvritta*.^[16] Somatic diseases can convert in to psycho-somatic disorders. By this it is confirmed that maintenance of psychological health is primary importance to maintain the whole health.

Effect of behaviour is most potent among these, as thoughts and behaviour directly affect *Mana*. For example, daily worship or belief in God increases the *Satvaguna* in *Mana*, kindness towards creatures of Universe also increases the *Satvaguna* in *Mana* as these creatures are representatives of God with different bodies. Bad thoughts like anger, making harmful planning, jealousy, false statements, etc. increase *Raja* and *Tama* levels in *Mana*. Continuous repetition of any activity or thought makes mind immune against it. In other words, reaction threshold of mind for any thought or activity is decreased when it is repeatedly going on. It is one of the basic principles behind *Sadvritta*.

As well as capability of thinking and reaction in different circumstances and in different parts of society is also improved and always ends with positive results. For instance, one simple *Sadvritta* is, "don't get angry." If a person is short tempered, he upsets even in simple circumstances created by his friend also and shouts on him and may slap him also. It happens because any extreme thought or repeated thought, which is pathological state of interaction, destroys the capability of analysis of situation and decision making and finally result goes to opposition of that individual. This event can disturb their friendship also. If that person follows the above *Sadvritta*, he may escape this situation. That person is liked by his friend and thus it increases his social values. This is very simple example and can be followed by every person of community.

Sadvritta helps as behaviours therapy in psychological disorders. Maintenance of normalcy of the body and mind is considered as a complete health. And these conducts help a person to like healthy life with physical, mental, social, and spiritual aspects.

These are only some examples of *Sadvritta*, all cannot be given due to extension of paper. But summary is

that *Sadvritta* is important principle of Ayurveda and consist group of rules and ethics which are designed for the human welfare in the context of total health.

CONCLUSION

Mental constitution decides the whole personality of any individual which decides his behaviour in family and community. Health can be improved and promoted by regular utilization of *Satva* predominance behaviour, diet, and drugs. Among those, behaviour is most important. *Sadvritta* is the group of rules and ethics with *Satva* predominance behaviour and increases the level of *Satvaguna* if followed repeatedly, and thus maintains and promotes health.

Only few simple forms of *Sadvritta* are included initially in daily life-style because all the code of conducts cannot be followed in the beginning. After that; new *Sadvritta* should be included gradually in life-style time to time. Stress is the main result of current life-style and it is responsible for the generation of various life-style problems. This causative factor i.e., stresses; can be kept at very low level by following *Sadvritta* in daily routine.

Necessity of *Sadvritta* is more meaningful in current era as level of all types of crime has increased as well as different types of mental illness are also increased. All these are result of poor mental health and social health. Community can be made free from mental illness and social illness to some extent by following simple principle of *Sadvritta*.

So, we can say *Sadvritta* is a very important principle of Ayurveda and thus plays vital role in prevention of diseases and promotion of health and curative, therapeutic and restorative of diseases with special reference to all aspects of health especially mental and social health.

REFERENCES

1. Agnivesha. Charak Samhita. Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Sutrasthana, Chapter 1, Sloke No. 53. Varanasi: Chaukhamba Bharti Academy; 2014
2. Agnivesha. Charak Samhita. Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Sutrasthana, Chapter 8, Sloke No. 17. Varanasi: Chaukhamba Bharti Academy; 2014
3. Park K. Park's Textbook of Preventive and Social Medicine. 19th Edn. Jabalpur: Banarsidas Bhanot Publishers; 2008; 684p.
4. Agnivesha. Charak Samhita. Ayurveda Depika Commentary and Tatvaprakashini Hindi Commentary by Dwivedi LD, Dwivedi BK, Goswami PK. Part I. Sutrasthana, Chapter 8, Sloke No. 17. Varanasi: Chaukhamba Krishnadas Academy; 2007.
5. Agnivesha. Charak Samhita. Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Sutrasthana, Chapter 1, Sloke No. 55. Varanasi: Chaukhamba Bharti Academy; 2014
6. Agnivesha. Charak Samhita. Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Sutrasthana, Chapter 8, Sloke No. 17. Varanasi: Chaukhamba Bharti Academy; 2014
7. Agnivesha. Charak Samhita. Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Sutrasthana, Chapter 8, Sloke No. 6. Varanasi: Chaukhamba Bharti Academy; 2014
8. Agnivesha. Charak Samhita. Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Sutrasthana, Chapter 8, Sloke No. 18. Varanasi: Chaukhamba Bharti Academy; 2014
9. Agnivesha. Charak Samhita. Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Sutrasthana, Chapter 8, Sloke No. 21. Varanasi: Chaukhamba Bharti Academy; 2014
10. Agnivesha. Charak Samhita. Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Sutrasthana, Chapter 8, Sloke No. 22. Varanasi: Chaukhamba Bharti Academy; 2014
11. Agnivesha. Charak Samhita. Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Sutrasthana, Chapter 8, Sloke No. 22. Varanasi: Chaukhamba Bharti Academy; 2014
12. Agnivesha. Charak Samhita. Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Sutrasthana, Chapter 8, Sloke No. 22. Varanasi: Chaukhamba Bharti Academy; 2014

13. Agnivesha. Charak Samhita. Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Sutrasthana, Chapter 8, Sloke No. 22. Varanasi: Chaukhamba Bharti Academy; 2014
14. Agnivesha. Charak Samhita. Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Sutrasthana, Chapter 8, Sloke No. 22. Varanasi: Chaukhamba Bharti Academy; 2014
15. Agnivesha. Charak Samhita. Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Sutrasthana, Chapter 8, Sloke No. 18. Varanasi: Chaukhamba Bharti Academy; 2014

16. Agnivesha. Charak Samhita. Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Sutrasthana, Chapter 8, Sloke No. 23. Varanasi: Chaukhamba Bharti Academy; 2014

How to cite this article: Ayushi Khandelwal, Durgawati Devi. Preventive and therapeutic aspect of Carakokta Sadvritta : In Current Scenario. J Ayurveda Integr Med Sci 2022;8:97-101.

Source of Support: Nil, **Conflict of Interest:** None declared.
