



## Ayurveda and code of right conduct

**Dr Anil Kumar**

Associate professor, Govt Akhandanand Ayurveda college Bhadra Ahmedabad

### ABSTRACT

Ayurveda describes about three folds of lines of treatment, first one consider with extinction of ailment. The second and third one is designed to prevent the very origin of diseases third and maintenance of healthy life. As per Ayurveda genesis of all disease mainly due to (प्रज्ञापराध) It implies the derangement of three human faculties mainly (धी) Intellect (वृत्ति) resisting power and (स्मृति) memory. Derangement of these three faculties brings about wrong knowledge (बुद्ध्या विश्रामविज्ञानम्) and tendency to carry out misdeeds and commit mistakes (विश्रामे प्रवर्तनम्). If one desires to avoid the very root of (प्रज्ञापराध) one should fight shy of wrong knowledge and wrong doings. Herein comes the role of RIGHT CONDUCT (सद्वृत्त).

Technologically we are so advanced but at the same time we either forgetting or ignoring our old value, right conduct, dharmashastrasutra and ayurvedic way of living which design according to our climate and culture that leads several disorder, stress & depression are leading one. present paper enlighten relevance of right conduct (सद्वृत्त). in prevention and maintained of health in modern era specially life style disorder.

**KEYWORDS** : Pragyapradha, Sadvrita, Rasayan, Dharmashastrasutra.

### Objective of preventive and curative Medicine:-

Ayurveda describes about three-folds line of treatment. The first is concerned with total extinction of ailment. The second is designed to prevent the very origin of the disease रोगाणाम् अनुत्पादनम्। While the third one deals with the maintenance of healthy life, The right conduct is somehow or the other linked with the second and the third line of approach i.e. preventive methods to check future possible disease and maintenance of health without any impediment.

The definition of a healthy man as given by Sushrut which states as detailed physical soundness and proper functioning of metabolism, the happy unperturbed state of mind and sense organs are taken into account while defining a true healthy man.

The genesis of the disease is described mainly due to प्रज्ञापराध. It implies the derangement of the three human faculties namely (धी) Intellect (वृत्ति) resisting power and (स्मृति) memory. Derangement of these three faculties brings about wrong knowledge (बुद्ध्या विश्रामविज्ञानम्), tendency to carry out misdeeds and commit mistakes (विश्रामे प्रवर्तनम्). If one desires to avoid the very root of (प्रज्ञापराध) one should fight shy of wrong knowledge and wrong doings. Herein comes the role of RIGHT CONDUCT. Moreover maintenance of health throughout our life could be attributed to the degree of interest and discipline. we observe as regard the general code of the right conduct.

It is quite natural for human beings to cherish a healthy and happy life but the Ayurvedic classics specially Charak are not content with a mere happy and healthy life. The life so desired should be good (हित) and (श्रेयः) leading to fulfilment of four main objectives of human life i.e. (पुरुषार्थ) It must be fulfilment otherwise this healthy life is worthless because no worthy purpose is served by such a healthy life. Besides the Ayurvedic classics, other Indian authors are well known for the similar point of view, Even (भट्टहरी) entertain the same view when he writes-

आहार निद्रा भयमैश्वर्यं सामान्यमेतत् पशुभिः नराणाम्।  
धर्मो हि तेषामधिको विशेषः धर्मेणा हीनाः पशुभिः समानाः ।।

This leads one to a logical conclusion that Ayurvedic classical never lost sight of the foremost importance of religious code as practised in our daily life, The followers of the right conduct सद्वृत्त कुशलः। were specially respected. This becomes crystal clear when a line of demarcation is drawn between a happy life (सुखायु) and good life (हितायु) Thus a happy life describes, normally a covetable way of life contrary to the normal life.

A reference was already made to (प्रज्ञापराध) as one of the causative factors of disease. The nature of (प्रज्ञापराध) is expressed in clear terms. The whole picture of (प्रज्ञापराध) as depicted by "Charka" gives among

other things a hint of the general code of right conduct. सदाचार as described in the eighth chapter of Sutrasthan. Thus non-observance of this great code सद्वृत्त- सदाचार। is one of the item figuring in this picture of (प्रज्ञापराध). Generally (प्रज्ञापराध) has its origin in blind passion and delusion viz. jtl~ and rel Thus originated (प्रज्ञापराध) comprises a number of other item which are also meticulously mentioned by Charak. Account of this as given below will help to clarify the manifold nature of (प्रज्ञापराध) Charak says in seventh chapter of sutrasthan that suppression of thirteen type of non-supprable urge is due to pragyapradh, indulgence in rash acts, over indulgence in woman, procrastination of treatment, wrongful undertaking actions, disregard of modesty and custom, disrespect towards the venerable, indulgence in things which one knows harmful or highly intoxicating, moving at improper times and improper places and many more described in this chapter in detail.

Right knowledge तत्त्वज्ञान or self realisation is badly hampered by रजस् and तमस remained cleaved to the mind there is know possibility of either of self realisation on right conduct. According to Charak right conduct is one of the means of to achieve self realization the highest objective of human life.

One desirous of undergoing Rasayan treatment is free to use one of the types of the same viz. Immurement or open air mode of vitalization. Whatever be the mode employed, the purification of both mind and the body should be achieved as a preparatory steps. With this view in mind Charak described at length the vitalization procedure through good conduct which who is free from anger who abstain from alcohol and sexual congress, hurts no one avoids over strain, cows, brahmans, teachers, seniors and adult is attached to non violence and is always compassionate. Self controlled, should be known as enjoying the benefits of vitalization therapy constantly. If one who is endowed with all these quantities makes use of vitalization therapy, that man will reap all the benefits of vitalization which have been described above.

### Traditional Daily Code:

We have already noticed that emphasis on the observance of right conduct was considered as one of the contributory factors operative in the maintenance of health. Health devoid of sense control was not considered as covetable by Charak. So drawing upon the general rules of conduct as in Dharmasutra literature. Charak kept before himself two fold objective of good health in the conquest of the senses. The detailed account of the right conduct in the Indriyopkramniya chapter of Sutrasthan was replete with the traces of influence of the Dharmasutra literature. The daily life of all sections of society was so much shaped and over powered by religious rules of conduct that it naturally echoed in punarwasu treatment of the same.

**Conclusion-**

Ayurvedic approach to right conduct was so much emphasized by "Charak Samhita" giving a detailed account of the daily life practising and observing the traditional code of, right conduct that authors like Vagbhat having probudhistic bent of mind more or less followed the same of treatment, and drew similar picture of right conduct with some additions here and there. Shlokas were cited down by Vagbhat from Charak Samhitya ver. because (ujksfgrk gkjfoggkj Isoh) etc. the shloka from Sharir Sthan 2<sup>nd</sup> chapter of Charak so reproduced in the Roganutpadniya chapter of Sura Sthan of Ashtang Hridaya. This points out to the supreme importance of the right conduct even from preventive aspect of the treatment. Even at present, one will be surely benefitted adhering to the code of right conduct as given above in some form or the other. It may be that some of the rules and practices might have been out dated and as such out of tune with the modern life but, for the most part the picture remains unchanged. With some time-bound proper alterations, the time-honoured code of Ayurveda will have to be utilised with benefit to one's own health and long life and society at large.

**References:**

1. Astanga Hridayam with vidyatini Hindi Commentary By Kaviraj Atrideva Gupta, Edited by Vaidya Yadunandana Upadhyaya, Chaukhambha Sanskrit Sansthana, Varanasi 13th Edition 2000.
2. Astanga Sangraha, Prof. K.R. Srikantha Murthy, Vol. 1 & 2 Chaukhambha Orientalia Edition 3rd 2001
3. Chakardutta, P.V. Sharma, Chaukhambha publisher, 4th edition, V. Samvat 2059
4. Charak Samhita based on chakarpani dutta Ayurveda dipika (Sutra Sthan) Vol. by Dr. R.K. Sharma & Bhagvan das Chaukamba Sanskrits series office Varanasi, Edition reprinted 2002
5. Sushruta Samhita of Maharishi Sushruta, Edited with Ayurveda Tattva Sandipika, Kaviraj Ambika Dutta Shastri Part 1 & 2 11th Edition.