



THE ROLE OF SADVRITTA(GOOD CONDUCT) AND ITS MECHANISM OF ACTION ON AN INDIVIDUAL TO KEEP IN HEALTHY STATE.

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ABSTRACT

Maintenance of the health of an individual is an important part to achieve the purushartha(dharma, artha, kaam, moksha). This health is regulated by three factors that ahara, vihar and achara. But Ahara and vihar are indirectly controlled by achara or sadvritta (good conduct). The ahara and vihar should taken in proper way mention in ancient classical text of ayurveda . All depend upon wholesome regimen and the task of maintaining this regimen in a balanced state is done by sadvritta(Good conduct). By obeying these ethics(good conduct), one can get rid of raja and moha and acquire the right knowledge and sustain healthy life style.

KEYWORDS : Purushartha ,ahara ,vihar ,sadvritta ,Raja ,Moha

INTRODUCTION

The main objective of ancient medical science is to protect the health of a healthy person and to treat the disease of a sick person¹, stating the importance of health, it is said that the main purpose of human life is to achieve Purushartha (Dharma, Artha, Kama, moksha)² and it is possible only when we are healthy. In order to prevent the unmanifested diseases and to cure the manifested ones, an individual desirous of happiness, should follow the regimen³ such as healthy diet(Ahara), daily routine work(vihar) and good conduct

For the knowledge of health and illness, the knowledge of Ahara, vihar and Achara (good conduct) of that particular Desha(place) related to an individual is necessary⁴.

There are 3 important Factors that maintains the health.

1. Ahara(Diet)
2. Vihar(Daily routine work)
3. Achara or sadvritta(Good Conduct)

Ahara– Eatable substances which is taken through the mouth is called food(Ahara). This body is consist of regular use of particular diet and its irregularities leads to diseases⁵. The meaning of consuming an wholesome diet is that a healthy diet should be consumed only after examining the hitkar and chitakar bhava⁶. Our previous Acharya has described very well how the diet should be Examined. Out of them, Asta charavidhi visheshayatan are described in the Ahara method, such as Prakriti(nature), karana(processing), samyoga (combination), Rashi (Quantity), desha (place), kala (time), upayoga-samstha(rule for use) and upyokta(consumer). The prescribed method of eating for the healthy and the sick who take wholesome food timely and habitually that one should eat ushna(warm), snigdha(unctuous), matravata(proper quantity), jime(after the previously consumed food is digested) virya avirudhama(the food eaten should be non-antagonistic), ista-deshe(consumed in favorable place), na-ati drutam(not too fast), na-ati vilambitama(not too slow), ajalpana(not while talking), ahasana(not while laughing), tanmna bhunjita(eat with full concentration)⁸.

Along with this, the concept of viruddha ahara should also be kept in mind. The concept of oksatmya(acquired adaptation or habituation) that is maintenance of diet according to the season should also be undertaken⁹.

The motive for concentrating on all these aspects is simply consuming of wholesome diet, so that our doshas, dhatus and mala remain in equilibrium, that leads to healthy state through which one can continue to achieve their efforts(purushartha).

Vihar - According to ancient medical science, to achieve and maintain a healthy life (Arogya) it is necessary to practice the hitakar Vihar regularly.

The two divisions of the Vihar¹⁰

1. Niyata(fixed)
2. Aniyata(Indefinite time or emergency condition)

There are two subtype of routine(Niyat kala):

1. Daily routine (performed daily)
2. Season routine (Performed according to the season)

Which is described in ancient medical science about some actions to achieve a healthy lifestyle. like :-

- a) Routine (actions to be done daily like getting up in brahmamuhurta, defecation, teething, bathing, abhyangadi kriya)
- b) Ritucharya (actions performed according to the season)
- c) Nidra (6 to 8 hours of deep sleep daily)
- d) Yoga and Meditation

DISCUSSION

To maintain our health, three things are taken an important contribution i.e ahara, vihar and ethics(good conduct) but ahara and vihar both are indirectly dependent upon Sadvritta(good conduct). To understand the whole these mechanism we are describing in following manner.

Factors responsible for unwholesome regimen

All the psychosomatic activities of living beings are directed towards happiness. A wise man follows the proper path. An ignorant one makes an individual to go astray¹¹ (means those who are ignorant of the science of medicine sometimes choose for themselves a wrong way of life, assuming that this will bring happiness.)

Cause of Gyan(proper knowledge) And Agyan(ignorance) -

The wise observe wholesome regimen after proper examination whereas other with their minds covered with rajas and illusion(Moha) run after apparently pleasing regimen. The wise are endowed with knowledge, intelligence, memory, skill, observance of wholesome regimen, correctness of speech, tranquility and patience. Ignorant individuals being shrouded with illusion and rajas are deprived of those virtues and therefore, succumbed to various types of psychosomatic diseases.¹²

Consequence of ignorance- Due to intellectual blasphemy(Pragyaapradha), the ignorant indulge in wholesome gratification of five senses, suppression of natural

urges ,exposure to strain beyond their capacity and adoption of the regime as are pleasing only temporarily¹³ .

Pragyaapradd(Intellectual defect) - When a person's Dhi (ability to comprehend) , Dhriti(controlling power) , and Smriti (power to recall memories) get impaired , he performs inauspicious deeds that lead to aggravation of all dosha . Understanding the subjects in improper way due to the impairment of intellect and , at the same time ,executing this improper knowledge in the wrong way is also termed as pragyaapradd which makes improper cognition of manasa ,indriya , with their objects and subjects¹⁴ .

These all factors are responsible for unwholesome and keep the individual in an ignorance state.

Principles of preventing ignorance of an individual and forwarding them to involved in wholesome regimen.

Normally ,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 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 well being should always perform noble acts(sadvritta) with the proper care¹⁵ .

Benefits to follow the sadvritta(good conduct)

So , one who observes these principles simultaneously fulfils both the objectives viz; maintenance of positive health and control of sense faculties . Along with these benefits other two benefits maintenance of agni(digestive fire) and change in the behaviour of manas activity(in the good sense). overeating (atibhojnat), irregular habit of eating (vishamabhojnat), unwholesome food (asatmya bhojnat), viruddhahara, adhyashana, ajirnaashana, avyayama, indulging in food which is heavy to digest and frozen items all these are responsible for vitiation of agni(digestive fire)¹⁶ . Wholesome regimen achieved by sadvritta maintains the normal state of agni by ahara satmya and vihara satmya .

So, the unwholesome conjunction of the sense organs with their object(asatmyaindriyarthasamyoga), intellectual blasphemy(pragyaaparadha) and transformation (parinam) these are the threefold causes of diseases¹⁷ but with the help of sadvritta(good conduct) we have controlled on these three factor.

Achara Rasayan is also plays an important role to control activity of sense organ , to maintain the normal state of dhi ,dhriti, and smriti and proper utilization of time (transformation) is beneficial to the maintenance of normal health.

CONCLUSION

To maintain our health, three things are taken an important contribution i.e ahara, vihar and ethics(good conduct) but proper consumption of ahara and daily routine (vihar) all depend upon wholesome regimen and the task of maintaining this regimen in a balanced state is done by sadvritta(Good conduct). By following these ethics(good conduct), a person can get rid of raja and moha and acquire the right knowledge , to do every work in a proper way. By implementing all these factor in life, make individual healthy. Healthy individual can contribute to the progress of society, state and country.

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