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A review article on role of *Sadvrutta* (code of right conduct) in prevention of *Manas Vyadhi* (psychological illness).

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ABSTRACT:

Nowadays, knowledge is gained on many fronts than in all the earliest centuries, but at a price. We are better fed, clothed, housed and protected from disease yet we are seemingly more restless and unhappy than ever before. In the rat race, pressures, deadlines, soaring highs and abysmal lows have become part of our lives. We desire new things and seldom content with what we have, which is mentioned as a cause of manas vyadhi (psychological illness) in Ayurveda. Sadvrutta (code of right conduct) has quoted by all the classical texts of Ayurveda. It promotes satva guna over raja and tama that cause diversion of mind from unwanted causative factors leading to prevention of manas vyadhi (psychological illness). The prevalence of psychological illness is increasing day by day. So, it is important to incorporate code of good conduct in daily lifestyle to prevent occurrence of psychological illness. So, the present article focusses on to study the role of sadvrutta (code of right conduct) in prevention of manas vyadhi (psychological illness).

KEYWORDS: Sadvrutta, code of right conduct, manas vyadhi, psychological illness.

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INTRODUCTION:

In the modern so-called sophisticated society, we have become increasingly disconnected from our true self. Our senses are heavily influenced by constant stimulation from computers, cell phones, television and other electronic devices. Besides all these, the pace at which we are living is exerting excess pressure on the nervous system. Hectic lifestyle, competitive society, departure from natural rhythms is getting reflected in our physical and mental health.^[1] Today, the rate of mental disorders is increasing day by day. The epidemiological studies report prevalence rates for psychiatric disorders varying from 9.5 to 370/1000 population in India.^[2] It involves significant disturbance in thoughts, emotion regulation and behaviour.^[3] Ayurvedic literature dealing with *manas vyadhi* is not available fully due to historical reason. The available description is in scattered form. However, the scattered aphoristic material related to *mana* and *manas vikara* as available in the Ayurvedic treatise is richly useful in understanding *manas vyadhi*.^[4] Acharya Charaka has stated that *manas vyadhi* results due to accrual of undesired objects and loss of desired objects.^[5] The disturbance of equilibrium of *manas guna* leads to the origin of mental disorders along with disequilibrium of *sharir dosha*.^[4] The root cause of all *manas vyadhi* is *pradnyaparadha* (defect in intellect).^[6,7] To tackle with these problems, Ayurveda advocates a unique concept of positive behaviour to maintain the mental and emotional balance under the concept of *sadvrutta* or *Achara rasayana*.^[8] It includes the code of verbal, mental, behavioural, physical and spiritual good conduct.^[9] It is the *adravyabhut chikitsa* where no pharmaceutical measure is taken under consideration for prevention and treatment of psychological and psychosomatic diseases.^[10] *Sadvrutta*

strengthens the mental capacity, raises *satva guna*, diverts the mind from indulging into wrong things. Thereby, prevent the occurrence of *pradnyaparadha* and thus *manas vikara*. Acharya Charaka also quoted that the persons having preponderance of *satva* (strong mental strength), abstinence from meat and alcohol, taking wholesome diet, sincere and disciplined and observing purity of body and mind is not affected by any kind of *Unmada* i.e., *manas vyadhi*,^[11] which is all achieved with the help of *sadvrutta*. So, the present article focusses on to study the role of *sadvrutta* (code of right conduct) in prevention of *manas vyadhi* (psychological illness).

Material and methods

Classical texts of Ayurveda along with their commentaries were studied for the same topic. Apart from this, research articles from reputed journals, textbooks and websites were studied for the same. The data was collected, analysed and concluded.

Review of literature

Manas vyadhi – Ayurveda has mentioned mind as a site of disease manifestation along with body.^[12,13]

Causes – Erroneous use, avoidance and excessive use of time factor, intellect and sense objects is the threefold cause of both psychic and somatic disorders.^[14,15,16,17] These 3 types of *vikalpa* (*atiyoga*, *ayoga* and *mithyayoga*) and 3 actions (speech, mind and body) come under category of deeds done of *pradnyaparadha* (intellectual defect).^[18] That's why Acharya Charaka has quoted that all psychic disorders are due to *pradnyaparadha*.^[6,7] The particular reason of *manas vyadhi* explained by Acharya Charaka is the conflict between not getting the desired things and getting non desired things in particular.^[5] Apart from this, *vega dharana* and *udirana*, deeds of previous birth, *prakruti viparyaya* leads to *manas vyadhi*.^[19]

Manas vyadhi – The psychological disorders are categorized as under in Ayurveda classics.

[4,20-33]

Table no. 1 – classification of psychological disorders as per Ayurveda

Sr. no.	Manasik adhishtana	Sharirika adhishtana	Ubhay adhishtana	
			Sharir vyadhi with manas adhishtana	Manas vyadhi with sharir adhishtana
1.	Abhyasuya (jealousy)	Ashabda Shruvan (Auditory hallucination)	Unmada (psychosis)	Kamajwara (fever due to passion)
2.	Chittodvega (anxiety)	Atipralapa (prating)	Apatantraka/ tanaka (hysteria)	Bhayaj atisara (Loose motion due to fear)
3.	Bhaya (fear)	Tama (withdraw)	Apsmara (epilepsy)	Krodhajwara (Fever due to anger)
4.	Dainya (meanness)	Aswapna (Insomnia)	Atatvabhinivesh (obsessive syndrome)	Shokaj atisara (Loose motion due to grief)
5.	Harsha (exhilaration)	Anavasthit chitta/ asantripti (discontentedness)	Madatyaya (alcoholic psychosis)	-
6.	Kama (desire)	Tandra (stupor)	Sanyasa (coma)	-
7.	Krodha (anger)	Atinidra (Excessive sleep)	-	-
8.	Lobha (greed)	Bhrama (vertigo)	-	-
9.	Moha (confusion)	-	-	-
10.	Mada (arrogance)	-	-	-
11.	Maana (pride)	-	-	-
12.	Shoka (grief)	-	-	-

13.	Vishada(anguish)	-	-	-
14.	Irshya (envy)	-	-	-

Samprapti ghatak**Table no. 2 - Samprapti ghatak of manas vyadhi^[34-39]**

Dosha	Dushya	Adhishthana	Srotasa
Sharirika-Vata, Pitta, Kapha Manasika- Raja, Tama	Manas(emotion), Buddhi (intellect), Sandhya (orientation), Smruti (memory), Bhakti (devotion), Sheela (temperament), Cheshta (actions), Achara (behaviour)	Hridaya, Manovaha srotas	Manovaha, Rasavaha, Sandnyavaha, Buddhivaha

Common symptoms

Perverted intellect, psychic agitation, restlessness in eye, impatience, incoherent speech, feeling of emptiness in heart, does not know pleasure, pain, ethics, eternal duties and does not get peace anywhere. Therefore, he lets the mind wonder here and there due to loss of memory, intellect and perceptions.^[40]

Sadvrutta: It originates from 2 words – *sad* means good and *vrutta* means conduct,

behaviour or habits included in daily regimen. It is applicable to people of all age group, at all times and at all places.^[41] It plays a key role in cleanness of body and mind and thus is important in maintenance of health and prevention of disease.^[42] Acharya Charaka has highlighted the importance of good conduct throughout the samhita. The references are as below –

Table no 3 – References of Code of conduct

Sr no	Good conduct synonyms	Reference
1.	Characteristics of good companion to be followed	Ch.su.7/58-59
2.	Important measures to be followed for complete wellness.	Ch.su.7/60
3.	<i>Sadvrutta</i>	Ch.su.8/17-29
4.	Benefits of <i>sadvrutta</i>	Ch.su.8/32-33
5.	<i>Anukta sadvrutta</i>	Ch.su.8/34
6.	Path of eternal duty	Ch.su.11/33
7.	Characteristics of happy and healthy life	Ch.su.30/24
8.	General treatment of epidemics	Ch.vi.3/14-18
9.	Means of attainment of <i>moksha</i>	Cha.sha.1/143-146
10.	Principles for having disease free life	Ch. Sha.2/46-47
11.	Means of attainment of <i>moksha</i>	Ch.sha.5/12-19
12.	<i>Achar rasayana</i>	Ch. Chi.1/4/30-38
13.	<i>Visham jwara Chikitsa</i>	Ch.chi.3/314
14.	<i>Agantu Unmad Chikitsa</i>	Ch. Chi. 9/93
15.	<i>Atatvabhinivesh Chikitsa</i>	Ch. Chi. 10/63
16.	<i>Rajyakshma Chikitsa</i>	Ch.chi.8/187

Categories of code of right conduct - The code of conduct mentioned in above references can be broadly divided into 5 categories –

1. *Samajika sadvrutta* (Social codes of conduct).
2. *Vyavaharika sadvrutta* (Ethical codes of conduct).
3. *Manasika sadvrutta* (Mental codes of conduct).
4. *Dharmika sadvrutta* (Moral codes of conduct).
5. *Sharirika sadvrutta* (Physical codes of conduct).

Vyavaharika sadvrutta (Ethical codes of conduct)

Never falsify the truth. Try to speak when it is appropriate and use words that are helpful, brief, sweet, and meaningful. Always carry a turban, a walking stick, and an umbrella whenever you go for a stroll (headwear).[43] because carrying an umbrella shields you from the effects of rain, wind, dust, sun, snow, etc. Additionally, it improves comfort and is helpful for strength, eyes (vision), and colour (complexion). [44] Similar to how clutching a stick when walking allays fears of dogs, several reptile species, wild creatures, and animals with horns. It avoids strain and flaws. It also bestows wisdom, zeal, fortitude, steadiness, and bravery. Additionally, it supports the body and dispels worry. [45] Exercise should never be stopped before becoming entirely worn out. Avoid overexerting yourself. Because regular exercise results in lightness, the capacity to function, stability, and resistance to pain. It also increases the capacity for digestion. [46] Extreme physical activity results in fatigue, exhaustion, excessive thirst, bleeding from numerous body parts, night blindness, cough, fever, and vomiting. [47] Never spend the night on an uncomfortable bed. Because a cosy bed relieves weariness, is aphrodisiac, and bestows courage, contentment, and

restful sleep. Exercise should never be stopped before becoming entirely worn out. Avoid overexerting yourself. Because regular exercise results in lightness, the capacity to function, stability, and resistance to pain.

Samajika sadvrutta (Social codes of conduct) Help the poor, be honest, calm, and tolerant of other people's harsh words and behaviours; soothe those who are angry; and be nice to all living things. Maintain a grin, and you should start the conversation. Always be hospitable to visitors and respect them. Always be with teachers, senior citizens, and accomplished people (Siddha and religious), and always show them respect and be of service to them. Person should not go out without touching gems, feet of respectable person, auspicious things and flowers. Always wear auspicious herbs which are protective from evil like *Tulsi*, *Sahadevi* and *Rudraksha*. Everyone should pay respect to the God, cows, teachers (preceptors) elderly people and those who have accomplished spiritual perfection. Do not eliminate sputum, flatus, faeces and urine in front of the wind, fire, water, the moon, the sun and the teachers.

• **Benefits of following Sadvrutta:**

1. A person can achieve 2 aims together such as *arogya* (health) and *indriya vijaya* (control over the sense organs).[48]
2. Acharya Charaka has highlighted the importance of *sadvrutta* as the person who follows the entire code of good conduct will get healthy life of 100 years without suffering from any type of disease.[49] If someone ignores to follow the code of good conduct then it leads to *pradnyaparadha* which is the main cause of manifestation of various diseases.[50]
3. It is said to prevent and treat exogenous disorders.[51]
4. Wellbeing in present world (birth) and in world after death is achieved by following code of conduct.[52]

5. Fruits of *dharma*, *artha* and *kama* are achieved by it.^[53]
6. Brings wellbeing, maintain normalcy of mind with sense organs.^[54]
7. Those who follow code of conduct are praised by the noble ones, earn fame all over the world, attain virtue and wealth, friendship of all living beings and at the end, with holy acts, attain the excellent abode (virtuous world) of good souls after the death.^[55]
8. Beneficial for *hitayu*.^[56], It provides *yogaja bala*.^[57]
9. All deeds for attaining salvation are there in code of conduct. So, salvation can be attained with the help of *achar rasayana*.^[58,59]
10. Can get all the benefits of *rasayana*.^[60]

DISCUSSION:

In support of its concepts on preservation and promotion of health and prevention of illnesses, Ayurveda lays due stress on various measures to be adopted in order to promote mental health and prevent mental disorders. These measures find lucid descriptions in the chapters devoted to *dincharya* (daily regimen), *rutucharya* (seasonal regimen), *sadvrutta* (code of virtues), *roganutpadana* (prevention of diseases) and *anna-pana vidhi* (rules pertaining to food and drinks), in the classics of Ayurveda. As discussed earlier, *pradnyaparadha* is the root cause of all psychological diseases.^[61,62] So, avoidance of *pradnyaparadha*, control over sense and motor organs, memorizing regimens, specific knowledge, orientation of place, time and one's own self prevent occurrence of *manas vyadhi* which is all achieved by *sadvrutta*.^[63] Also, it is stated that one who uses wholesome diet and behaviour, moves cautiously, who is unattached to sensual pleasure, who donates, observes equality, who is truthful, forbearing, devoted to venerable people does not acquire any kind of disease.^[64] All of which are achieved by *sadvrutta*. Acharya Charaka has stated that

doshik unmada quickly manifest in individuals who are fearful, confused and complicated, who does not know societal rules and norms, who lead erratic lifestyle and dietary habits, *dosha* in such individuals are in volatile state and are prone to get vitiated and easily get affected with subclinical mental disorder leading to unstable intellect because of volatile *dosha*.^[65] All these states of mind can be prevented by *sadvrutta* as it raises *satva guna* and minimises *raja* and *tama dosha*. By adopting these measures, mind and senses of person gets controlled gradually and he is capable of avoiding the indulgence of causative factors.^[66] It increases immunity of body and mind which is needed for healthy life. To sum up Acharya Charaka has quoted that knowledge of prescription of authorities sages and its proper application with correct understanding are necessary for prevention of impending diseases. So, by following the *sadvrutta* advised by *apta* helps to prevent occurrence of *manas vyadhi*.

CONCLUSION:

Along with *nija* and *agantuja*, Acharya Charaka has classified *manas vyadhi* as one of the categories of disease. The root cause of all *manas vyadhi* is supposed to be *pradnyaparadha*. When the mind gets afflicted by *raja* and *tama dosha*, it results in *manas vyadhi*. *Sadvrutta* has been highlighted many times in classical texts of Ayurveda depicting its importance. It sharpens the intellect thereby enabling an individual in restraining from *pradnyaparadha* and thus helps to avoid occurrence of *manas vyadhi*. An observational study should be carried out on large population of occurrence of *manas vyadhi* and whether they have followed *sadvrutta* or not.

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