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Dinacārya, Ṛtucārya and Sadvṛtta-three pillars of health and longevity

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Abstract

Due to the fast paced lifestyle of the twenty first century and the increasing trend of westernization, different people are getting infected with different kinds of diseases like hypertension, arthritis, PCOD, cancer, obesity etc. This extreme change of lifestyle can be said to be beyond the endurance of human body. Although various medicines have been invented in the present to treat all these diseases, none of them are without any side effects. Moreover, the fundamental statement of *Āyurvēda* is – protection of health of a healthy person. Therefore, rather than thinking of treating the diseases with medicines, we need to keep a cautious eye so that those diseases do not get a permanent shelter in our body. In the books of *Āyurvēda*, written about five thousand years ago, especially in the books of *Carakasamhitā* various means of protection and maintenance of health have been instructed. Three of such means are *Dinacārya*, *Ṛtucārya* and *Sadvṛtta*. Appropriate conduct of these means keeps our body safe from the external diseases and keeps us mentally healthy as well. A healthy body and a healthy mind is always interrelated. Only a healthy mind can keep a body healthy. Otherwise, many diseases are born out of mental imbalance. *Āyurvēda* is the science of life. According to *Āyurvēda*, a proper regimen or a healthy lifestyle helps us to keep a healthy body. In my article below, I am going to discuss about the benefits of following *Dinacārya*, *Ṛtucārya* and *Sadvṛtta*. in everyday life in order to prevent diseases as explained in *Āyurvēda*, especially in *Carakasamhitā*.

Keyword: āyurvēda, code of conducts, daily life, dinacārya, health, ṛtucārya, regimen, sadvṛtta

Introduction

Research Question: Does the application of the *Svasthyabr̥tta* (*Dinacārya*, *Ṛtucārya*) and *Sadvṛtta*, in everyday life in order to prevent diseases as explained in *Āyurvēda*, compiled by *Caraka*, in everyday life, enhance the quality of life?

Aim

1. To study the Ayurvedic ethics in terms of the moral “Principle” of biology.
2. To enhance the quality of lifestyle by practicing the *Svasthyabr̥tta* (*Dinacārya*, *Ṛtucārya*) and *Sadvṛtta* composed by *Caraka*.

Objective

1. Evil effects of not practicing the *Svasthyabr̥tta* (*Dinacārya*, *Ṛtucārya*) and *Sadvṛtta* appropriately.
2. To illustrate the concept of the *Svasthyabr̥tta* (*Dinacārya*, *Ṛtucārya*) and *Sadvṛtta* as a weapon to keep the physical and mental diseases away.

Methodology of the study

It is a study of the conceptual type. Here, *Carakasamhitā* has been accepted to be the chief source element to review about the *Svasthyabr̥tta* (*Dinacārya*, *Ṛtucārya*) and *Sadvṛtta*. Moreover, information has been collected from other ancient Ayurvedic original books, like *Suśrutasaṃhitā*, *Aṣṭāṅghr̥daṃ*, *Aṣṭāṅgasaṅgraha*, etc. and also from various other relevant books of present times. The research dissertations related to this article has been searched and studied from different websites. All the collected information has been analyzed through discussions and thereby a decision has been arrived upon.

Out of the vast *Āyurvēda*, a very small share is known to us. The ancient *Āyurvēda* was no less than the modern medicine.

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Since the ancient times of creation, *Āyurvēda* has constantly developed itself and has been engaged with the objective of relieving people and other creatures from their sufferings by means of its soft and cold shadows. Apart from being world's oldest medical procedure, *Āyurvēda* can also be called as the pride of India. *Āyurvēda* is the *Upavēda* ^[1] of *Atharvavēda*. According to some other opinions, it is recognized as the *Upavēda* of *Ṛgvedā* or the *Pañcamavēda* (Fifth Vēda). The connection among body, senses, mind and soul is actually called *Āyū* ^[2] or life. And the meaning of *Vid dhātu* is knowledge. In fact, *Āyurvēda* is that scripture that analyses life related knowledge as well as the means to get a long life in detail ^[3]. It has been said in *Carakasamhitā* about the form of *Āyurvēda*–

"*Hitāhitam sukham duḥkhamāyustasya hitāhitam
Mānam ca tacca yatrōktamāyurbēdaḥ sa ucyatē*" ^[4]

Which means, the book which holds the description of *Hitāyū*, *ahitāyū*, *sukhāyū* and *duḥkhāyū* – whatever is beneficial or harmful for these four *Āyūsa*, the quality of life and its forms is called *Āyurvēda*. This *Āyurvēda* has two major necessities –

1. Protection of health of a healthy person
2. Curing the disease of sick people

It has been said in *Carakasamhitā* – "*Prayōjanam cāsyā (āyurvēdasya) svasthasya svāsthyarākṣaṇamāturasya vikāraprasamanam ca*"

In order to fulfil these two objectives, almost all books of *Āyurvēda* have indicated various means. However, rather than curing the diseases, *Āyurvēda* has mostly emphasised upon the protection of health. And that's why several codes of conduct and restrictions have been imposed for the prevention of diseases in human body as well as for the development of health. It awakens the sense of discipline in humans which also provides mental peace. This mental peace broadens the path of achieving a healthy, happy and long life, which again is the most basic goal of *Āyurvēda*. One of the keys to protect the human health is *Svasthyabṛtta* (the health circle) and *Sadvṛtta*. These two elements contribute to maintain the balance of *Dhātus* and *Tridōṣas*, physical and mental state and thereby maintains the health of the body, the senses, the mind and the soul. Different Ayurvedic *Ācāryas* have discussed about various aspects of *Svasthyabṛtta* – like *Dinacārya*, *Rātricāryā*, *Ṛtucārya* etc. However, *Caraka* has not discussed about *Dinacārya* and *Rātricāryā* separately. He has included *Rātricāryā* while discussing about *Dinacārya*.

***Dinacārya* - Healthy Daily Routine/ daily regimen**

In the busy life of the present times, more or less all of us are health conscious. But the question is how scientifically we maintain it? Actually our daily life at present is controlled by different advertisements. But there is enough doubt as to how scientific these advertisements are. However, to protect that health *Caraka* has scientifically described about the right quantity of food intake for health protection, right life style, cleanliness and hygiene etc. Simply put, *Caraka* has instructed about how the life practice of every moment should be in order to protect human health. Needless to say, if we follow the paths instructed by *Caraka*, our life can be healthy and beautiful.

Taking food according to the body is most important to achieve good health. And therefore, *Caraka* has discussed about it at the very beginning. In *Āyurvēda*, taking quality food in the right proportion as well as in the right way has

been accepted as another method of medical treatment. The necessity of food for the body is decided by the digestive system. All kinds of food can be digested with the help of medicine. But the right amount of food for a person is the quantity of food which he can digest without any medicine. Which means, if the amount of food consumption can be maintained along with its quality, it will work like medicine in the human body. Taking food in the right way not only removes physical weakness but also improves strength, health, and overall life. There are two types of food found in our regular diet - one is light which digests easily (*Laghupāka*) and the other is heavy which is hard to digest (*gurupāka*). Light food helps to maintain good health and on the other hand, heavy food is harmful to health. But the healthy and unhealthy effect of the light and heavy food depends on various other aspects of the food. For example, although light food is beneficial to health, excessive consumption of light food does not help to maintain the benefits of light food. Likewise, if heavy food is taken in the right proportion, then it works as medicine ^[5]. In the context of the right proportion of light and heavy food, *Caraka* has said that heavy food can be consumed till your hunger is half satisfied. Comparatively, in respect to the consumption of light food, it is beneficial to eat till full satisfaction. So, the amount or proportion of food is the main factor here. Because, moderate consumption of food increases strength, complexion, happiness, and longevity ^[6]. Meat except the meat from *Jāngala* animals, dry meat, dry spinach, *Śāluka* or lotus, stem of Lotus, fish, curd, black gram are heavy food and so these should not be included in the regular diet. On the other hand, people should consume milk, rainwater, ghee, honey, meat from *Jāngala* animals, *Śāli* and green gram, etc. regularly. Besides, *Caraka* has talked about obeying some rules during the meal. For example, before taking his meal a person should wear gems, take bath, recites *mantras*, offer food to the departed ancestors, elders, guests, and sheltered people. A person should take food sitting straight. A person should purify himself by washing his hands, legs, and face before taking food. Not only that, the plate on which one is eating must be cleaned properly as well. Food must not be taken without the right place and time of the meal. People should consume food with complete satisfaction ^[7]. Because, if a person doesn't feel satisfied while taking food, it can make a disruption in his digestion.

After discussing food, *Caraka* has also discussed about personal hygiene. He has made us aware of the importance of collyrium (*Añjana*) in our daily life ^[8]. Although wearing collyrium (*Añjana*) is considered a part of grooming in present days, in ancient times it was acknowledged to maintain the good health of the eyes. Our eyes are one of the significant sense organs and there is a predominance of a '*Mahābhūta*' named *Tējaḥ*. For this reason, eyes should be kept away from a *Dōṣa* named *kapha*. As cough is liquid in form, it is the adversary of '*Tējaḥ*'. Though the use of collyrium (*Añjana*) in the daytime is very common now, *Caraka* has prohibited using it sharply in the daylight. According to him, only night-time is suitable for collyrium (*Añjana*). Because the application of collyrium (*Añjana*) causes shedding tears and after that the vision becomes bright. Smoking, which is now accepted with a negative point of view, was considered one of the important parts of the health regimen in the days of *Caraka* and was regarded as an everyday healthy activity. Several medicinal plants were used to make cigars in those days. Apart from this, regular smoking helped to stay away from different types of diseases. This smoking is mainly of three types- *Prāyōgikī*, *snaihiḥikī*, and

virēcana. People used to smoke with both noses and mouth. Cigars, made of medicinal plants was in use to get relief from different types of physical issues in ancient times. Apart from this, regular smoking helped to keep away from many diseases. According to *Śāstra*(scripture), eight specific times have been recommended for smoking and these are - after taking bath, after meal, after cleaning the tongue, after sneezing, after brushing the teeth, after snuffing, after wearing collyrium (*Añjana*), and after sleeping^[9]. If smoking can be done in specified timings, people can prevent the *vāta* and *kapha* related diseases. Though cigar contains medicinal plants, still too much smoking is injurious to health^[10]. So, it is obvious that smoking at the right time and in the right way was compulsory and this type of smoking didn't injure health, rather it helped to improve health.

In respect to everyday health care, importance of nasal drops was indispensable. In the contemporary era, *Aṇu taila* was used as nasal drops. Premature graying and too much hair fall are the two important problems of the present time. In those times, the usage of nasal drops like *Aṇu taila* helped people to solve such problems. *Aṇu taila* was prepared out of different medicinal plants. Taking nasal drops at the right time and right amount also played a significant role to solve lots of old age problems^[11]. The nasal drops could be used three times a day on every alternate day for seven days. An individual could use only 24ml nasal drops daily^[12].

Caraka, at the same time, also made us acquainted with oral health which means the maintenance of the tongue, teeth and mouth. Two times in a day, in the morning and evening, teeth should be cleaned with astringent or pungent types of tooth cleaning stick by chewing the top of the stick without injuring the gums^[13]. One should use a rounded tongue-cleaner, which is not sharp edged; made of gold, silver, copper, tin, or iron to clean tongue after brushing teeth^[14].

Apart from this, people who wish to continue the freshness of mouth, taste, and good smell and also maintain the health of their teeth can chew the different types of herbs and can do gargle.

Now, massage is considered to be a part of treatment. *Caraka* has described oil massage as a vital part of personal healthcare. Oil massage helps to build up the body and to improve the health of the skin. Massage plays a significant role to prevent pre-mature aging of the skin^[15]. It helps to cure Arthritis and helps to prepare the body for doing the workout^[16]. People should massage oil to their hair to prevent hair fall and grey hair. Besides, oiling to ears helps to prevent deafness.

An individual can maintain his inner health and external beauty simultaneously. It improves the excellence of beauty even more. Mind and beauty are hand and glove to each other. Improvement of one helps to improve the other. On the other hand relation between the mind and health is also quite profound. External cleanliness is very important for the well-being of internal health. Because of this taking bath every day, cleaning feet, and rectum with water and cleansing soil, and regular cutting of hair, beard, mustache, and nails are extremely necessary. *Caraka* didn't support wearing expensive clothes; rather he emphasized wearing clean clothes after taking bath. *Suśruta* in his book added some more points to the aforesaid discussion. Among these smearing cosmetics, combing hair, wearing a turban on the head, working out, *Udgharṣaṇa* or dry massage, and well-timed sleep are important^[17].

Caraka has emphasized the use of ornament, fragrance, and footwear for maintaining exterior beauty. That feet and eyes have eternal connection were not unknown to him. Because of

this, he emphasized wearing footwear not only for external beauty but also for improving eyesight^[18]. Apart from maintaining good health and external beauty, in those days, carrying an umbrella and stick to prevent the attack of snakes and enemies was very important^[19].

A healthy daily routine for good health keeps us safe and lively. So, I think it should be our duty to follow the science-based "Daily Routine" strictly as suggested by *Caraka* to attain good health and immunity power.

Ṛtucaryā – seasonal regimen

Caraka not only focused on how should the daily routine of human life be but also explained elaborately the right lifestyle according to the variation of the seasons. It has been said in *Sūtrasthāna* of *Aṣṭāṅghṛdaya*-

”Ṛtubiśēṣabaśāt
caāhārahārasēbanapratipādanārthamṛtucaryāyāārambha
iti”

That is, with the change of seasons, our food, workout, and lifestyle also change. The acceptance of food and lifestyle of people following the seasonal variation is called *Ṛtucaryā*– (seasonal regimen). *Caraka* said –

"Tasyāśītādyādāhārādbalamcēṣṭāhārabyāpāsrayama”||
[20]

That is, if a person consumes food following the seasonal regimen and performs a healthful lifestyle, then the strength and complexion of that person increase with time. *Caraka* has tried to make people conscious about the right lifestyle following the environment and season.

Based on the motion of the Sun, a year is divided into two solstices – *Uttarāyaṇa* (summer solstice) and *Dakṣiṇāyaṇa* (Southernization). *Uttarāyaṇa* (summer solstice) is called *Ādāna kāla* and *Dakṣiṇāyaṇa* (Southernization) is identified as *Visarga kāla*. A year is comprised of twelve months. The meaning of *Ṛtu* or Season is 'Dvau māsa' or two months. That is, a season comprises two months. Of which, three seasons make *Uttarayan* or *Ādāna kāla* (summer solstice) and in *Visarga kāla* there are also three seasons. These six seasons are –

1. *Śiśira* (late winter)
2. *Vasanta* (spring)
3. *Grīṣma* (Summer)
4. *Varṣā* (rainy season)
5. *Śarāṭ* (autumn)
6. *Hēmanta* (early winter)

Caraka has discussed elaborately the food and healthful regimen according to the six seasons.

Śiśira (late winter): According to the English calendar, from mid-January to mid-March is *Śiśira* (late winter) or Winter and as per the Indian calendar, it spans between *Māgha* and *Phālguna*. For the attainment of better health, this season is the best. During this time, appetite highly increases and so people get stronger. In winter, heavy food can be digested easily^[21]. In this season, people can consume meats of different animals, fishes with fat, milk, molasses, oil, lukewarm water, honey, and wine like *Sīdhu* and *Madirā*. In this season, the basement or rooms of a house should be kept warm for dwelling. People must wear heavy and warm clothes. One should never sit or lie down on the floor, instead, one should use a mattress or something warm to sit on. During this period, massaging oil on hands and legs; smearing

the paste of turmeric and sandal on the body, sunbathing, taking a hot compress, etc. are very much comfortable. As the outside environment is cold enough, wandering out, coming into contact with the cold wind, and going to sleep late at night are strictly prohibited.

Vasanta (Spring): According to the English calendar, from mid-March to mid-May, are the months of *Caitra* and *Baiśākhā* of the Indian calendar is *Vasanta* (Spring). At this time the environment is clean and dust-free. In a word, the environment is quite pleasant. As the tendency of *kapha*-related diseases increases during this period, people must do the five activities to stay fit and fine. These five activities are: *Vamana* (vomiting), *Rēcana* (excretion), *nasya* (snuffing), *nirūho* and *anuvāsana* (fumigation) [22]. In spring, people can consume barley and wheat as food. Apart from this, meats of *Śarabha*, Deer, Rabbit, *Lāva* Bird and *Cātaka* bird can be consumed. *Agada*, *Sīdhu*, and *Mṛdbīkā* (variety of wine) are suggested as drinks for this season [23]. Day-napping is prohibited in the Spring season.

Grīṣma (Summer): According to the English calendar, from mid-May to mid-July, are the months of *Jaiṣṭha* and *Āṣāḍha* of Indian calendar which is known as *Grīṣma* (Summer). During this period, the heat of the Sun remains high. So, nights are more enjoyable than day-time. As in summer, the moisture of earth is absorbed in a large amount; it is suggested to make delicious, sweet, mild, liquid, cool, digestive food as a regular diet. Plenty of water or fluid type of food should be taken in this season [24]. Dwelling in a cool room in the daytime and airy, moonlit roof of the building at night is suggested. It is better to stay away from taking hot food and wine.

Varṣā (Rainy season)

According to the English calendar, from mid-July to mid-September, are the months of *Śrāvaṇa* and *Bhādrapada* of Bengali calendar, which is known as *Varṣā* (Rainy Season). The first season of *Visarga kāla* is *Varṣā* (Rainy Season). People should take a large amount of Sour, Salty and unctuous food to get relief from rainy season related diseases and also the feeling of shivering due to heavy rain. During this period, honey and ghee should be added to the regular food [25]. In the rainy season, people must wear dry and light dress and stay away from dwelling in a muddy and wet place [26].

Śarāṭ (Autumn): According to the English calendar, from mid-September to mid-November are the months of *Āśvina* and *kārtika* of the Indian calendar which is known as *Śarāṭ* (Autumn Season). During this time man is in a state of mediocre strength. Light food is to be taken during this time. In autumn, *pitta* gets vitiated, and so *pitta* mitigatory food should be taken at this time. During this time, it is extremely beneficial to have *Hamsōdaka* or pure and sacred water which is purified by Sun and Moon [27]. Roaming under the sunlight or sleeping at day time should be completely avoided.

Hēmanta (Early Winter): According to the English calendar, from mid-November to mid-January are the months of *Mārgaśīrṣa* and *pauṣa* of the Indian calendar which is known as *Hēmanta* (Early Winter). The daily activities that are applicable for *Śiśira* or winter are also equally relevant in *Hēmanta* (Early Winter). But, *Hēmanta* season is less colder than Winter, which is why it is comparatively drier.

The demand for pleasure is the normal demand of every human being. Anything that human beings do is apparently done for their pleasure. The pleasure here suggests both physical and mental. It can be said that the *Svasthyabṛtta* like *dinacaryā* and *Ṛtucaryā* are key to achieving that pleasure. This method of *dinacaryā* and *Ṛtucaryā* is one of the remarkable ways to attain good health and prevention of diseases without taking medicine. For a better life, *Ayurvēda*, through these rules, creates awareness of discipline in human life. *Ayurvēda* not only says that a well-disciplined life is a happy and healthy life but also provides profound and detailed instructions to make discipline a part of the everyday life of human beings. *Caraka* discussed only those things which are helpful for health and happiness, and strongly opposed those activities which make the least disruption to the physical and mental health of an individual.

Sadvṛtta (code of conducts)

These rules play a very significant role to prevent diseases and maintain health. Keeping a good balance among the physical, mental, social, and religious sectors of a man is the key to a healthy life. Both daily routine and seasonal routine have been discussed before. In order to follow the daily and seasonal disciplines, an intelligent and discreet supervision is necessary which is to be guided by a faculty in an individual. It differentiates between the healthy and unhealthy perspective as well as the healthy and unhealthy behaviours of senses. This kind of carefulness in life helps men to achieve good health or '*Hitam āyus*'. What is faculty and how does it work? The answer of such questions can come out of the discussions of the health regimen which is known as "*Sadvṛtta*" (code of conduct). *Caraka* has discussed in detail about "*Sadvṛtta*" (codes of conduct) in his book. The meaning of the Sanskrit word "*Sod*" is good and "*vṛtta*" suggests "*vidhi*" or rule. Which means, the meaning of "*Sadvṛtta*" is moral rules of conduct that keep the balance between mind and body. "*Sadvṛtta*" (codes of conduct) provides detailed information about "what to do", "what not to do" and "how to live". "*Sadvṛtta*" (code of conduct) not only includes mental realizations but also includes general rules of regimen, sexual intercourse, food consumption, etc. This right code of conduct, which applies to all and is practiced by all has been discussed below.

Religious code of conducts

People should worship God, Cows, Brahmins, preceptors, elderly people, *Sid'dha* (Spiritual persons), and *Acāryas* (teachers) every day. Everybody should offer *Pinḍas* to departed ancestors. In the *Carakasamhitā*, it has been advised people should be *Jitēndriya* (those who conquered the sense organs), *Āstika* (theist), and religious [28]. The individual, who is irreligious and bears animosity against the king or ruler, must not be lived with. One should never leave home without touching gems, ghee, reverend ones or *Śālagrāma śilā* (sacred rock), auspicious things, or flowers. He should be in the path of sacred activities. For example, every day he should worship god two times, in the morning and the evening [29]. A person should follow the path of *Brahmacarya* properly, wise, must contribute to the poor according to his ability to spend, be in geniality with all the creatures of the world, spending the hours cheerfully, accept equally the opposite conditions like honor and dishonor, victory and defeat, joy and sorrow, etc. For instance, one shouldn't be disheartened by sorrow or elated in joy. Never allow anybody to disturb tranquillity of mind [30].

Social code of conducts

The person needs to wear decent attire with graceful hair. He must always be in satisfactory facial gestures and be sociable to all the creatures. It is not right to lift things off others and be desirous of another's wife. It is not right to mention other's fault nor is it right to reveal others' secrets. Always stay away from excessive bravery, sleep, waking, food and drinks. It is not right at all to laugh loudly, fart with sounds, yawn without resting the palm on the mouth, sneeze or laugh, pick your nose, gnash teeth, rub nails to produce sound, show ugly gestures with hands and legs, etc. One should avoid making quarrels too ^[31]. Addiction to wine, gambling, and prostitution is not good at all. An individual should not talk too much. Because, too much talk reveals your secrets ^[32].

Practical or Ethical code of conducts

One must take care of the guest and he must welcome his guest first. Always help the person who is in danger and also do something to make the person free from danger. An individual should always keep his commitment. One should only see or take the good qualities of others ^[33]. Never treat anyone as an enemy. Always stay away from any kind of sinful acts. A person should not praise the worst man nor oppose a good man ^[34]. An individual should not disobey the rules stated in the scripture, nor he should violate any code of conduct. Any secret whether it is from another person or his own should not be revealed. Never be proud of yourself in any subject. Never give up friends and those who helped you in your bad time, devoted or admirers, and also those who know your secrets ^[35]. *Kauṭilya*, the writer of *Arthaśāstra*, has said while trying to define "friend" -

“*Āturē vyasanē prāptē durbhikṣē śatrusaṅkaṭē /
rājadvārē śmaśānē ca yastiṣṭhati sa bāndhavaḥ ||*”

Mental code of conducts

A person should be happy, worry-free, fearless, intelligent, modest, extremely enthusiastic, skilled, and merciful. One should be jealous or have a competitive mindset towards the reasons of how a man earns education, wealth, and religion; but never be jealous of the results or the knowledge or the wealth he has. One should never be malevolent about others' success and accomplishment ^[36]. An individual should not be too tardy. In scripture also, it is said that "*Dīrghasūtrī binaśyati*". A person should not perform any work out of anger, joy, and woe because this leads to the wrong decision. If anyone becomes a failure after sincere effort, he should not be disappointed. Because dissatisfaction in many cases indulges him to stay away from performing the particular activity ^[37].

Physical Code of conducts

People should wash their hands, legs, face, nose, and excretory exits frequently. A person should shave or trim hair, moustache, beard, nails, etc. at least three times a fortnight. Every day one should wear neat and clean dresses with good perfume. They should never sit in the direct heat of the sun, chill, and speedy blowing wind. Before exhaustion from doing hard work, one should stop working on it ^[38]. Doing too much hard work leads to excessive thirst, bleeding from different organs, sudden darkness in vision, cough, fever, and vomiting ^[39]. As it is not right to wake up late in the morning; similarly, going to bed late at night is not also desirable. Quality sleep at right time and in the right amount helps to nourish the mind and body, glowing skin, increase strength

and enthusiasm, and also helps maintain the natural condition of the tissues ^[40].

Apart from the above mentioned 'Code of Conducts, *Caraka* has also discussed about other '*Sadvṛttas*'. These are:

Food Consumption related Code of Conducts

Before taking his meal a person should wear gems, take bath, count beads, offer foods to the departed ancestors, elders, guests, and sheltered people. A person should eat after washing his hands, legs, and face and also with complete concentration. Sitting in a crowded place or with hostile people during eating is not recommended. Condemning food during food intake is in no way acceptable. If food is not palatable, it shouldn't be taken ^[41]. Food should not be taken with a curved body posture. It does not help the food to reach the stomach properly.

Natural Urge related Code of Conducts

While sneezing, one should not keep his body bent. Due to this, the internal organs of the body may get affected. It is not right to do anything else while suppressing the nature's call of urination and excretion; nor is it right to do it roadside. According to *Carakasamhitā*, if there is predominance of natural urges in the body then one should not do anything else other than that. Because, in *Āyurveda*, it has been explained that almost all diseases are the result of doing other activities while suppressing nature's calls ^[42].

Feminine Code of Conducts

In *Carakasamhitā*, diversified opinion about women is found. It is stated there that, a person should not neglect his wife nor should he trust his wife too much. Never cohabit or copulate with another's wife, other caste and creed, menstruated women, ailing, impure, mean, in-agreeable, argumentative, unskilled, and women who desires for other men ^[43].

Copulation Code of Conducts

One should not involve in intercourse in an unsanctified condition, or the state of aversion to intercourse, unfed condition. In the morning or evening, in the *Caturdaśī*, *amābasyā* and *pratipada*, intercourse is prohibited. Involving in copulation in odd places like uneven or distressed with suppression of nature's call is not accepted. If anybody is tired of hard work, working out, fasting, he should not get involved in coitus. It is not right to have coitus in a crowded place, that is to say, without being in a calm and quiet place it is not right to get involved in sexual activity ^[44]. The echo of the same recommendation has been found in *Suśrutasaṁhitā*.

Educational Code of Conducts

It is not right to sit for studying in an unclean or filthy state. Also, it is not acceptable for studying when there is untimely thundering and flashing, in the case of burning villages, the event of an earthquake, on the days of the festival. Without initiated by a *guru* or teacher one should not study. A learner should be careful about the right pronunciation during memorizing his lesson. During reading, one should take care of high pitch, low pitch, excessive delay, and dropping of the alphabet ^[45].

Conclusion: Discussing *Caraka* on the three pillars of good health that is *Dinacārya*, (Every day Schedule), *Ṛtucārya* (Seasonal Schedule), and *Sadvṛtta* (Codes of Conduct) is just incomparable. These are all very effective arrangements to prevent diseases and maintain good health. These Codes of Conduct make a person eligible for building, nourishing, and

making him worthy of imitation for a civilized society and nation. If anyone observes and follows the aforesaid Codes of conduct in the right manner, it will not only manifest physical status but also the growth of his psychological, social, ethical, and spiritual status. That is to say, the overall manifestation of a person occurs in such a way that he becomes an inevitable part of society. If anyone follows the *Caraka* recommended 'Codes of conduct', collectively, it not only makes a person healthy and long-lived but also gifts a happy and prosperous life. Subsequently, that healthy and happy person can build a glorious nation and a radiant world.

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