

## SADVRTTA AN APPROACH TOWARD HOLISTIC HEALTH

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Article Received on 21/06/2024

Article Revised on 11/07/2024

Article Accepted on 31/07/2024

## ABSTRACT

Ayurveda is a comprehensive system of holistic health care enhancing the quality of life and the prevention of ill health. In the present scenario, most of the disease are multifactorial, where the involvement of mind is invariably present at one or other stages so along with physical health *sadvratta*(codes of conducts), *achararasayana* and *dharniyavegas* deals with different aspect for mental health. *Sadvratta* means spending your lifetime in a good way or living wisely. *Sadvratta* not only includes mental faculties, but also related with general hygiene, religion, food consumption and sexual intercourse which leads to prevention from psychological, physical and psychosomatic diseases. According to *ch.su.7/27*, kama, krodha, lobha, moha, mada and matsara are 6 mental faculties known as dharniyavegas. One who conquers will be happy and who fails to do it under the influence of *prajnaparadha* will always unhappy and afflicted with many diseases. Modern studies shows that when the body is stressed by any stimuli, the sympathetic nervous system (SNS) generates 'fight and flight' response by signaling the adrenal gland to release hormone called adrenaline and cortisol causes heart beat faster, respiration rate increases, blood glucose increases and digestive process to change. Chronic stress experiencing prolonged secretion of catecholamine's can result in destruction in the body. *Ch.su.1/12*, mind, soul and body are like the pillars of life. The combination of these are responsible for purusha as well as the world. All the aspect mentioned under suppressible urges aim towards mental harmony. Lord Buddha considered desire as root cause for unhappiness. The suppression of suppressible urges also has been mentioned under *yama* and *niyam*. One should avoid intellectual errors, take care of sense organs, by avoiding excessive, improper or disuse of sense organs and adopt codes of conducts for healthy and happy life.

## INTRODUCTION

Ayurved is a comprehensive system of holistic health care enhancing the quality of life and prevention of ill health. The *ayurvedic* management is more health oriented than disease oriented. *Ayurveda* the science of life deals with numerous dimensions of human being. In this science the psychological and social factors have been given equal importance as physiological factors.

According to WHO, health is a state of complete physical, mental and social wellbeing and not merely an absence of disease or infirmity'' which can be obtained by implementation of *sadvrta*. *Sadvrta* means spending the lifetime in a good way or living wisely. *Sadvrta* not only include mental faculties but also rules related with general hygiene, religion, food consumption, sexual intercourse and exercise, which leads to prevention of psychological, physical and psychosomatic disorders. On the other hand, *ayurved* contributed a great concept of *acararasayan*. The principle mentioned in *acararasayan* and the concept of *dharniyavega* also helps to maintain the equilibrium between mind, soul and body.

## MENTAL HEALTH ALONG WITH MODERN

**CONSEDERATION:** Journey of life is balanced between health and disease.<sup>[1]</sup> *Carak* as mentioned the *kayik*, *vachik* and *mansikvegas* as *dharniyavegas*. One who conquers will be happy and who fails to do it under the influence of *prajnaparadh* will always unhappy and afflicted with several disease.<sup>[2]</sup>

The combination of manas with body and soul itself a life. It can be said that when there is no manas there is no manifestation of life.<sup>[3]</sup> There are 8 factors (*mana*, *buddhi*, *cetana*, *gyan*, *smiriti*, *bhakti*, *sila*, *acara*) which are affected by *kala*, *prajnapapradh* and *asatmyaindriyarth* cause psychiatric disorders (*kama*, *krodha*), *prakriti* or *vikriti* (personality disorders) and *manodahikvyadhis* (psychosomatic disease).

## LITRARY REVIEW OF SADVRTTA

*Sadvrta* comprises of two words '*sat*' means good '*vrta*' means *acara* or regimen. *Sadvrta*, *acararasayan* and *dharniyavega* are nearly the same concept described by different names by different *acaryas*. Association with good people leads to development of good behavior, which can be considered as *sadvrta*. The description of

*sadvrta* is mentioned in *Caraksamhita* very grossly and also involves the concept of *acararasayan*. *Acararasayana* is a unique concept in *ayurved* that implies moral, ethical, benevolent conducts: - truth, nonviolence, public cleanliness, devotion and *yogic* lifestyle. There are several aspects of *acararasayana*,

**(1) Psychological aspects:** Honesty, truth and peace are three pillars of psychological aspects of *acararasayana*.

**(2) Social and behavioral aspects:** Trust, honesty and love are three pillars of social and behavioral aspects of *acararasayana*.

**(3) Spritual aspects:** Meditation, helping needful people and reading good texts are three pillars of spritual aspect of *acararasayana*.

**(4) Personal aspect:** Hygiene, good diet and lifestyle according to body type and season are main parts of personal aspects of *acararasayana*.

These behaviors bring about rejuvenation in the body-mind system. By adopting such conducts one person gains all benefits of *rasayan* therapy without taking any internal *rasayan* or recipe. *Carak* has considered *kayik*, *vachik*, and *mansik vegas* together as a *dharniyavegas*.

- Speaking the truth: Lying has been found to boost blood pressure and stress.
- Free from anger: Chronic anger and irritability produces elevation of blood pressure and it can be a serious risk factor for CHD.

So, the concepts described in *sadvrta*, *acararasayan* and *dharniyavegas* are beneficial for achieving complete and holistic health.

## NEEDS OF SADVRRTA/ACARA RASAYANA/DHARNIYA VEGAS

We know that when body possess *satvik* quality of mind, it directs all actions for welfare of human being, *rajsik* (intermediate state b/w *satvik* and *tamsik*) and *tamsik* (inertia) are harmful qualities produced by ignorant actions. Increment in *rajsik* and *tamsik* qualities of mind is responsible for the production of *manasvikara* so every attempt should be made to increase *satvik* quality of mind for which *ayurved* prescribed some rules comes under *sadvrta*, *acararasayan*.<sup>[4]</sup> For proper functioning of mind, body and soul or to maintain equilibrium between them we have to use *sadvrta*.<sup>[5]</sup> Even the wholesome food also taken in proper quantity, doesn't get digested due to anxiety, grief, anger i.e. physical and mental *bhavas* are complementary to each other.

*Sadvrrata* deals with the the codes of conduct related to general hygiene, religion, mental faculties, food consumption and intercourse.

## SCIENTIFIC VIEW OF SADVRRTA/ACAR RASAYAN/DHARNIYA VEGAS

### A. Rules regarding diet (*ahar sambhandi sadvrta*):

One person should follow *Asthaharvidhivisheshayan*, Balance diet and *Dwadasanpravichar* to gain physical health.

Food digestion takes place under 2 processes

(1) Cephalic phase: Occurs even before food enters the stomach, especially while it is being eaten. It results from the sight, smell, thought or taste of food. Neurogenic signals that cause the cephalic phase of gastric secretion originate from the cerebral cortex. This phase accounts for about 20% of gastric secretion.

(2) Gastric phase: Is a period in which swallowed food and semi-digested protein activate gastric activity. The proper cephalic phase helps in the proper secretion of enzymes (gastric phase).

*Asthaharvidhivisheshayan*, Balance diet and *Dwadasanpravichar*



To stimulate proper cephalic phase (neuronal messengers)



Proper cephalic phase induces gastric phase (qualitative & quantitative secretion of enzymes)



After completion of both phases' food is properly digested.

According to *kashyap*, *ahara* is considered as *Mahabhesjya*. So, the implementation of conducts related to diet helps to maintain the ideal health.

### B. Rules regarding mental thoughts. (*mansik sadvrrata*)<sup>[6]</sup>

*Kama*, *krodha*, *lobha*, *moha*, *mada* and *matsara* are 6 mental faculties also known as *dharniyavegas*. These mental faculties produce various psychiatric disorders and psychosomatic diseases. Modern studies shows that when the body is stressed by any stimuli, the sympathetic nervous system (SNS) generates 'fight and flight' response by signaling the adrenal gland to release hormone called adrenaline and cortisol causes heart beat faster, respiration rate increases, blood glucose increases and digestive process to change. Chronic stress experiencing prolonged secretion of glucocorticoids, adrenaline, growth hormone which causes the production of several lifestyle disorders. Catecholamine's which acts as free radical and precipitate in several organs to cause organs failure can result in destruction in the body.

#### (A) ACUTE EFFECT

Mental faculties (fear, anger etc.)



SNS generate fight and flight response by signaling the adrenal gland

⇓  
Release hormone adrenaline and cortisol

⇓  
Cause increase heart rate, respiration rate, hamper digestive processes.

### (B) CHRONIC EFFECTS

Prolonged mental faculty

⇓  
Stimulation of pituitary-adrenal axis

⇓  
Production of excessive chemical mediators' cortisol, catecholamine's, glucocorticoids, growth hormone and decrease the level of testosterone and thyroid.

⇓  
Cardiac disorders, hyperthyroidism, gondal dysfunction, psychosocial dwarfism occurs.

So *sadvrat* (codes of conducts), *acararasayana* and *dharniyavegas* deals with different aspect for mental health by regulating the overproduction of hormone.

### C. Rules regarding ethical conduct (*vyavaharik sadvrta*)

Always speak truth, do not get addicted to sensory pleasures, observe self-control, speak pleasant and sweet words and control your sense organs are ethical conducts. By following these conducts one can prevent from *asatmyaindriyarth* (use, disuse or excess use) of *indriyas* and *prajnaparadh*.

### D. Rules regarding social relations

One should follow path of celibacy (*brahmacharya*), knowledge, friendship, happiness, detachment and peace. Happiness and peace help in the secretion of serotonin, a neurotransmitter relays signals between nerve cells and responsible for maintaining mood balance and that a deficit of serotonin leads to depression.

*Brahmacharya* is control over genital organ, which leads to pleasant mind & helpful to attain knowledge about *brahma* i.e. super god. According to *ayurved* food is ultimately transformed into '*sukra*', so one should prevent the loss of *sukra* leads to emaciation, many diseases and even death. Celibacy gives success, longevity of life and rejuvenation.

### PROBABLE MODE OF ACTION OF ACARA RASAYAN AND DHARNIYA VEGA

*Dhi, dhriti and smritivibransh*

⇓  
Indulgence in *kayak, vachik and mansik* habits.

⇓  
Lead to derange *doshic equilibrium (sharirik & mansik)*

⇓  
Production of disease

By following *acararasayan* and suppression of the *dharniyavega*, *doshas* again comes in equilibrium, and person gains normal health.

All these aspects mentioned under suppressible urges aim toward mental harmony. Lord Buddha considers desire as the root cause of unhappiness. These mental faculties are also considered enemies in the path of yogi. *Carak* considers grief as aggravating factor of diseases, worry causes emaciation, detachment among nourishing and greed as a prime factor for trouble. In *yogic* science *yama* and *niyam* are described for suppression of suppressible urges.

### CONCLUSION

In *sadvrta* and *acararasayan*, *Acharyas* wants to focus most on behavioural aptitude which will lead to result as a *rasayan*. Obeying the rules and regulations mentioned in the *sadvrta* leads to formation of high quality *dhatus* and increase the quality and quantity of *Ojus* which play a major role to attain the healthy life and holistic health. *Sadvrta* gives us new aspect to look, behave and think at the world which can result in decrease in mental disorders. Thus, dietic rule, *sadvrta* and *acararasayana* provide us *satvik* qualities and make us physically, psychologically healthy and fit.

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