



### Review Article

## SADVRITTA : FOR THE STRESS MANAGEMENT

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### ABSTRACT:

To live a healthy life and achieve the goal of success is necessary to learn, to monitor the attitude and have positivity in it. In the modern era, every people put great stress on their diet and dietary scheduled but the incidence of diseases instead of falling down, it reaches up to its peak level. These diseases are hypertension, obesity, diabetes mellitus, cardiac disorders etc. The core of these diseases is stress around which they are developed. Specially educated and a higher economic group of society is more suffering from lifestyle disorders. Stress has become part and parcel of life.

Stress is a subjected phenomenon which depends upon the response of the body to any demand or pressure for changes in our normal physiological reaction mediated through neuronal and endocrine hormones by the activation of the sympathetic nervous system

This response can be modulated by the practice of Sadvritta. Sadvritta includes such practices in classic through which one can prevent this psychosomatic group of disease and can keep the mind and body balance. This principle explained in Ayurveda will help the person not only to cope with stress but turn into esters ( health stress) because Ayurveda believes in making illness to wellness with is a healthy lifestyle.

**KEY WORDS:** Health preservation, lifestyle, lifestyle disorders, regimen, stress, sadvritta

### INTRODUCTION:

Journey of life always swings between the two-stage health and disease. Food is one of the chief factors to reach nearer to the health. Along with food, mental thinking and attitude towards any subject or situation play a great role in it.

Ayurveda puts a great stress on the diet and dietary habits, inappropriate quantity of food either deficiency or excessive is said to be causing harm of lifespan, loose of virility and immunity, afterwards, it is said the chief cause for vitiation of all dosha.

Even the wholesome food also taken in proper quantity, does not get digested due to anxiety, grief, anger, uncomfortable bed and vigil<sup>1</sup>. Combination of these all factors can be taken as cause for stress condition in the present era.

In our classics, there is no direct mention of stress as disease. An amalgamation of these factors of all group of disease which can resemble as a stress even though

quantitative and qualitative factors of diet kept in mind

### Stress:

Word stress is such a highly subjective phenomenon and response of the body to any demand placed on it<sup>2</sup>. It results from the interaction between a person and their environment that are perceived and the element of perception indicates that human stress response is a reflection of differences in personality as well as the difference in physical strength<sup>3</sup>, in simple words, stress is body response of one who faces condition like anxiety, grief, anger, uncomfortable bed and vigil. Initially, this response leads to enhance the work efficiency and proved as good for the health but if it remains also in the same extent afterwards continuous exposure with above condition will lead to decreases the efficiency mentally as well as physically and invites all disease.

**Sadvritta:-**

Stress response depends on personality of person and good personality can enhance by good conduct this known as esthetical regain or sadvritta. This could be a personal conduct or social conduct for keeping good or balanced condition of body and mind <sup>4</sup>. They are the principles which described in classic in details that could be essential tool in modern era to eradicate the root of stress.

The positive health can be maintained by the due performance of acts as mentioned in text. So a person who is desirous of his own well being should perform noble acts with proper care.

**MATERIAL AND METHODS:**

- Charka Samhita has been taken as a source material to review about sadvritta and causative factors of stress
- Relevant modern literature has been consulted for comparative study and drawing inferences and justification
- Other internet media has been also searched for similar matter and incorporated according to the need of the topic.
- To analyze the references to the topic according to modern science.

**A Literary review of sadvritta :**

It comprises the words sad means good or vita means behaviour or regime. In the classical text of Ayurveda, different types of practices mentioned related to social behaviour, personal behaviour either mentally or physically related, the description of sadvritta is mentioned in Charka Samhita very grossly and this also involves the aachar rasayan.

**Types of sadvritta:-** these ethics of right conduct which are applicable to all people and should be practised. These practices infer the sadvritta can be classified into five groups as follows ( Ch.su.7/18-27)

**1) Ethical conduct<sup>5</sup> ( vyavaharika sadvritta ):**

- Always speak the truth.
- Do not get addicted to sensory pleasures.
- Do not harm anyone.
- Try to control your passions.
- Observe self-control
- Don't lose your self-control under any circumstances.
- Speak pleasant and sweet words.

- Behave according to time and please where you are residing
- Control your sense organs

**2) Social conduct<sup>6</sup> ( samajika sadvritta )**

- In the society one should be careful about conduct
- Speak softly, start with smiling face.
- Speak politely with teachers, elderly and intelligent people
- Behaviour, social mannerisms are part of social conduct.

**3) Mental conduct<sup>7</sup> ( mansika sadvritta )**

- Always keep a self-interrogation about who am I. What is the purpose of life.
- Try to understand the real divine and eternal of our soul.

**4) Moral conduct ( dharmika sadvritta )**

- Dharma means good deeds that protect the individual as well as masses

**5) Physical conduct ( sharirika sadvritta )**

It includes:-

- Hygiene respect and gratitude, care of sense organs, and proper clothing's etc.

Aachar Rasyana:- it includes ethical conduct and mental conduct same as sadvritta which should be followed it includes:-

- Persons have a self control on own self and regularly study scriptures.
- Persons have truthfulness and free from anger
- Do not indulge in violence or exhaustion<sup>8</sup>.
- Free from ego, do not keep narrow minded thinking.
- Have peaceful and pleasing in their speech<sup>9</sup>
- Practices cleanliness<sup>10</sup>
- Regularly offers prayers to the gods, cows, Brahmans, old people<sup>11</sup>
- Who are experts in knowledge of rationally<sup>12</sup>

**DISCUSSION:**

Effects of sadvritta and aachar rasayana:-

Practice of sadvritta and archer Ramayana result in almost same effect, it person is endowed with the qualities practice rejuvenation therapy they get all the rejuvenation effects like as longevity, memory, intellect, free from disease excellent potency of the body and the sense organs. Practice of this type of

behaviour leads to enhance the efficiency of mind and body<sup>13</sup>. Increased positive thinking can reverse the pathology of stress. Pathology of stress is continuous cycle which proceeds forwards but never ends and as time passes on the degree of stress is increased day by day this chiefly involves activation of sympathetic activity of the whole body leads to decrease the energy stroke and then body prone to attack by various disease .

Those are viharaj nodal suggests in above mentioned samurai are not practiced in the context of sadvritta and archer Ramayana. Good conduct practice may also influence the hormones, through the correction of level of hormones like catecholamine, cortisol, and pro inflammatory cytokines and leads to improve the normal physiological and aachar rasayana may directly increase the activity of parasympathetic nervous system ( p.n.s ) and activation of p.n.s leads to depression the of hypothalamic pituitary adrenal axis and restore the anabolic process and energy stroke.

**Stress management:-** stress response can be positive or negative depends on the time period. It is useful to limited extent, called as esters which enhance the work efficiency but after this limit of the time period it converts in bad stress which makes centre core of all disease. This specific limit of one personality it varies from person to person can create the different hormonal reaction in the different people. The cause of the different response in same stress conditions due to be personality and sadvritta practice is chief cause to improve the quality of this personality, management of stress can be categorized into three depending upon the degree of stress. Initially it can be reverted back only by the practice but if it is chronic along with sadvritta practice drug therapy is required for the correction of hormone level.

Here the Acharya wants to focus only on the behaviour aptitude which will lead to results as that of rasayana. It means if a person keeps his behaviour as mentioned in the text either in the sadvritta as aachar rasayana, will get free from all factors like anxiety, grief, anger etc.

The Absence of these conditions will lead to information of excellence of rasa. The term rasa has different connection. It may mean the best and finest to prime part of food, a constant fluid, essential juice of body, the feeling of sensation and disposition of heart and the mind etc. In this context it means the body fluid which is responsible for the nourishment

of the entire physique. Impairment of the circulation of this fluids either in the form of quantity.

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