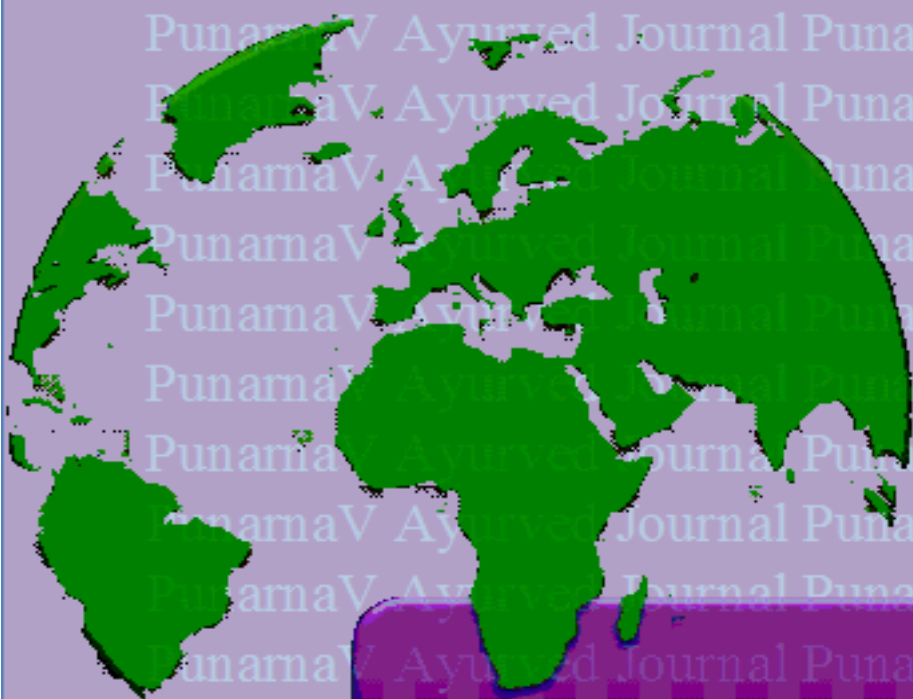
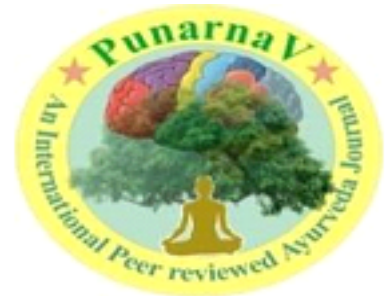


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**TITLE: SADVRITTA: A KEY FOR THE STRESS MANAGEMENT
RAKESH NARAYANAN V**

**SADVRITTA: A KEY FOR THE STRESS MANAGEMENT****Rakesh Narayanan V¹****¹ Ph.d Scholar, Department of Sharir Rachana, National Institute of Ayurveda, Jaipur, India.****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 Modern era every people put great stress on their diet and dietary schedule but incidence of disease instead of falling down, it reaches up to its peak level. These diseases are hypertension, obesity, diabetes mellitus, cardiac attack etc. The core of these diseases is Stress around which they are developed. Specially educated and higher economic group of society is more suffering from life style disorder. Stress has become part and parcel of life.

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

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

Key words: Health preservation, Lifestyle disorders, Regimen, Stress, Sadvritta,

INTRODUCTION**Correspondent:****Dr Rakesh Narayanan V****Ph.D Scholar****Department of Sharir Rachana,****National Institute of Ayurveda,****Jaipur, India.**

Journey of life always swing between the two stage health and disease. Food is one of chief factor to reach more nearer to the health. Along with food, mental thinking and aptitude towards any subject or situation plays 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 to life span, loss of virility and immunity, afterwards it is said chief cause for vitiation of all *Dosha*.

*Mātrayā'pyabhyavahṛtaṁ Pathyam
Cānnaṁ Na Jīryati|
Cintāśōkabhayakrōdhaduḥkhaśayyāprajā
garaiḥ|| Ch.vi.2/9||*

Even the wholesome food also taken in proper quantity, does not get digested due to anxiety, grief, anger, uncomfortable bed and vigil¹. Combination of these all factors can be taken as cause for “Stress” condition in present era.

In our classics there is no direct mention about stress as disease. An amalgamation of these factors of all group of disease which can be resembles as a stress even though quantitative and qualitative factors of diet kept in mind.

Stress:

Word stress is such a highly subjective phenomenon and difficult to define. Stress is “Nonspecific response of the body to any demand placed on it.”² It is result from interaction between person and their environment that are perceived and element of perception indicates that human stress response is reflection of differences in personality as well as difference in physical strength³. 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 same extent afterwards continuous exposure with above condition will lead to decrease the efficiency mentally as well as physically and invites the all disease.

Sadvritta:

Stress response depends on personality of person and good personality can enhance by good conduct this known as ethecical region or “Sadvritta”. This could be a personal conduct or social conduct. A self-review could help to judge one’s conduct. This is code of conduct for keeping good or balanced condition of body and mind[4]. They are the principals which described in classics in detail 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.

Need of Sadvritta :

*Tatrēndriyāṇām
Samanaskānāmanupataptānāmanupatāp
āya Prakṛtibhāvē
Prayatūavyamēbhīrhetubhiḥ; Tadyathā-
Sāmyēndriyārthasaṁyōgēna Buddhya
Samyagavēkṣyāvēkṣya Karmaṇām
Samyak Pratipādanēna,
Dēśakālātmaguṇaviparītōpāsanēna Cēti|
Tasmādātmaḥitaṁ Cikīrṣatā Sarvēṇa
Sarvaṁ Sarvadā Smṛtimāsthāya
Sadvṛttamanuṣṭhēyam|| Ch.su.8/17||*

Material and methods:

- *Charak 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 of the topic according to modern science.

Litrary review of *Sadvritta*:

It comprises two words “*Sad*” means good or “*Vritta*” means behavior or regimen or habits includes in our daily regime. In classical text of Ayurveda different types of practices mentioned related to social behavior, personal behavior either mentally or physically related. The description of *Sadvritta* is mentioned in *Charak Samhita* very grossly and this also involves the “*Aachar Rasayan*”.

Types of *Sadvritta* : These ethics of right conduct which applicable to all people and should be practiced. These practices under the *Sadvritta* can be classified in five groups as follows (*Ch. su. 7/ 18-27*)

1. Ethical Conduct⁵ (*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 place where you are residing.
- Control your sense organs.

2. Social Conduct (*Samajika Sadvritta*)⁶

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 (*Manasika Sadvritta*):⁷

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

4. Moral Conduct (*Dharmika Sadvritta*):

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

5. Physical Conduct (*Sharirika Sadvritta*)

It includes -:

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

Aachar rasyana: (*Ch. chik. 1/4/ 30-35*) it include ethical conduct and mental conduct same as *Sadvritta* which should be followed. It includes:-

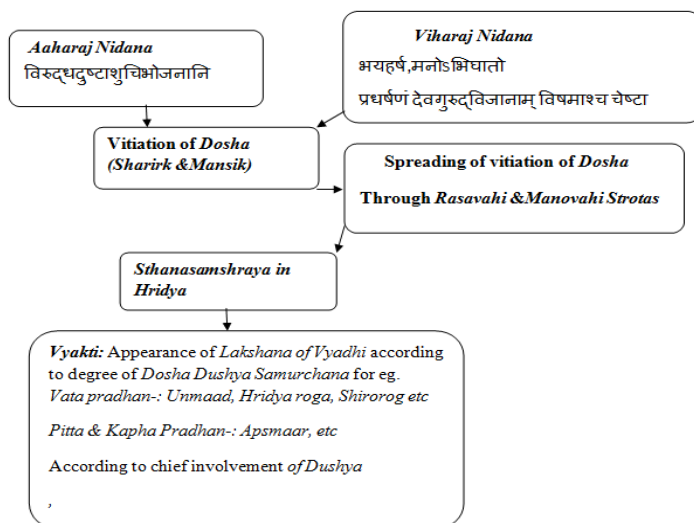
- Persons have a self control upon own self and regularly study scriptures
- Persons have truthfulness and free from anger
- Do not indulge in violence or exhaustion.⁸
- Free from ego, do not keep narrow minded thinking,
- Have Peaceful and pleasing in their speech⁹
- Practices cleanliness¹⁰
- Regularly offers prayers to the gods, cows, *brahmanas*, old people¹¹
- Who are experts in knowledge of rationally¹²

DISCUSSION

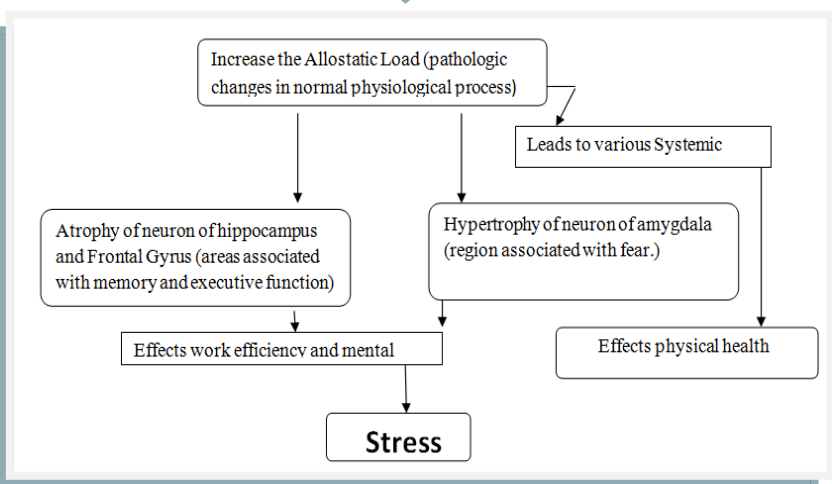
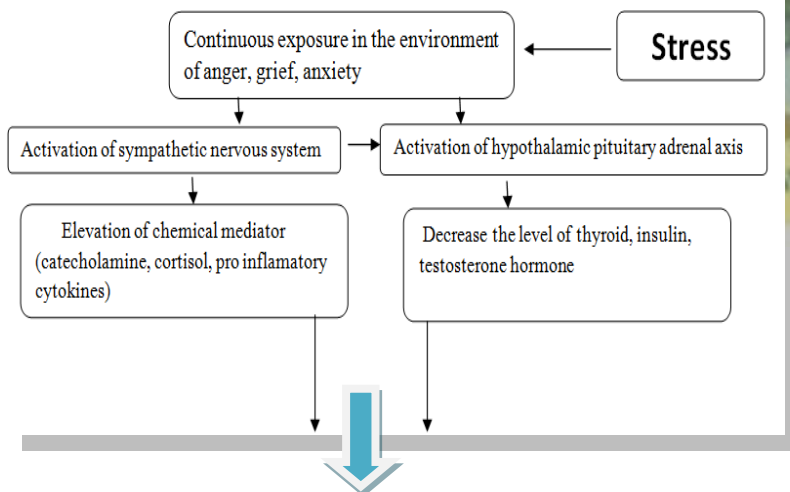
Effects of *Sadvritta* and *Aachar Rasayana*:-

Practise of *Sadvritta* and *Aachar Rasayana* results in almost same effect. If person is endowed with the qualities practise 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 behavior leads to enhance the efficiency of mind and body¹³. 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 a increased day by day This chiefly involves activation of Sympathetic activity of whole body leads to decrease the energy storage and then body prone to attack by various diseases as shown in schematic flow chart:

Possible *Samprati* of Stress in *Ayurveda*



Those are *Viharaj Nidan* suggests in above mentioned *Samprati* are not practiced in the context of *Sadvritta* and *Aachar Rasyana*. Good conduct practice may also influence the hormone, through the correction of level of hormone like catecholamine, cortisol, and pro inflammatory cytokines and leads to improve the normal physiological transformation of body. *Sadvritta* 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 storage. Stress management: Stress response can be positive or negative depends upon the time period. It is useful to a limited extent , called as Eustress which enhance the work efficiency but after this limit of time period it converts in bad stress which makes centre core of all disease. This specific limit of time period depends upon the personality. As stress is defined as response of one personality it varies from person to person. Same stressful condition can create the different hormonal reaction in two different



people. The cause of this different response in same stress condition is 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.

CONCLUSION

Here the *Aacharya* wants to focus only on the behavior aptitude which will leads to results as the *Rasayana*. It means if person keep his behavior as mentioned in text either in the *Sadvritta* or *Aachar Rasayana*, will get free from the all factors like anxiety, grief, anger etc.

Absence of these conditions will lead to formation of excellence of *rasa*. The term *rasa* has different connotation. It may mean the best and finest or prime part of food, a constant fluid, essential juice of body, the feeling of sensation and disposition of heart and the mind etc.¹³ 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

1. *Sadvritta* (for prevention of problem) -: for Eradication the root of stress and essential in each level of Stress.

2. Drug Therapy: - for Stress induced illness and essential in chronic stress

3. Reliving therapy (medication, aromatherapy, acupuncture) - prescribed in chronic stress condition

(continuous take low diet) or qualitative (in presence of stress generating conditions) results in disease and decay.¹⁴ To achieve this end, *Rasa* or the nourishing fluid of good quality should be supplied to body in adequate quantity and it should have the power to reach at every *Strotas*. This is the aim of practice of *Sadvritta* and *Aachara Rasayana* which can be administered to a healthy individual through the regime or behavior to get free from the disorder like stress.

As said in classics that the ultimate best treatment is only the avoidance of *Nidan* (cause of disease) and *Sadvritta* is best equipment to avoid these *Nidan*.

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