

**CONCEPT OF AVARA SATTVA & ITS IMPROVISATION BY
SATTVIK AAHAR-VIHAR IN AYURVEDA – A REVIEW STUDY****Mannu Rani***

Assistant Professor, Department of Kriya Sharir, National College of Ayurveda & Hospital,
Barwala (Hisar).

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***Corresponding Author**

Dr. Mannu Rani

Assistant Professor,
Department of Kriya Sharir,
National College of
Ayurveda & Hospital,
Barwala (Hisar).

ABSTRACT

Ayurveda considers *Sattva* to be one of the three pillars (*Tridand*) on which life depends. The mind (*Manas*) is also termed as *sattva*. The knowledge of *Sattva* and its status provides a way of maintaining positive physical and mental well being. *Sattva* is of three types- *Pravara* (Superior), *Madhyama* (Mediocre) and *Avara* (Inferior). In present era due to the workload and stress many people are facing problems (Nervousness, stress, anxiety etc) which are arising due to their *Avara Sattva* (Poor mental health). The words *Sattvic* means “Pure Essence”. *Sattvik* word also comes from the Sanskrit word “*Sattva*” which means pure, clean and strong energy. According to *Bhagavad Gita*, the food that an individual eats directly influences their thoughts, character, mental well-being and health. In Ayurveda also, specific *sattvik Aahar* (Food) and *Vihar* (Physical activities) are described that improvises the *avar sattva* to some extent and strengthen

the mental as well as emotional well being. If the mind is strong, it is able to command the senses and make beneficial decisions and actions and depression, anxiety, nervousness etc can be avoided easily.

KEYWORDS:- *Sattva*, *Avar Attva*, *Sattvic Aahar*, *Sattvic Vihar*.

INTRODUCTION

There is a strong link between *aahar*, *vihar* and the *sattva* (Mind) according to Ayurvedic beliefs. Among the three types of *sattva*, *Avar sattva* is the inferior one. Persons having *avar sattva* are more likely to get depressed even in a little bit negative conditions. In Ayurveda, specific *aahar* and *vihar* are described for enhancing the *sattva* guna of such individuals.

Quality, appearance, freshness and aroma of food have a direct impact on the mind. There are many activities that impart a sattvic influence on us and which avar sattva persons can adopt to enhance their sattvic gunas. Yoga, Pratyahara meditation, Asanas involving in satt karmas, having Goodness, optimism, selflessness, and purity all lead to sattva guna enhancing factors. These characteristics govern our behaviour and movement (thinking/working/making decisions) etc. are all examples of Sattvic influence on mental advancement, motion, and activity. A 5000-year-old Indian philosophy, yoga mixes physical activity, breathing and food with meditation and relaxation for a good physical and mental health. To achieve self-realization, one must combine healthy food, physical and mental practises that strengthen and calm the mind. When the person eats good, speaks good, think good and acts well, it enhances the sattva. Adapting sattvic aahar and vihar described in Ayurveda can surely help in stabilizing their physical as well as mental health in adverse conditions also. The purpose of this article is to highlight the characteristics of Avar Sattva & Sattva guna enhancing aahar vihar so that one can cope up with the feelings of hopelessness, despair and grief during the downs of his/her life.

Description of Sattva and Sattvik guna enhancing factors in ayurvedic literature

The word “Sattva” is derived from two terms ‘sat’ and ‘tva’ i.e. Satto bhava. The word “Sattva” means manas which means essence, purity and character of mind. Sattva is the purest quality of mind and sattva guna is the highest form of excellence of manas (sattva) guna. Chita, chetas, hrid are its synonym. Sattva is one of components of dashvidaha pariksha. In the context of dasha vidha pariksha, sattva is depicted at point of examination to assess the strength of individual and disease. Sattva pariksha (method of assessment of status of sattva) is useful to access the bala (strength) of an individual. The three types of Sattva must be understood in order to grasp the interaction between aahar, vihar and the sattva. Pravara, madhyama and avara are the three types of sattva according to rogi bala pramana. The person of pravara sattva comprise the qualities of sattva sara individuals are Smritimanto (good memory), Bhaktimanto (believe in God), Kratgya (greatfulness) etc while A person with madhyam sattva are appreciated, motivated, inspired and encouraged they can fight against the frightened situation and persons of Avar sattva are susceptible to fear, grief, greed, delusion. Whenever they listen or come across the fearful, terrifying and panic situations or vision they easily fall victims to depression, pallor, fainting or death. Such individuals cannot tolerate even mild pain or ill feeling in spite of repeated assurance. Depending upon the status of sattva individual suffering from disease also can be classified

into two groups. One who suffering from a severe disease but presents it as a mild disease, because of superiority excellence of sattva, strength and body is called guru vyadhit. The other who in spite of suffering from a mild disease presents himself as suffering from a severe disease due to inferiority of sattva is called laghu vyadhita. Everyone is under a lot of stress in this epidemic era, which leads to anxiety and anxiety disorders due to their avar sattva.

Ayurveda emphasizes the ideal food to consume and lifestyle to adopt to attain good mental health. According to Karmayoga adhyaya of Bhagavat gita, creatures are born from ahara. There is also a famous hind proverb – “जैसा अन्न वैसा मन.” Hence there is a great interconnection between ahara and manas. Ayurveda suggests a sattvik diet for maintaining good health, mind and longevity. Sattvik foods include fresh fruit, pure fruit juices, milk, honey, sprouted whole grains, land and sea vegetables, cheese, nuts, seeds, legumes, sprouted seeds and herbal teas. Foods that do not disturb the stomach and have a good impact on mind(sattva) are considered sattvik food. Following a satvik diet enhance the sattva guna, helps a person lead a stress-free life and reduces a person’s risk of illness to mental disorders like depression, anxiety, mood disorders, and hyperacidity. People who eat a diet high in whole food such as fruits, nuts, whole grains, legumes and unsaturated fats are up to 35% less likely to develop depression than those who eat less of these. Along with Aahar(diet), vihar (lifestyle) also plays a beneficial role in improvisation of avara sattva. In Yogdarshan Sattva is described by synonym Chitta. Yogdarshan defined methods to control mind by Ashtang yoga, Pratyahara is fifth step of Ashtang yoga which is link between body and mind. Yoga help to control mind by improving self-awareness, control by reducing stress, anxiety, depression and improves self-esteem.

All human beings should have proper information about food and lifestyle that have sattvic properties and can improve the avar sattva of individuals.

DISCUSSION

Role of sattvik aahar in enhancing the sattvik guna

Sattvik aahar are pure vegetarian diet, seasonal fresh fruits which help the mind to function at its maximum capacity. These not only enhance the flavour of the food, but they also aid to keep your brain and memory in peak condition. The Sattvic diet dictates that the day begin with a glass of warm water with lemon juice in it. It acts as an alkaline, which aids in the

removal of toxins from the body and aids in the removal of waste products. As a result, the body is able to digest the meal quickly, resulting in a regular bowel movement, clear skin, etc. The body's organs can work better and the risk of illness and disease can be reduced by frequent cleansing. Coconut, Whole grains, millets, pulses, beans, legums, sprouts, fresh fruits, Leafy greens and vegetables, milk and milk products, Ghee preferably made from cow's milk, dried nuts, seeds, fresh herbs, honey, plant based oils, Spices like cardamom, coriander, cumin, turmeric, fresh ginger but in small amount are all included in this category of Sattvik foods. Sattvik aahar are thought to raise sattva or our consciousness level, happiness, calmness and mental clarity. As a result, it promotes health and sattva guna for the one who does need it.

Role of yoga darshan in enhancing sattvik guna

Yoga Darshan is defined as method of control over the mind. Pratyahara the fifth stage of Astang yoga which is link between the body and mind. Raja yoga, unique concept of yoga darshan deals with the techniques of harnessing the mind. Sattva is the power of one's unlimited potentials that moves an individual to the perfection. This is reflected in modern psychology as self-esteem with clear definition and tools for assessment. Yoga helps to correct the basic limits of the mind by improving self awareness, self control, and self esteem. Yoga helps in reducing anxiety, depression and improves self esteem. Yoga promotes the quality of life by strengthening sattva (self-esteem).

Role of sattvavajaya cikitsa in enhancing sattvik guna

Sattvavajaya Cikitsa is considered as one of three broad approaches to therapy (trividha chikitsa). Sattvavajaya means to overcome or control the mind, or a method of restraining or withdrawal of the mind from unwholesome objects (Artha). Having control over the manas such as to control it or withdraw it from coming into contact with harmful or unwholesome objects is the main object of Sattvavajaya. The term Sattvavajaya implies to that modality in which control the mind from the objects that are hazards for the health is primary focus. Chakrapani illustrates that Satvavajaya can be incorporated in both Davavyapasraya as well as Yuktivyapasraya Chikitsa. This can be secured by directing mind towards wholesome objects and restraining it from unwholesome objects by promoting Jnanam (knowledge), Vijnanam (Knowledge of the scriptures and texts). It diminishes the rajas and tamas and increases the sattva guna, Dhairya (patience), Smriti (Remembers the real nature of things), Samadhi (a

condition of mind when manas losses the contact with the external objects, complete cessation of all types of dukha or vikara) are other methods to achieve this goal.

Concept of shrimad bhagwadgita in enhancing sattvik guna

Three attributes of nature are described, sattva, Rajas and Tamas.

All individuals have three attributes in them although proportion may vary from individual to individual. Each of three attributes is responsible for bondage of birth and death. Sattva guna is responsible for knowledge, it congenial to health. It binds the soul through love for knowledge. Sattva guna gives the experience of happiness. It becomes powerful by suppressing the Rajas guna and Tamas guna. When the person speaks good, think good and acts well, it enhances the sattva. The result of sattva guna is purity of mind and consolidation of knowledge. The person with the predominance of sattva guna reaches highest (state of abode of god). Middle state (rajjo guna) is the world of human beings and the lowest state (tamo guna) is that of the creatures lower than the human being. Individual with sattvaguna worship god, individual with rajas worship yakshas and demons and tamo guna individuals worship evil spirits and ghosts. Individuals with sattva guna like the food that lead to longevity (ayu), promote righteous tendencies, strengthen the health and joy. Food which are succulent, greasy, nourishing and appetizing, keep the body in healthy and sattvik state. A yajna when performed in the prescribed manner as over duty, with concentration without wishing for rewards, are known as sattvik yajan.

Role of sattvik penance (Tappa) in enhancing the sattvik guna

Penance of body for worship of god, brahmins, guru, piety simplicity and non-violence fall in this category. Penance of speech is defined - speech which upset no one, truth which is pleasant and beneficial and expression of good thoughts. Penance of mind is considered as maintenance of – pleasant and calm mind, contemplation, meditation, restraint thoughts. The penance of body, speech and mind when performed with absolute concentration, faith and without desire for reward, are called righteous or sattvik penances. Thus, Sattvik penance helps to promote the sattvik guna in individuals.

Role of sattvik charity in enhancing the sattvik guna

The charity that is done out of a sense of duty, without any hope for being rewarded and without keeping in mind the place, the time and beneficiary is called Sattvik charity or Sattvik karma or Sattkarmas. Sattvik Charity are used to do the favour to the needful people

without the expectation of any payback or return from them. Doing the Sattvik charity or sattkarmas also increase the sattva guna and bring the happiness and peace of mind.

Role of garbhini paricharya in enhancing the sattvik guna of child

As per Yukti Pramana, during Garbh Sanskara in pregnancy, listening sattvik stories, motivational stories, geeta and proper sattvik aahar vihar done by mother, will play an important role in the development of perfect sattva of child.

CONCLUSION

What we eat has a direct impact on our physical and mental well-being. The Sattvic diet is well-known for increasing mental agility and adaptability. It's not just the food that has these qualities; it's also the way you think, the lifestyle that you follow, the activities that you perform all collectively influences the sattva. So, one must follow sattvik aahar as well as vihar to promote the sattvic gunas. The sattvik aahara and vihar purifies the mind, allowing for clear vision, positive thoughts, wisdom, and intellect, all of which contribute to our overall well-being on all levels i.e psychological, interpersonal and physical. In this way, persons having avar sattva must follow the sattvik aahar and vihar in their schedule to improve their sattva and to avoid the anxiety, depression, panic attacks etc. Enhancing the sattva guna can lead to better professional and personal performance of any individual.

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