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## STUDY OF SPIRITUAL WELL-BEING AMONG *PANCAGAVYA* AND NON-*PANCAGAVYA* DIET POPULATION

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### Abstract:

**Context:** Spiritual well-being is known as the latest dimension after the health dimensions such as physical, social and psychological ones, which leads to the integration of other dimensions. *Pancagavya* diet based on the consumption of five products from *Bos indicus* cow not only helps to provide physical health but also useful in other aspects of life like spiritual well-being.

**Aims:** To study the aspect of spiritual well-being among *pancagavya* diet and non-*pancagavya* diet population.

**Material and Methods:** Both male and female subjects of sample size 80 with age range between 20 to 80 years were recruited from different states of India. The present study is a cross-sectional comparative study between *pancagavya* diet and non-*pancagavya* diet population and had more than two years in their diet and used spiritual health and life-orientation measure (SHALOM) questionnaire to measure spiritual health.

**Statistical analysis used:** Data analysis was done by using JASP software with Shapiro–Wilk test for normality, and independent sample t-test was performed.

**Results:** As shown by the findings of this study, all the four domains of spiritual well-being in both the self-feeling assessment and in the ideal condition except in two domains communal and environmental having noticeable more mean value among *pancagavya* diet group compared to non-*pancagavya* diet group.

**Conclusions:** There was improvement in spiritual well-being among *pancagavya* diet group compared to non-*pancagavya* diet group.

**Keywords:** *Pancagavya* Diet, Non-*Pancagavya* Diet, Spiritual Well-Being, Self-Feeling Assessment, Ideal Condition

## INTRODUCTION

Spiritual well-being is known as the latest dimension after the health dimensions such as physical, social and psychological ones, which leads to the integration of other dimensions.<sup>[1]</sup> Spiritual well-being is regarded as one of the most important concepts in patients dealing with problems and stresses caused by the disease, which plays a crucial role in arousing the sense of identity, perfection, satisfaction, happiness, beauty, love, respect, positive attitude, inner balance and purpose in life.<sup>[2]</sup> This aspect has two dimensions existential and religious. The former is related to the attempt to understand the meaning and purpose of life, while the latter refers to the relationship with a superior power.<sup>[3]</sup> Gratitude and spiritual well-being are related to better mood and sleep, less fatigue, and more self-efficacy.<sup>[4]</sup> There is a huge impact of diet on spiritual well-being. Spiritual well-being is an important aspect in the perspective of the adherence to diet in dialysis patients.<sup>[5]</sup> Nowadays many healing centers are growing emphasizing vegetarianism and veganism for good health and spiritual purification. Spiritual transformation deepens with the diet.<sup>[6]</sup> In the case of a non-veg diet; spiritual concerns and health have superficially motivated refraining from meat.<sup>[7]</sup> Food and well-being are interconnected to each other. For defining well-being; six interconnected dimensions are there:-social, spiritual, emotional, physical, occupational and intellectual.<sup>[8]</sup> Food has been described to be one of the specific phases of life that affects individual well-being.<sup>[9]</sup>

The ancient scripture has mentioned that physical body is made of food; which consist of five elements (earth, water, space, air and fire).<sup>[10]</sup> The *yoga* scripture state about *yogic* diet consist of wheat, rice, barley, the grain called *sastika* and purified food, milk, ghee, brown sugar, butter, sugar-candy, honey, dry ginger, the vegetable called *pataloka*, and the five pot-herbs (called in *Sanskrita Jivanti, Vastumulya, Aksi, Meghanada* and *Punarnava*) green gram and pure water. The yogin should take nourishing and sweet food mixed with ghee and milk; it should nourish the dhatu's, and be pleasing and suitable.<sup>[11]</sup> Three categories of food *tamasika, rajasika, and satvika* based on the characteristics of food and its influence on the human personality has mentioned in the bhagavadgita. The quantity of food, place, time, mental state also contributes equally to maintain the positive health.<sup>[12]</sup>

The diet consists of *pancagavya* substances obtained from cow namely urine, dung, milk, ghee and curd as described in Ayurveda is known as *pancagavya* diet<sup>[13]</sup> and used as a single ingredient or in combination<sup>[14]</sup> and *pancagavya* acts as antimicrobial against urinary track infection<sup>[15]</sup>. Harmful effects of allopathic medicines have resulted in increasing popularity and acceptability of alternate novel and safer therapies like herbal, bacteriophage, avian egg antibodies, *panchagavya* therapy and nutritional immunomodulators are gaining popularity<sup>[16,17]</sup> and *panchagavya* for simple and naturally derived less expensive bacteriological media with antifungal effect with growth promotion.<sup>[18]</sup> The cow milk consists of essential nutrients,<sup>[13]</sup> milk is an elective alternative for the control of powdery mildew in organic agriculture,<sup>[19]</sup> as an antimicrobial activity against urinary track infection,<sup>[20]</sup> It helps in reducing acidity, cow milk fat component is potential anti-carcinogenic agent, which help in reducing chances of colon, breast and skin cancer, It is specifically beneficial to heart patients by reducing formation of serum cholesterol, low fat content helps one keep fit and to check obesity, natural antioxidants, decrease the risk of osteoporosis through their effects on growth, milk consumption enables the diabetic person to obtain the biologically highly valuable milk proteins without running the risk of rise in blood glucose levels, better source of vitamin K which prevents hemorrhagic disease of newborn, best for infant feeding after mother's milk and a good supplementary food for adults.<sup>[21]</sup> Cow curd is considered as digestive, nutritive and useful in gastrointestinal ailments by checking or controlling the growth of harmful organism and as blood purifier.<sup>[21]</sup> Cow ghee is to improve memory, voice, vision, intelligence and body's resistance to infections, exhibits antichollestric activity, and immunostimulant activity, Ayurvedic practitioners believe that cow's milk and ghee are memory enhancers, is helpful for eye sight and improves digestion, it does not increase cholesterol and has no bad effect on heart<sup>[21]</sup> and *panchagavya* Ayurvedic formulation containing *E. officinalis*, *G. glabra*, and cow's ghee is sedative in nature.<sup>[22]</sup> Cow urine distillate acts as a bioenhancer to increase antimicrobial and antiproliferative activity,<sup>[23]</sup> redistilled cow urine distillate showed a high level of anticlastogenic activity toward clastogen. Thus, cow urine is found to have special properties that can be used in combination with different therapeutic agents to cure several diseases such as tuberculosis, leprosy, and cancer,<sup>[24]</sup> fresh and photo activated

*gomutra* could be a potential source of natural antioxidant as supportive therapy in slowing oxidative stress related degenerative diseases and also act as effective tool for inhibiting pathogenic infections,<sup>[25]</sup> in treating bacterial infections and cancer,<sup>[26]</sup> Ayurvedic texts (Sushruta Samhita, Ashtanga Sangrah and Bhav Prakash Nighantu) describe cow urine (*gomutra*) as an effective medicinal substance/secretion of animal origin with innumerable therapeutic uses such as weight loss, reversal of certain cardiac and renal diseases, indigestion, stomach ache, diarrhea, edema, jaundice, anemia, hemorrhoids and skin diseases including vitiligo, <sup>[27]</sup> it contains 95% water, 2.5% urea, minerals, 24 types of salts, hormones, and 2.5% enzymes. It also contains iron, calcium, phosphorus, carbonic acid, potash, nitrogen, ammonia, manganese, iron, sulfur, phosphates, potassium, urea, uric acid, amino acids, enzymes, cytokine and lactose.<sup>[28]</sup> Cow dung has wide applications in the field of agriculture like fertilizer, organic farming, seed protector, in the field of energy resource like fuel, go-bar gas plants, in the field of diverse application and environmental protection like floor coating, mud brick additive, smoke producer, heat source, pot cleaner, pond pH balancer, purifier, pest control, and in therapeutic applications like skin tonic, tooth polish, kills germs of malaria and T.B., has antiseptic and prophylactic properties and destroys micro-organisms that cause disease, fermentation and putrefaction.<sup>[21]</sup> Ayurveda studies have mentioned that *pancagavya* has the ability to remove the toxins from the body, cure disease and prevent ill-health,<sup>[29]</sup> earlier study findings suggest positive changes on health due to *pancagavya* and non-communicable diseases are affecting the life of human being across the globe.<sup>[13]</sup> In the present study to understand the effect of *pancagavya* and non-*pancagavya* diet on person's spiritual well-being through spiritual health and life-oriented measure (SHALOM).<sup>[30]</sup>

### **Material and Methods:**

From different states of India subjects were recruited to *pancagavya* diet (PD) group and non-*pancagavya* diet (NPD) group and its demographic details are given in Table 1. The sample size was calculated based on the previous study<sup>[31]</sup> and with alpha 0.05, power 0.95, effect size 0.84. Subjects adhering to PD and NPD for more than 2 years were considered. Subjects with psychiatric ailments, any recent surgery, with any communicable disease,

and female under menstruation and pregnancy were excluded from the study. Group of PD were daily directly or indirectly consumers of *Bos indicus* cow's products mainly of milk, curd, and clarified butter (ghee), cow urine and cow dung. Non-pancagavya diet group were consumers of NPD diet including buffalo, jersey cow, or any other animal's milk, ghee, curd, and grains produced by UREA/DAP and other pesticides more than two years are considered. The present study is a cross-sectional comparative study and used spiritual health and life-orientation measure (SHALOM) questionnaire [30] to measure spiritual health. Data analysis was done by using JASP software with Shapiro–Wilk test for normality, and independent sample t-test was performed.

Table 1: Demographic details

Particulars	PD	NPD
Number of subjects	40	40
Age (year) mean+SD	42.12+13.66	42.22+16.17

Legend: PD - *Pancagavya* diet group.

PD - *Pancagavya* diet group

NPD - Non- *Pancagavya* diet group

### Results:

Result of statistical analysis is given in the Table 2. As compare to NPD, PD showed more mean value in all the domains of the spiritual well-being scale. The PD have been demonstrated that the scores of Personal, Communal, Environmental, and Transcendental have an exponential noticeable more mean value compared to NPD group in the self-feeling assessment of the spiritual well-being in self-reported scales. Similarly, in the ideal condition, the Personal, and Transcendental shows the noticeable difference but in Communal and Environmental there is no noticeable difference in the PD group compared to NPD group.

Table 2: Result of statistical analysis

Domain		PD Mean (SD)	NPD Mean (SD)	T- valu e	P- valu e	SE Differe nce	CI for Mean Difference		Coe n's d
							Low er	Upper	
Self- feeling	Personal	4.33±0. 65	3.27±0. 68	7.17 2	0.00 0	0.148	-1.263	-0.350	-0.809
	Communal	4.18±0. 64	3.66±0. 69	3.46 6	0.00 0	0.150	-0.819	-0.221	-0.775
	Environe ntal	3.58±0. 54	3.08±0. 69	3.55 7	0.00 0	0.149	-1.393	-0.797	-1.638
	Transcende ntal	4.36±0. 67	3.46±0. 77	5.52 5	0.00 0	0.163	-1.224	-0.576	-1.235
Ideal- Condi tion	Personal	4.68±0. 39	4.29±0. 54	3.61 8	0.00 0	0.106	-0.597	-0.173	-0.809
	Communal	4.37±0. 49	4.30±0. 53	0.60 6	0.54 6	0.116	-0.300	0.160	-0.136
	Environe ntal	3.76±0. 55	3.68±0. 55	0.64 5	0.52 1	0.124	-0.327	0.167	-0.144
	Transcende ntal	4.59±0. 53	4.25±0. 63	2.51 5	0.01 4	0.133	-0.600	-0.070	-0.562

**Legend:** PD – *Pancagavya* diet group.

NPD – Non- *Pancagavya* diet group

### Discussion:

As shown by the findings of this study, all the four domains of spiritual well-being in both the self-feeling assessment and in the ideal condition except in two domains communal and environmental having noticeable result among *pancagavya* diet group compared to non-*pancagavya* diet group. Among Indians, cow is considered to be a spiritual animal and they worshiped them. Every products obtained from the cow was useful to the mankind such as dung, urine, milk and milk products.<sup>[25]</sup> Cow milk is being used in many processes of medicinal and spiritual purposes from a very early period of time. It is being used as essential part of *panchamrita*, which is distributed, as *prasada* after *pooja*.<sup>[21]</sup> By considering that it is necessary to blend science, spirituality and wisdom, such a blending has resulted in US patents for the cow urine in possessing anti-cancer and bio-enhancing properties<sup>[26]</sup> and spiritual well-being is an important factor in the context of the adherence to diet in dialysis patients.<sup>[5]</sup> Earlier studies showed that spiritual well-being factor is important in medical treatment of several diseases like positive relation between spiritual well-being and stress coping strategies for hemodialysis patients,<sup>[32]</sup> lower spiritual well-being were related to significant depressive symptoms among HIV patients,<sup>[33]</sup> Measures of spirituality were more strongly linked to biomarkers, including blood pressure, cardiac reactivity, immune factors, and disease progression,<sup>[34]</sup> necessity of strengthening of the spiritual health as a factor affecting quality of life in multiple sclerosis patients,<sup>[35]</sup> significant relationship between spiritual development and life satisfaction,<sup>[36]</sup> spiritual well-being and religion affecting on hope in patients with cancer,<sup>[37]</sup> importance of spirituality as a coping tool in patients with heart failure,<sup>[38]</sup> spirituality and spiritual care as an important factor in improving the health of hemodialysis patients,<sup>[39]</sup> prayer and spiritual health with self-esteem in patients with kidney problems to improve the general health of patients.<sup>[40]</sup>

### **Conclusion:**

Research showed that there was improvement in spiritual well-being among *pancagavya* diet group compared to non- *pancagavya* diet group.

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