



SIGNIFICANCE OF PRACTICAL APPLICABILITY OF ACHARA RASAYANA AS PREVENTION AND MANAGEMENT OF MANAS ROGA.

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ABSTRACT

Human life is the entirety of various Mental stresses and strains; the struggle of existence is increasing daily and is giving rise to increased Mental tension. The result is the increasing Mental illness and psychosomatic diseases in this world. Emotions play an important role in the aggravation of many *Mansika Vikaras*. Moreover, it has been observed that deep emotions can lead to Cardiac arrest. Mental stress is one of the leading predisposing causes of Mental ill health. *Sadvritta* and yoga play an essential role in the prevention and management of *Manasa Roga* by achieving voluntary control over the autonomous nervous system and relieving stress and emotional conflicts. An individual can achieve more and have emotional balance. There is not a single modern medicine available that could do all this so safely as Yoga and *Sadvritta*. Hence, the Practice of *Sadvritta*, especially *Achara Rasayana*. [Code of conduct] and yoga in daily routine life, yoga is a boon to humanity in this modern, stressful age.

Keywords: Sadvritta, Achara Rasayana, Yoga, Manasa roga, Prevention, Stress Management, etc.

INTRODUCTION

India has a high prevalence of Mental disorders, which are a significant cause of non-fatal diseases, according to a 2017 study, around 197.3 million peo-

ple in India. Ayurveda has been one of the oldest Medicinal systems in the world. Ayurveda focuses on the preventive and Promotive as well as Curative As-

pect of wellbeing. *Sadvritta* and Yoga manage both physical and mental illness in normal and abnormal forms. The system believes in the psychosomatic aspect of every disease, thus focusing on the development, improvement and maintenance of the mental health status of a human being as a top priority in the present day. The Current Scenario also demands an intense spotlight over Mental health awareness and implement, *Acharya Charaka* has mentioned silent feature of *Sadvritta* in the classical text well verses with the techniques to use for the maintainance of healthy and happy state of mind and soul. Mental health refers to cognitive, behavioral, and emotional well-being. It is all about how people think, feel and behave. *Sadvritta* and yoga restrain the mind from unwanted thought processes, replacing negative ideas with the proper channeling of presumptions and proper advice through *Jnanam, Vijnana, Dhairya, Smriti and Samadhi*. The practice of *Sadvritta* and yoga reduces stress and improves Psychosomatic immunity. This article attempts to combine the techniques mentioned in one single place.

AIMS AND OBJECTIVES

1. To study the *Manasa roga* in detail.
2. To study the effect of *Acharya Rasayana* and Yoga in the Prevention and Management of *Manas Vyadhi*

REVIEW OF LITERATURE

‘Chittan cheetah hrdayam svantam’

‘Hrmanasam manah iti’-Amarakosha -14/3

Mana is the entity through which the knowledge is obtained, which is closely related with *atma* through which one can perceive and the seat of *Mana* is *hrudaya* [heart], since living being is microsome of the macrosome or the Universe, the mind is living organism, and also endowed with the properties of *trigunatva* i.e. *satva*, *rajas* and *tamas*, the *akasha* is represented *satva* guna of mind, *vayu* and *tejas* are represented in *rajas*, while *priti* and *jala* are represented in *tamas*, these three are essential constituents of mind,

in which the last two are noted as,

‘*Mano doshas*’, which can be potently cause for, ‘*Mano rogas*’ [mental disorders].

According to *Sushruta*, *Satvadi guna* or *Mano doshas* predominance will show the following characters.

SATWA

Mercy is sharing nature, endurance, truthfulness, good conduct, belief in God, knowledge, intellect,

capacity to learn, good memory, self-control, *Dhruiti*, and selfless service.

RAJASIKA

Excess grief, moving habits, lack of self-control, low self-confidence, lie nature, cruelty, wicked, pride, expectation, attachment and anger.

TAMASIK

Depressed mood, lack of faith in God, lack of good conduct, intellectual deficits, ignorance, crookedness, laziness and sleepiness.

Manasika Vyadhi can be classified for easy diagnosis, treatment, or prevention of the basic *dosha* involvement and seat of manifestation of disease. The classifications are listed below.

1] ADHISHTANA MANASIKA VIKARAS

Mano doshas are involved, such as *Kama, Krodha, Bhaya, Moha, Irsha, and Dvesha*.

2] NANATMAJA MANASA VIKARA

Such disorders are caused by *Sharirika doshas*, i.e., *Anidra Tandra Bhrama*.

3] SHARIRA MANO ADHISHTANA MANASIKA VIKARA

Mental disorder where mind and body are both involved, i.e. *Unmada, Apasmara*

4] MANO SHARIRA ADHISHTANA MANASA ROGA

Disorders are basically caused by the affliction of *Manasa doshas*, which subsequently leads to the involvement of *Sharirika doshas*. examples *Shokaja jwara, Bhayaja Atisara*.

5] BEHAVIORAL DISORDERS

Sexual perversion, i.e. *Asekya, Kumbhika*, etc.

This classification helps to understand that Ayurvedic texts describe the range of mental disorders, which seems to include all kinds of neurotic, psychotic, convulsive and personality disorders as known today.

MANASIKA VIKARA NIDANA

1 AHARA

Regularly consume *rajasika* and *tamasika* food, caffeineated food and drinks, unhygienic food habits, alcohol, spicy, salty, and sour food, etc.

Intake food without following *ahara Vidhi Vidhana*, consuming fast food, junk food, refined & processed

food. Reduced use of milk and ghee in food, which are ideal for satvika ahara.

2 VIHARA

1]-Physical inactivity, lack of exercise, increases *Tamobhava* in the body .]-Excessive sleeping, day sleep, etc also increases *tamas*.

-Suppression of natural urges or limitation of bodily urges,

-Spending too much time on games, television, parties, social media,

-Without fulfilling one's responsibilities to self, family, and society, one may reduce the *Satvika Bhava* in oneself.

-Smoking, use of habit-forming substances, etc, alter mental harmony,

2]-Inability to control emotions such as *Bhaya, rsha, dharaniya vega*, i.e. *Lobha, Kama, Krodha, and Dukha* may upset the mental balance.

-Life events such as mental trauma due to loss of family members, job, onset of severe illness, etc.

3]-*Sadvritta Palana*- the code of conduct mentioned in Ayurveda to be healthy living- is not followed.

4]-*Avara Satva*

People born with *Heena Satva* [mentally weak]are more prone to imbalances in mind.

-People with predominance of *rajas* and *tamas* in mind compared to *satva* have more probability to get *manas roga* [psychological imbalances].

3] PRAJNAPARADHA

It is defined as a perversion of *dhee*, *dhriti* and *smriti*, resulting in defective decision-making and the inability to control the mind from harmful objects. A wide list of factors under *Prajnaparadha* has been described in Ayurveda. A person whose intellect, attitude, and memory are impaired subjects himself to intellectual blasphemy by his evil actions, which leads to the aggravation of all *doshas*. In *Charak Samhita* the cause of *Mano vikaras* like *Irshya, Shoka, Bhaya, Krodha, Moha, Raga*, and *Dwesha* are attributed to the defects in the intellectual or mental faculty of the person.

Due to *Prajnaparadha*, the person cannot decide good and evil, thereby causing impairment in judgment. The person dreams and desires unattainable things, becomes too attached to worldly things, laments over their loss and failures in adverse situations. Hence, *Prajnaparadha* is considered the root of all the manifestations.

DISCUSSION

The seat of *Satva* or *Mana* is in the *Hrudaya* [heart], which is said to be the *Chetana Sthana*. The brain controls all the sensory and motor functions of the body and mind through the *Buddhi* or '*Dhee*' [intellectual power].

When the control of the sense organs and motors is reduced, it causes psychosomatic problems.

The mind has two qualities, i.e.

“*Anutva*” and *Ekatva* [subtle and singleness]

”*Swanigrana* [self-restraint], *Uhya* [hypothesis] and *Vichara* [consideration] are the functions of *Mana*.

“*Indriya nigraha* “ is an activation, direction and co-ordination of *Jnana indriya* and *Karma indriyas* . *Swanigraha* is self-restraining from temptations and is affected by emotions.

MANOARTHAS-[OBJECTS OF MIND]

The knowledge is perceived through.

1. *Chintya* –

Object of thinking about dos and don'ts

2. *Vicharya* –

Object of reasoning, logic and discrimination.

3-*Uhya*-

Object of Judgement or guessing.

4. *Dheya* –

Object of continuous thinking about desired things.

5. *Sankalpa*-

Object of imagination and evaluation as to merit and demerit. *Manas* also function introspectively without relation to the sense organs. Any knowledge gained through this method, or emotions perceived by the mind also became the subject of thought. *Sukha* [happiness], *Dukha* [unhappiness], *Kama*[desire], *Krodha* [anger], *Bhaya*[fear], etc., belong to this kind of knowledge.

FACULTIES OF MANAS-

Dhee, *Dhriti*, and *Smriti* are the three primary faculties closely related to *Manas*.

1] **DHEE** [*Buddhi* '*buddhirhi nishchayatmika*]

The functions of *buddhi* are decision making or determination of input *Manas* places before it as perceived through *Indriyas*, and they are corelated with intellect.

2] **DHRITI** [Will Power]

‘*Dhritirhi niyatmaka* ‘ is the power of will, which controls *Manas* from the various diversions or temptations of surroundings.

3] *SMRITI* –[Memory power]

‘*SMARANAT SMRITI*’.

Recollection of the past is known as *Smriti*. It. The experience gets registered by *Dhrishta* [see], *Shruta* [heard], or *Anubhuta* [experience] by the person and can be recalled later.

An unimpaired condition of all these functional aspects is necessary for mental health.

CONCEPT OF *SATWA BALA*

Satwa bala has a genetic endowment, as it is inherited at conception. This part of the individual is nurtured in the womb, especially by the influence of ‘*Satwa Vaisheshikara bhavas*’ and the influence of one's experiences during infancy, childhood, and adolescence. Based on their characteristics, they are classified into about 16 types [personality traits]. These classifications help to better understand mental disposition.

Mental strength is graded into-

1] *Pravara* [superior]

2] *Madhyama* [medium]

3] *Avara* [inferior]

Pravara Satva - can withstand mental trauma well, those with inferior mental strength.

Avara Satwa - are incapable of suffering even trivial trauma and pain, whereas

Madhyama Satwa can afford to take hardships if consoled.

Satwa sara ‘ is lakshanas, which can be considered a good standard for positive mental health and behavior. The characteristic features are as follows -

1. *Smriti mantah* [good memory]

2 . *Bhakti mantah* [devotion]

3. *Prajnah* [wisdom]

4. *Suchayah* [purity]

5. *Kritajna* [gratitude]

6 . *Utsaha* [enthusiasm]

7 . *Dakshah* [skillfulness]

8. *Dheera* [boldness]

9 . *Samara vikrantayodhina* [courageous in combating various situations]

10. *Tyakta vishada* [absence of sorrow]

11. *Suvyavastita gati* [good body language and movements]

12. *Gambheera cheshta* [well-organized behavior]

13. *Kalyan abhinivesi* [virtuous acts]

The kind of dietary and *Sadvritta Palana* [following code of conduct],& practice of *Acharya Rasayana* in daily routine life by an individual habitually chooses to follow will either influence *Satwa Guna* resulting in enhancement of *Satwa Bala* leading to positive state of mental health or vitiate *mano doshas* resulting in decrease of *Satwa Bala* of mind & cause for ‘*hina satva*’ where in the individual or person is at a higher susceptibility to develop psychiatric disorder. And individual with enhanced ‘*Satva guna*’ will choose wisely whereas, *hina satva guna* individually succumb to various faculty practices.

‘*Samatvam yoga muchyate,*’ the word *yoga*, means the balance between mind and body or the equilibrium state of mind and body. *Yoga* has been proven to achieve voluntary control over the autonomous nervous system by establishing an equilibrium between the sympathetic and parasympathetic nervous systems through the hypothalamic limbic system.

Hence, regular *Yoga* practice achieves control over the mind, which depends entirely on the autonomous nervous system.

The practice of *yoga* decreases the *raja* and *tamo Guna* of the mind. It slowly enhances the *satva guna* of the mind by controlling or balancing the mind, even helping to resolve emotional conflicts and neurotic tendencies.

It reduces the level of anxiety and general hostility, enabling an individual to achieve more emotional balance. Improvement in total memory scores is also seen.

No single medicine available could do all this safely, such as *yoga*.

CONCLUSION

- 1] *Heena, Ati, Mitya, Yoga* of mind with its artha [objects] in the level of psyche is the first step in the Pathogenesis of psychiatric condition.
- 2] *Sadvritta* inculcates the discipline related to mind, character, social and religious and personal life with happiness and good not as the individual but of the society as a whole.
- 3] Yoga science has proved to be a Boon to humanity in this modern, stressful life.
- 4] It can be co-opted as a compulsory course for children and public education at every level.

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