

CONCEPTUAL STUDY OF SATTVA IN THE CONTEXT OF GURU-VYADHITA AND LAGHU-VYADHITA AND ITS MANAGEMENT**Rudra Pratap Rajwade*¹, G. R. Ratre² and Prema Bhagat³**

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Article Received on
25 March 2024,

Revised on 15 April 2024,
Accepted on 05 May 2024

DOI: 10.20959/wjpr202410-32276



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ABSTRACT

The *Sattva* represents *Manas* constitution; it governs psychic and psycho-somatic manifestations. *Manas* is responsible for mental functioning, which is greatly affected by *Ahara* and *Vihara*. The psychological and psychosomatic disorders mainly arise due to the improper functioning of *the Manas*. The *Manas Roga* is also associated with lifestyle patterns and social behavior. The balancing state of *Sattva* helps to cure *Manas Roga*, and this state can be achieved by following the rules of *Ahara* and *Vihar*. The spiritual well-being or moral conduct helps to establish balances in *Manas*, thus restricting the pathogenesis of *Manas Roga*. The *Sharira* that is always eroding That's why it's called the *Sharira*. For the growth and decay of the *Sharira*, *Aahar* and *Vihar* are required. Due to the reasons that increase or decay the *Sharira*, there is also a distortion of the *Mana*. The *Sharira* and *Mana* are related to each other, so they both influence each other for their own clinical reasons. In this way, if treatment is to be done,

then only the body should not be treated, along with it the mind should also be treated. Here, special attention has to be paid on what kind of symptoms are coming in people with strong *Sattva*, because being a strong *Sattva*, is the symptom of disease told by them in reality the same as what is being told by them.

KEYWORDS: *Sattva, Mana, Sharira, Guruvyadhi, Laghuvyadhi.*

INTRODUCTION

According to Ayurveda, the physical and mental health of a person has been given the name of complete health.

समदोषः समग्निश्च समधातुमलक्रियः।

प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते। (सु.सू. 15/48)

Balance of *Dosha*, *Agni*, *Mala* excreta in the first verse indicates physical health and in the second verse the health of the *Atma*, *Indriya* and *Mana* indicates mental health.^[1]

In this way, when physical and mental abnormality comes, the health becomes abnormal. *Sharira* and *Mana*, which are the two shelters of disease, are completely dependent on each other directly or indirectly, because when there is any kind of abnormality or disease in the *Sharira*, it affects the *Mana* and in the same way when the *Mana* is polluted, it also affects the *Sharira*. Therefore, it is very important to understand the *Mana* as well as the *Sharira*. Since *Acharya Charak* has said in this context.

शरीरं ह्यपि सत्त्वमनुविधीयते सत्त्वं च शरीरम्।^[2] (च.पा.4/36)

The *Sharira* is according to the *Sattva* and their *Sattva* is according to the *Sharira*.

For example - there is *Tamas Sattva* in *Pashu Kaya* (*Tamas* means darkness, illusion, ignorance, inertia, inactivity, dullness etc), *Rajas Sattva* in *Manush Kaya* (*Rajas sattva* means enthusiasm, activity, interest etc), *Sattvik Satva* in *Dev Kaya* (*Sattvik Satva* means essence, purity, character of mind).^[3]

Presently, this problem is seen in that if a patient goes to the doctor for treatment, then looking at the physical condition of the patient, he does not know his mental condition, due to which he tends to treat the patient by following what the patient has said. In this way, if treatment is done without assessing the essence of the patient, the proper result of the treatment is not obtained. Therefore, the doctor should pay special attention to the essence of the patient and whether the body is strong or weak.^[4]

On this basis, *Acharya Charak* has described two types of distressed men in *Vimana Sthan*, Chapter 7.

1. *Guruvyadhit purush*
2. *Laghuvyadhit purush*

There are two types of patients suffering from the same type of disease. One are those whose *Sattva* and physical strength are good; the disease occurring in them seems to be minor, and the other is those who lack *Sattva*, etc., who immediately get nervous when they have a small disease and it seems that they are suffering from a major disease. In this way, unskilled doctors get confused in determining the seriousness and minority of the disease only by looking at the eyes, only by visual knowledge, or by believing the quantity of the patient. This type of knowledge can be false.^[5]

Those doctors who are not able to have proper knowledge of the disease or fail to diagnose the disease get confused and treat the patient, considering the severe disease as a minor disease and the minor disease as a severe disease, or the onset of the disease as severe. The disease leads to poverty or destroys the body.^[6]

RELATIONSHIP BETWEEN SHARIRA AND MANA DURING ILLNESS

शरीर सत्त्वसंज्ञं च व्याधिनामाश्रयो मतः। (च. सू. 01 / 55)

Sharira and *Mana* are the shelter of two diseases and they are also the shelter of happiness. There are separate diseases of the *Sharira* and *Mana* that are unrelated, *Kushta*, *Rajayakshma* etc. are physical diseases and lust, anger and grief etc. are mental diseases.^[7]

The agitated *Vata* in the body causes many types of disorders to the body, due to which the person loses *Bala*, *Varn*, *Sukha* and *Ayu* and the *Mana* becomes sad. It destroys the capacity of all the senses, distorted *Vata* destroys the *Garbha*, deforms the *Garbha* or the fetus stays in the uterus for a long time. Perverted *Vata* creates *Bhaya*, *Shoka*, *Moha*, *Dainya* and *Atipralapa* in a person and blocks the vital force.^[8]

Acharya Charak has told in the *Jwara Chikitsa* that is - *Jwara* occurs due to the aggravation of *Vata* due to *Kama*, *Shoka*, *Bhaya* and *Pitta dosha* due to *Krodha*.^[9]

RELATIONSHIP BETWEEN DOSHA AND MANA

❖ VATA AND MANA

- *Vata* itself controls and soothes the *Mana*. It makes all the senses inclined to perceive their respective subjects. Promotes speech. Performer of tactile and auditory functions, producer of joy and enthusiasm.^[10]
- Acharya Chakrapani has told in *Sutrasthan* that - *Twak* is present in all the *Indriya* and it is only through *Sparsha* that the senses perceive objects.

- The connection of the *Mana* with the *Indriya* means the connection of the *Mana* with the sense of *Sparsha*. Only when the *Mana* is established in the *Indriya*, the *Indriya* are able to perceive their objects.
- The *Mana* which resides with the *Indriya* of *Sparsha* is also comprehensive. It is said like this - To whatever part of the *Sharira* there is *Sparshan* (*Twakendriya*), to that part of the *Sharira* the *Mana* exists. The *Indriya* acquire knowledge of their objects directly. That is, the knowledge received through the *Indriya* is called *Pratyaksha*. Therefore, whatever part of the *Sharira* is related to the *Mana*, at that time the *Mana* gets the knowledge of that part of the *Sharir*. The *Mana* does not have all the knowledge at once.^[11]

❖ PITTA AND MANA

- The *Pitta* that resides in the heart is called *Sadhak pitta*.^[12]
- The *pitta* present in the heart is the means for achieving the desired goals – Dharm, Artha, Kam, and *Moksha* are pursuit of manhood. *Sadhak Pitta* seeker removes the *Kapha* present in the heart and removes *tamas*, due to which the mind becomes clean and illuminated with the above mentioned symptoms.^[13]
- According to *Charak Samhita*, the specialty of *Mana*, *Medha*, all these functions are of *natural Pitta*.^[14]

❖ KAPHA AND MANA

- *Kshama*, *Dhriti*, *Alobha*, these are the actions of *Kapha*.^[15]

DISCUSSION

It has been scientifically proven that the subconscious *mana* is a great tool or machine to control the body as it is. Illnesses and diseases affect not only the *Sharia* but also the *Mana*. Simply put, having a correct understanding of the causes and reasons for illness makes it easier to maintain a calm and positive *aura* at all times. The human body has an amazing ability to heal and grow when affected, and it happens unconsciously and without our permission. The *mana* does not heal and does not cause disease or damage to the *Sharira*, but it remains focused until the healing process is complete.

Simply put, the *Manas* attitude and approach to disease play a role in *Sharia* healing. When a sick person adopts a negative or weak attitude, the *Sharia* reacts in the same way. On the other hand, if a person has a strong will and determination to fight the disease, the healing process will occur quickly. The human psyche is incredibly complex yet powerful in terms of

thoughts, emotions, behaviors, and illnesses. Science has fully elucidated the *Sharia*, but we still have a long way to go to fully understand how the brain works. We have long known that a positive attitude is beneficial for people with various diseases and disabilities, such as cancer patients and paralyzed patients. Basically, the answer to this question is that we don't know exactly how big it is, but it's possible. One of these facts is that you should use positive affirmations in your daily life. This helps build confidence and increase willpower to fight any illness or ailment. The good news is that you can create your own positive affirmations and listen to them anytime, anywhere. If the patient's *sattva* and *Sharira* are strong, then it is easy to treat the patient according to his disease, but if the *sattva bala* is low, it is very important to know his mental state. In this type of situation, there is a special need to treat the *mana*. The disease gets cured quickly when the *Sattva bala* is dominant, because when the *Sattva* is *pravara* or *avara*, it affects the *Sharira*.

MANAGEMENT

The *Dincharya* and *Ritucharya* regulations should be followed when consuming *Pathya-Ahara*. In addition to the *Achara Rasayana*, the conduct of *Sadvritta* also contributes to mental well-being. For the treatment of mental disease, Ayurveda recommended a holistic strategy that included spiritual interventions, *panchkarma*, medication, and psychotherapy. Ayurveda prescribed *Daivavyapashraya Chikitsa*, *Yuktivyapashraya Chikitsa*, and *Satwavajaya Chikitsa* to balance *Sattva guna* and emotional factors responsible for mental illness. *Manasa roga* is primarily caused by emotional trauma, stress, negative attitude, and disturbance in *Sattva guna*. *Yuktivyapashraya Chikitsa* is logical therapy that uses medications and therapeutic procedures according to the situations of mental disorders; *Daivavyapashraya Chikitsa* implies divine therapy, which is closely tied to *Atma* and spiritual belief. *Tama*, *Raja*, and *Sattvaguna* are brought back into equilibrium via *Daivavyapashraya Chikitsa*. The applications of *Bali*, *Homa*, *Havan*, etc. as *Shanti karma* for appeasing *Grahas* were mentioned by *Acharya Sushruta*. *Satwavajaya Chikitsa* aids in mental control; one should restrain desires and avoid thinking about unwholesome things. The *Satwavajaya Chikitsa* promoted the *Yama*, *Asana*, *Pranayam*, *Niyam*, and other practices. This treatment awakens *Mana*, elevates *Sattva*, and purifies *Pran Vayu*. *Satwavajaya Chikitsa* improves memory and heals mental disability. In order to eradicate the underlying cause of illness, *Yuktivyapashraya Chikitsa* incorporates lifestyle modifications, proper nutrition, and the use of medication and *Shodhan* therapy.

CONCLUSION

To understand the *Guru-Vyadhit and the Laghu Vyadhit Purush*, it is very important to understand the *Sattva Bala*. If there is any kind of deformity in the essence, proper treatment should be done after assessing it properly because after understanding the supremacy and frequency of the essence, the doctor will not be confused in doing the treatment, so that the patient will be treated properly. When it is known that this patient is an *Avar Sattva* being, first of all, his mental power should be increased. For which different methods have been described in the scriptures. Such as *Daivavyapashraya Chikitsa*, self-meditation, patience, increasing memory power, etc. Thus, the *Sattva* of the patient should be tested, and *Sattva* should be increased.

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