

SADVRITTA AND ITS ROLE IN MANAGEMENT OF MANASIK ROGAS

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ABSTRACT

The goal of every individual is to have a happy life span, which can be achieved by good health only. For the purpose of preserving physical and mental health, Ayurveda places a great emphasis on ethical and behavioral conducts. In Ayurveda, one such principle is sadvritta (the code of good conducts). Sadvritta are practised done in day to day life which enhances the health of the person and controls sense organs. Now a days where bad deeds like crime, violent behaviour, decreased human values, suicides, depression etc have increased unintentionally, which has lead to the increase in mental health disorders. Thus, the need of a balance in body and mind is desirable. When the body possesses satvik quality of mind, it directs all actions for the welfare of the person. The prevention and treatment of Manas Rogas (mental disorders) depends heavily on the notion of sadvritta, which includes moral discipline and moral behavior. The sadvritta practices has a direct impact on people's satva guna. This study examines the

philosophical and practical elements of Sadvritta as described in Ayurvedic texts, its psychotherapeutic value, and its relevance to contemporary health care systems. Additionally, it examines how adhering to Sadvritta can aid in the prevention, alleviation, and treatment of prevalent mental health problems including anxiety, depression, and stress-related illnesses.

KEYWORDS: Sadvritta, Manasik roga, Satva, Mental health.

INTRODUCTION

The majority of people in this era of rapid change and persistent stress experience psychological issues due to their changed lifestyle. The remedy for this issue may be found in the Ayurvedic treatment principles, which provide a realistic and tried-and-true approach to health and well-being. Ayurveda is the science of life, and it emphasizes balance in the body, mind, soul, and environment. Manasik swasthya, or mental health, is seen as a crucial component of overall well-being. An imbalance between Rajas and Tamas doshas can cause a variety of Manas rogas (mental illnesses), according to Charaka Samhita.^[1] As a result, good lifestyle changes should be emphasized in order to improve mental health. In ancient books, the idea of sadvritta (righteous behavior or code of conduct) is discussed as a way to both prevent and cure mental disharmony.

MATERIALS AND METHODS

Consequently, the Ayurvedic texts used in this literary and conceptual analysis are Charak Samhita, Sushrut Samhita, Ashtang Hridaya, and their accessible commentaries. Scientific publications available online and dictionaries like Sanskrit hindi Shabdakosha and Amarkosha have also been used for references and for collecting topic-related data and information.

LITERATURE REVIEW

Manasik rogas (mental disorders)

Ayurveda claims that diseases that manifest in our bodies are either sharirik vyadhi or manasik vyadhi. The illnesses that affect the mind are referred to as manasik rogas or manasik vyadhis, while the part of the mind that is in charge of thought is called Mana.

The seat of Mana is hridaya, whereas mind is the entity via which one gets knowledge that is directly connected to the soul, via which one can see, according to Amarkosha.^[2] The three characteristics (gunas) of the mind are Satva, Rajas, and Tamas.^[3] The manasik doshas, Rajas

and Tamas, are the root causes of psychological diversity among people and the onset of illnesses. The artha (objects) of mind are chintya (thoughtfulness), vicharya (reasoning), uhya (logical interpretation), dheya (goals), and sankalpa (determination).^[4] Mana has the functions of indriyabhigraha (perception and motor control), swanigraha (mental control), uhya, and vicharya.^[5] The sharirik doshas, vata, pitta, and kapha, are responsible for performing a variety of tasks associated with the mind. As the main dosha, Vata serves as the mind's controller, motivator, and regulator of mental processes. Manavaha srotas are the channels that carry out the functions and sustenance of mana.

There are several potential causes (nidana) of manasik rogas, with the primary ones being related to Rajas and Tamas doshas. Additional factors that contribute significantly to mental illness include asatmya indriyarthasanyoga (improper contact of senses with their objects), pragyaparada (intellectual blasphemy), parinama^[6] (effect of time), and manobhavas like krodha (anger), bhaya (fear), etc. An alpasatva vyakti's nidana causes an imbalance of sharirik and manasik dosha in the hridaya (seat of mind), which leads to manavaha srota dusti and manifestation of manasik rogas. Acharya Charak, Sushruta, Madhav, Sharangadhar, Vagbhatt, and others describe several manasik rogas, but the samhitas do not provide a clear classification.

The manasik vyadhis are categorized by Central Council of Research in Ayurvedic Medicine according to roga adisthana^[7]

1. Mano adhisthith mana vikar (purely psychic) For example, Vishada (depression), chittodvega (anxiety), and other conditions.
2. Ubhaya adhisthith mana vikar. (Psycho-somatic)
 - a. Mano sharira adhisthith mana vikar such as kamaja jwara, shokaja atisara, etc.
 - b. Sharira mano adhisthith mana vikar, such as Unmada, Apasmara, and others.
3. Nanatmaja mana vikar. (Diseases that are caused solely by tridosha) E.g. bhrama, tandra, etc.

Chikitsa (treatment) of manasik roga

Three of the main lines of treatment are satvavajaya chikitsa (psychotherapy), yuktivyapashraya chikitsa (rational therapy), and daivavyapashraya chikitsa (spiritual or divine therapy).^[8] Diet and lifestyle changes are another effective treatment. Acharya Vagbhata has stated that the best way to treat mental illnesses is through dhi (knowledge), dhyaya (stability of mind), and atmadi vigyan (knowledge of soul, place, time, etc).^[9]

Sadvritta (good code of conduct)

According to Ayurveda, a healthy person is one whose soul, sense organs, mind, and all of his doshas, dhatus, malas, and agni are in balance. There are specific guidelines in Ayurveda for living a healthy life. Sadvritta is one of those principles.

The well-known idea of Sadvritta is explained in the Charak samhita^[10], Sushruta samhita^[11], and Ashtanga hridaya.^[12] The word "Sad-vritta" comes from two words: "Sad," which means good, and "Vritta," which refers to conduct, behavior, or habits. Ayurveda states that in order to live a life free from illness and in good health, everyone should adhere to sadvritta. Maintaining health and preventing disease depends on a healthy lifestyle. People of all ages, at all times, and in all locations are subject to the rules of sadvritta. One of the methods used to avoid a variety of diseases is sadvritta. The mind gains balance and tranquility from the ongoing practice of these actions. By adhering to these methods, one can simultaneously accomplish two goals: Arogya (health) and Indriyavijaya (control over the senses).^[13]

Role of sadvritta in mental disorders

Satva is the highest quality of mind among the three gunas. Rajas and Tamas doshas cause mental instability. Purity, clarity, and harmony are represented by the satva guna.

Manasik illnesses slow down cognitive processes and control over the senses, leading to predominance of negative ideas like Rajas and Tamas guna. Thus, the basic premise of mental disorder therapy is that activities should raise Satva guna. A righteous, noble, and spiritual way of life can help to accomplish this. Sadvritta are guidelines and morals that prioritize satva and, if followed consistently, boost satva guna. Thus, managing mental illnesses requires the use of sadvritta methods, as outlined in Ayurvedic literature.

The following are a few examples of helpful sadvritta for good mental health

1. Vyavaharik (ethical code of conduct) such as -One should maintain self-control, remain free from worry, be courageous, intelligent, and have great passion, speak timely, kind, thoughtful, and meaningful words.^[14]
2. Social (social code of conduct) such as- One should not commit wrong deeds, discuss other people's flaws, or divulge their secrets.^[15]
3. Manasik (mental code of conduct) such as- One should not overburden one's intellect or senses. Never act when one is angry. Failures shouldn't make one sad, and one shouldn't dwell on the offense that was made against them.^[16]

4. Dharmik (moral code of conduct) such as- One must rigorously adhere to the principles of celibacy, knowledge, charity, giving, friendship, compassion, joy, detachment, and peace.^[17]
5. Sharirik (physical code of conduct) such as- One should not eat food without washing their hands, with sad or upset mind, etc.^[18]

DISCUSSION

Sadvritta discusses the favorable rules, behavior, morals, and values that, when adhered to, change one's worldview, cognitive structure, and ability to perceive, thereby improving one's Satva or state of good mental health. The mind develops and nurtures itself through the sensory and motor inputs it receives. As a result of the kind of feelings—what the person sees, hears, tastes, and smells—the person begins to think in that way. As a result, it's important to connect the sense organs correctly in order to maintain good mental health. Satva is linked to favorable traits such as wisdom, knowledge, tranquility, and joy. Mental clarity, concentration, and overall well-being are all enhanced by satva. As a result, regular use of a satva dominance behaviour, diet, and routine can help enhance and maintain one's mental health. After that, assist the individual in avoiding prajnaparadha, which can lead to illness. By assisting in stress reduction, emotional regulation, and bolstering psychological resilience, sadvritta plays a preventative role in mental illnesses. It has a therapeutic effect by helping to establish positive behavioral patterns, break negative thought cycles, and improve symptoms in patients of mental disorders and also enhance outcomes when used along with oral medication. When practised by a healthy individual, it helps to develop good personality and fame in the society. Under sadvritta, spiritual practices such as prayers and meditation are listed as ways to increase self-awareness and emotional equilibrium.

The notion of sadvritta, which is discussed in several samhitas, includes the following goals that an individual should strive for every day in order to become a healthier version of himself or herself:

1. Modifications in diet
2. Spiritual practice
3. Mindfulness exercises
4. Physical exercise
5. Meditation
6. Sleep schedule
7. Self-awareness of one's body, mind, and words.

8. A code of behaviour covering ethics, society, the body, morality, and the mind.

For psychological well-being, modern psychology emphasizes mindfulness, ethical conduct, and cognitive-behavioral techniques. Ayurvedic classics also list them under the heading of sadvritta. For instance, cognitive restructuring is similar to Prajnaparadha Nivaranam (correcting wrong intellect). Mindfulness and meditation are ingrained in everyday sadvritta routines. Behavioral therapy focuses on cultivating good habits through ethical behavior mentioned under sadvritta. Psychiatry, drug rehabilitation programs, stress management initiatives in schools and workplaces, and lifestyle interventions can all include sadvritta as a lifestyle intervention.

CONCLUSION

Maintaining one's emotional and mental well-being requires the timeless advice of Sadvritta. It not only prevents the beginning of Manas Rogas but also offers a supportive environment for healing. The application of sadvritta practices will undoubtedly alleviate the symptoms of mental illness sufferers in this era of growing mental health issues, and the integration of this ethical and behavioural system with contemporary therapeutic methods can provide long-lasting solutions founded in ancient history.

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