



## CONCEPTUAL STUDY OF *MANAS SADVRITTA* IN ENHANCEMENT OF QUALITY OF LIFE IN AYURVEDA.

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**ABSTRACT** 21<sup>st</sup> century's lifestyle is caricature of lifestyle stated in Ayurveda Grantha's. These drastic change in lifestyle is far from the natural human body permits. To overcome it Ayurveda has explained numerous code of good / right conducts for enjoying disease free life that is Dincharya, Ritucharya, Sadvritta, etc, 5000 year ago. Sadvritta helps to cultivate sattva guna in human which can be compared to humanity that discrete us from other living beings. 'Sad' means good and 'Vritta' means behavior, habits, or conducts to be followed in our daily routine. Healthy life is balanced Sharir and Manas guna (sattva, raj and tama). Lobha (greed), Shoka (grief), Bhaya (fear), Krodha (anger), Irsya (jealousy), etc. these manasa bhavas cross certain physiological limit called as Manasik Vikara which is the result of vitiated raj and tama guna, disturbs the homeostasis of the body leading to a disease. For example "ChintanyaVattavrudhihi" means chintana gives rise to vatta vrudhi which may cause Paandu, Unmad, Hrudrog, Shukra kshaya etc according to the sthanasamskara. Good conduct is very essential to follow if we need Indriya-jay, very much needed now in corona pandemic span as well as for Arogya. Sadvritta makes us understand about the do's and don't, and to take a proper ethic based decision. Hence attempt is made to explain Sadvritta along with its effectson today's calendar era.

**RESEARCH QUESTION** - Is application of Sadvritta in daily life upsurge the quality of life?

**AIM** - To improve quality of life with the help of Sadvritta.

**Objectives** - 1) Effects of malpractice of Sadvritta on human body.

2) Sadvritta results Indriya-jay and Arogya.

**KEYWORDS** : Sadvritta, Code of right conducts, Ayurveda, Manasbhava, etc.

### INTRODUCTION

Feeling of gratitude, cheerfulness, sad, to harm someone, etc. from where it gets evolved, definitely from mind, where the thought process is controlled. Now if any research made for same subject because of qualitative data it's very difficult to analyze the depth of someone's feeling. Now-a-days lifestyle is purely unaffiliated whose end product is only and only disease or diseases. Ayurveda has prescribed ways to balance physical and mental health should be practiced in our day to day life, called as Sadvritta, Sadachara or Code of right conducts. Ayurveda has prescribed code of conducts under five head *Dincharya* (daily regime), *Ratricharya* (night regime), *Rutucharya* (seasonal regime), *Swasthavritta* (health and hygiene) and *Sadvritta* (personal and social code of conducts). 'Sad' means good and 'Vritta' means behavior or habits. Sadvritta can be divided in two *Sharir* Sadvritta and *Manas Sadvritta*.

Crime rate in world according to a research, number of crime is more in India compare to the other developed countries (Mousumi Datta and Zakir Hussain, 2009). The maximum number of cases under offence affecting the human are reported under IPC crimes in the year 2016 showing 2.8% increase in crime over 2015. All it is just because overshadowed of *Satva guna* by *Raj* and *Tama guna*. Every battle is fought in mind first than on field. It's very essential to understand *Manas* stability first to create it. *Sahririka-Roga* influence *Mana* and vice a versa. *Manas Doshas* are independent and act in a different way as comparable to *Sharir Doshas*. So this study is selected to overcome to some sort on this problem simply by assimilating code of conducts.

**AIM** - To improve quality of life with the help of *Manas Sadvritta*.

**Objectives** -

1) Effects of malpractice of *Manas Sadvritta* on human body.

2) *Sadvritta* results *Indriya-jay* and *Arogya*.

### MATERIALS AND METHODS

As it's a conceptual study type all the data is collected from *Ayurvedic Granths* i.e. *Charak Samhita*, *Sushrut Samhita*, *Ashtanga Hruday* etc. Related research articles is also searched and studied from various website. All collected the data was analyzed in discussion and a conclusion will be taken from it.

*Ayurveda* is *Tri-Sutra Shastra* includes *Hetu*, *Linga*, and *Aushadha* both for *Swastha* and *Vyadhi-yukta Rugana*. While defining *Ayu* in *Charak Samhita*, it is explained that to get a *Sukha-Ayu* every person

should follow all the given regime of *Hita-Ayu* so it result in healthy and prosperous life. (1) Hence balanced life always encourage the mental health along with happiness leads to *Oja-Guna* upsurge. Out of three *Hetus* most impactable hetu for *Manas -Roga* is *Pradnya-apradha* rather than *Asatmya-Indriya-artha* and *Parinaam*. (2) *Maan* should be *Prakrut* so that *satvika Maan* will accept only satvika knowledge, *Rajasika Maana* will accept only the rajas and same for *Tamasika Mana*. Knowledge of any *dravya* is gained by *Indriya (karan)* with the help of *Ekatvama-Guna* of *mana* that if get vitiated by *Raja* and *Tama Doshas* of *Manas* conclude in a disease. So *Prakrut Maan* helps in *Indriya -Nigraha* along with its own *Nigraha*, and helps in application of *Sadvritta* with firm decision. (3)

*Mana* is *Nitya Dravya* so there is no need of any other *Dravya* to circulate and nourish *Mana*. Thus there is no such *Manovaha Strotas*. *Mana* as an *Atindriya* wanders throughout the *Sharira Sharira* for *Indriya Samyog*. Some Ayurvedic classics had also revealed the concept of *Manovaha Strotas* and stated the *Sthana* of it as *Sira*, *Dhamni* and the *Samdnyavaha Nadis*. It is so because these are the channels through which the *Mana* can get the *Indriya-Indriyarthas* and perceive the respective knowledge. (4)

The major disorders and specific mental disease have been adequately categorized with detail in *Ayurvedic* classics. (5)

Sr. no	Manasika Adhishtana	Shariraka Adhishtana	Shariraka Vyadhi with Manasika Adhishtana	Manasika Vyadhi with Shariraka Adhishtana
1	Abhayasyaya (Jealousy)	Ashabda Shravana (Auditory Hallucinations)	Unmada (Psychosis)	Kama Jwara (Fever due to Passion)
2	Bhaya (Fear)	Tama (Withdrawal)	Apasmara (Epilepsy)	Krodha Jwara (Fever due to Anger)
3	Chittodwega (Anxiety)	Ati-Pralapa (Prating)	Apatantraka / Tanaka (Hysteria)	Bhayaja Atisara (Diarrhea due to Fear)
4	Dainya (Meanness)	Aswapna (Insomnia)	Atatwabinivesha (Obsessive Syndrome)	Shokaja Atisara (Diarrhea due to Grief)

5	<i>Harsha</i> (Exhilaration)	<i>Anavastita ChittaAsantripiti</i> (Discontents)	<i>Madatyaya</i> (Alcoholic Psychosis)	
6	<i>Kama</i> (Desire)	<i>Tandra</i> (Stupor)	<i>Sanyasa</i> (Coma)	
7	<i>Krodha</i> (Anger)	<i>Ati-Nidra</i> (Excessive Sleep)		
8	<i>Lobha</i> (Greed)	<i>Bhrama</i> (Vertigo) -		
9	<i>Moha</i> (Confusion)			
10	<i>Mada</i> (Arrogance)			
11	<i>Maana</i> (Pride)			
12	<i>Shoka</i> (Grief)			
13	<i>Vishada</i> (Anguish)			

### Manas Sattva Guna

*Sattva* is the state of balance between activity and the inertia. Characteristics are happiness, wisdom, spiritually connected, compassionate, Lightness. In body & mind, self-control, concentrated, gratitude and selflessness.

Symbolizes with **white** color.

### Manas Rajas Guna

*Rajas Guna* is known for 'flicking & activity' state among *trigunas*. Characteristics of *Rajas guna* are desire, fear, depression, and anxiety, selfish, Excited, Workaholic, ambitious, chaos, restlessness and angry.

Symbolizes with Red color.

### Manas Tamas Guna

It has the nature of being underactive while *rajas Guna* has overactive and *sattva* has balance.

It is lowest in *trigunas*. It signifies Illusion, ignorance, mental dullness, laziness, Greed, Confusion, attachment, and heaviness. It symbolize with Dark color

### Pradnya-aparadha Hetu 6

*Dhee*, *Dhruiti* and *Smruti brahansh* results in *Asubha karya* by which all the *Sharir* as well as *Manas Dosh* get vitiated called *pradnya-aparadha*. (6)

*Dhee*: - It's a deciding factor of knowledge and responsible for real perception of Knowledge. 'Yathartha anubhava'

*Dhruiti*: - It divert the mind from spoiling in destructive or non-beneficial substances

*Smruti*: - Recollection of facts which were seen heard and experienced is called as *smruti*.

On the basis of *Manas hetu* so many Disease have been described:-

**Jwara Roga**- In *jwara roga* whenever the *Manas* type is explained its *samprati* shows vitiated *Manas dosha* first along with its symptoms and then *dushti* of *Sharir dosha* leads to *Jwara* with *Tapa Arti* and *Deha- indriyamaana Maan Santap*. *Shokaj Jwar*, *Krodhaj Jwara*, *Bhayaj Jwara*, and *Abhishanga-Abhichara-Abhishapa Jwara* all these are *Jwara* whose hetus are nothing but malpractice of *Sadvritta*. (7)

**Atisar Roga** – one of the type is *Aagantuja Atisara*, in it the *shoka* and *Bhaya* Both vitiate the *Vata Dosha* and the *Bhasapa* get engaged with *Kapha* and *Pitta Dosha* through *Jathara-agani* which in turn gives bad smell to mala. (8)

**Chardi Roga** – *Dwista-yogaj Chardi'shetu* are the *Mano-upghatkara* like *Ghrunita*, *Virudha*, *Asuchi*, *Putti*, *Bibhatsya* all these makes *Manas Dosha Dustha* result in *Aruchi and Aprema* in Food i.e. *Chardi*. (9)

## RESULT

All the above data shows that *Sadvritta* is the way of life or ideal life.

Importance of *Manas Healthy* is very important in every aspect of life for a good decision, way of behavior, for own's personality development. *Vitiated Manas Dosh* show so many bad impact instantly along with the *Sharir roga*. All the *dhatus* related to *Manas doshas* are *Amurta* the treatment given in diseases are too *Amurtha* like *Ashwashana*, in *Unmada* and *Dhairya in Atavabhinivesh*. *Oja* is directly proportional to *Sattva Guna* of *Maan so Shaya*

Of *Oja's* results in mental disorder, prone to more health issues. *Sadvritta* is *Amurta* so medically without any medicine intake if a person is getting a good health along with peace full life than I think it's an easiest way to do.

As today's pandemic condition it definitely helps to keep *sayam* and be at home instead of going out is nothing but an *Indriya Nighra* and getting *Arogya* free of cost.

The WHO define health as the physical, social, mental and spiritual wellbeing the description of *Sadvritta* in ayurvedic classics clear the way to maintain physical, social, mental and spiritual wellbeing by simply following code of conduct. By its practice prevents us from non-communicable diseases and improves the overall wellbeing that's means it upsurge the quality of life.

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