



## SIGNIFICANT ROLE OF MIND IN HEALTHY LIFE WITH SPECIAL REFERENCE TO EMOTIONAL DISTURBANCE

RAKESH KUMAR SRIVASTAVA<sup>1</sup>

Department of Ayurveda, M.G.C.G.V., Chitrakoot, Satna, M.P., India

### ABSTRACT

Now a days, unpleasant life events may cause emotional disturbance such as anxiety and stress, etc, which in turn produces the alarm reaction and general adaptation syndrome. It is generally observed that identical reaction does not produce identical reaction. The personality plays an important role in stress reaction and adaptation pattern. Stress is a non-specific response of the body to any demand made upon it. The psychosomatic makeup of an individual may play a vital role in the determination of stress mediated somatic disorders. This paper reveals the significant role of mind in healthy life with special references to emotional disturbances.

**KEYWORD:** Mind, Sattva, Rajas, Tamas, Personality, Health, Disease

The mind is considered as a specialized function of the specialized structure of brain and nervous system in the body. The concept of mind occupies prime position in classical literature of Ayurveda. In Ayurveda, the disease is classified into two categories viz Sharira and Manas. The both Sharira (body) and Manas (mind) are considered as the seat of diseases. In both categories, the Manas (mind) is involved in the disease processes. Different psychic factors have different effects on the physiological functions of the body and vice versa. If the mind is dominated by Rajas, it has the feeling of anger, if by Tamas, ignorance and fear etc., if by Sattva, truthfulness, and cleanliness etc. According to Acharya Charaka the manas is attributed with two basic characteristics-1. Anutvam (Atomic) 2. Ekatvam (undivided). The functions of Manas (mind) is to direct and to control the senses and also to also control itself, where it is getting deviated from right thinking, imagination and ideation. However, the fundamental functions of the manas is thinking in various forms viz Chintya (thinking), Vicharya (consideration), Uha (speculation), Dhyeya (concentration), Samkalpa (determination), Indriyabhograha (control of senses), Svanigraha (self control). The heart and brain are considered to be seat of Manas. They are interconnected, but their function are independent. Acharya Charaka and Sushruta both considered Hridaya as the seat of Manas (mind). The functions of Hridaya (meaning brain) are knowledge or Gyana, regulation of five senses (Indriya) and the regulation of thought process (Chintana). It also controls the kama (desire), Irsya (malice), Sukha (happiness) and Dukha (sorrow) and various other wordly

human instincts. Acharya Charaka says that even a small injury to the hridaya results in fainting while serious injury to it leads to death.

Acharya Charaka and Vagbhatta both consider Manas (mind) transcending the senses, i.e. Atindriya. Acharya Chakrapani further describes that Manas transcends all the sense faculties, which are responsible for the perception of external objects. Acharya Sushruta also believes that the five sense organs grasp their objects with the help of Manas (mind). Acharya Charaka refers that the sense faculties are capable of perceiving their respective objects only when they are motivated by the mind.

Mind is activated in its function through the vata system. Mind is called Governor of the senses, and Vata is called Governor of mind. Vata leads and controls the mind and engages all sense organs in their activities. That means that is the physiological machinery for the mind to perform actions. Prana Vayu which is situated in the brain is the controller of the sense organs, buddhi (intellect) and actions of mind. Ojas Dhatu is also one important factor in liking the functions of mind and body. Ojas is mainly located in heart but circulated all over the body.

### CONCEPT OF POSITIVE HEALTH

The aim of Ayurveda is to maintain the health of healthy person and cure the diseases of patients. Ayurveda has given more importance, for maintenance of health of an healthy person, as compared to cure of diseases. Arogya (good health) is essential for achieving the four principal value of life, i.e. Dharma, Artha, Kama

<sup>1</sup>Corresponding author

and Moksha. According to Acharya Charaka, life (Ayu) is the combination of body, mind, senses and soul and the subject matter of Ayurveda. According to Acharya Charaka, the Rajas and Tamas are the morbid factors affecting mind. The emotional factors like Raga (desire), Krodha (anger), Lobha (greed), Irsya (envy), Chinta (anxiety), Soka (remorse), Bhaya (fear) and Harse (exhilaration) are responsible for the causation of various mental disorders. The main cause of mental disorders is Pragyaparadha i.e. derangement of intellect (dhee), patience (dhriti) and memory (smriti). Individual having intellectual derangement loses power discriminate between eternal and non-eternal, wholesome and unwholesome. Due to impairment of patience (dhriti), person can not restrain his mind from harmful objects. Smriti (memory) is impaired due to a person being overcome by Rajas and Tamas.

As soon as Rajas and Tamas qualities of mind predominate, the misuse of mental faculty begins and one goes in severe emotional changes which are considered to be pathological state of mind. The pathogenesis of Manas roga has been described as due to mental engrossment with worldly affairs (vishayas), there develops attachment (sanga) with them. This attachment leads to generation of Kama (lust) which leads to hallucination or confusion (moha) which finally leads to destruction of memory (smriti nasa) causing budhinasa, leading to all types of mental disorders. Stress is a non-specific response of the body to any demand made upon it. Unpleasant life events may cause stress, which in turn produces the alarm reaction and general adaptation syndrome. It is generally observed that identical reaction does not produce identical reaction. The personality plays an important role in stress reaction and adaptation pattern. The psychosomatic makeup of an individual may play a vital role in the determination of stress mediated somatic disorders.

## CLASSIFICATION OF MIND ACCORDING TO MANOBALA

The mind is classify into three types depending upon the strength of the Sattva- (i). Pravara Sattva, (ii) Madhyam Sattva (iii). Avara Sattva. Characteristics of the persons having: -

### Pravara Sattva

According to Acharya Charaka, these persons possess the excellence of mental faculties are characterized by good memory, devotion, gratefulness, wisdom, purity excessive enthusiasm, skill, courage, valour in fighting, absence of sorrow, proper gait, and sincerity in action and virtuous acts. These characteristic

features represent the qualities of Sattva Sara persons. According to Acharya Sushruta, these persons having Sattvika Bala.

### Madhyam Sattva

Persons having medium sattva tolerate pain themselves when they realize that other can also tolerate it. According to Acharya Sushruta these persons have Rajas Bala.

### Avara Sattva

Persons having inferior sattva, neither by themselves nor through others can sustain their mental strength during stressful conditions. They are susceptible to fear, grief, greed, delusion and ego. According to Acharya Sushruta, these persons have Tamas Bala.

### Psychic Personalities

According to Ayurveda, the psychic personalities purely from the point of view of the temperament are divided in three major groups. Sattvika, Rajasika and Tamasika with a relative preponderance of Sattva, Rajas and Tamas respectively in their psyche.

According to the Ayurvedic science, the following are the characteristics of Sattvika, Rajasika and Tamasika persons.

### Characteristics of Sattvika Persons

Sattvika persons (Men with preponderance of Sattvaguna). Have qualities such as non violence, desire of sharing goods with others forgiveness, truthfulness, right conduct, belief in gods, scriptures, good amount of knowledge, intelligence, memory, courage, steadfastness and tendency of doing benevolent acts with out any expectation in return.

### Characteristics of Rajasika Persons

Rajasa persons (Men with predominance of Rajoguna) have qualities such as more of grief, habit of wandering, cowardice, pride, harsh speech, cruelty, crookedness, selfishness, self boasting, seeking only pleasure, lust (sexual acts) and anger.

### Characteristics of Tamasika Persons

Tamasika persons (Men with predominance of Tamoguna) have qualities such as remorseless, no belief in gods, scriptures etc, tendency of indulging such as remorseless, no belief in god, scriptures, tendency of indulging in sinful acts, restraining the intellect, ignorance (lack of knowledge), bad (cruel) mentality, not inclined, to do any activity (due to lack of interest and enthusiasm) and tendency to sleep always.

**Maintenance of Healthy Mind-** Healthy mind can be maintained through Meditation, savasana, Yoga Nidra and psychotherapy, etc.

1. **Savasana** remove fatigue and induces repose of mind. It reduces the catecholamine level in blood and decrease the sympathetic tone or in other words the brain become less responsive to stressful situations and environmental factors. Thus it can be used as a treatment and prevention of hypertension.
2. **Sirshasana** increase in the flow of blood to the brain from to gravitational changes that results in such a feeling.. This helps to get over the waste products of brain cells leading their activity.. Thus it is stated that the regular practice of sirshasana improves the memory and power of concentration. Therefore it is specially indicated for those who suffer from sleep disorders and loosing memory.
3. **Meditation** is the continuation of a cognition therein. Uninterrupted flow of the mind towards the object is meditation. In state of Dhyana, person becomes able to eliminate the verities (distractions) completely on the objects wherein the chitta is fixed.
4. **Yoga Nidra** is systematic method of including complete physical, mental and emotional relaxation. It increases the memory function. It counteracts stress by attaining profound muscular, mental and emotional relaxation. It increases resistance to stress.
5. **Psychotherapy** refers withdrawal of mind from objects, harmful to mind. Acharya Charaka has suggested some method of psychotherapy for treating the patient suffering with emotional disturbances. He has also advised that if the patient has developed psychosis due to emotional disturbances, such as Kama, Bhaya, Krodha, Harse, Irsya and Lobha. It

should be treated by producing the producing the opposite natures of emotions. For example Kama may be alleviated by producing Krodha and vice-versa.

## CONCLUSION

Mind is considered as a specialized function of the specialized structure of brain and nervous system in the body. Strong mind in a strong body change the nature of diseases. Emotional disturbances occur due to Pragyaparadha i.e. derangement of intellect, patience and memory. Ayurveda has advocated Sattva-vajaya Chikitsa (Psycho-therapy) in the prevention and management of emotional disorders. The significants of Meditation, Yoga nidra, Shirsasana Savasana has now been globally recognized in the field of medicines. Considerable research on meditation has show that practice of meditation can alone modify reactions pattern through the regulation of Hypo-thalamo Hypo adrenocortical axis and Physical adreno-cortical axis.

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