

Sadvritta Evam Yama-Niyama Ka Manasika Swasthya Par Prabhava Ka Ayurveda Evam Yogashastra Ka Tulnatmak Adhyayan

Jolly Saxena ¹, Shiv Om Dixit ², Irina S. Chandran ³, Shweta Yadav ⁴,
Ankur Saxena ⁵

¹ Vice-Principal, Professor & HoD, ² Associate Professor, ^{3, 4, 5} Assistant Professor,

^{1, 2, 3} Department of Rasa Shastra & Bhaishjya Kalpana,

⁴ Department of Prasuti Tantra Avun Sri Rog,

⁵ Department of Roga Nidan & Vikriti Vijyan,

Major S.D. Singh P.G. Ayurvedic Medical College & Hospital,
Farrukhabad, Uttar Pradesh, India.



Published in IJIRMP (E-ISSN: 2349-7300), Volume 11, Issue 4, (July-August 2023)

License: [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)



Abstract

Modern *Swasthavritta* mainly deals through Personal Hygiene and Social Hygiene. Personal Hygiene is related to body principally but in today's scenario, Mental Hygiene is also fortified. In *Ayurveda*, mental aspect is always on a notable height as a part of *Swasthavritta*. In *Ayurveda*, *Swasthavritta* is established for up gradation of mental and social health. *Manas* is as responsible as *Sharira* in producing the diseases. At present, a scanty literature is available in the Ayurvedic classics regarding *Manorogas*. It is found very briefly in *Unmada Chikitsa Adhyaya* of *Charaka Samhita* or scattered whilst the description of other diseases. In *Sushruta Samhita*, *Vagbhata Grantha (Ashtang Hridaya and Ashtang Sangraha)* and *Kashyap Samhita*, description and treatment of *Grahas* are found in separate *Adhyayas* under *Kaumarabhritya* but it is only as a part of *Kaumarabhritya* not as a separate branch of science. Human beings are encircled by various desires and without get rid of those desires. *Yama* and *Niyama* are described as the first two steps. The practice of *Yama* enhances the moral aspect and also helps to develop the ability to justify the grasping of the impulses of senses. *Niyama* is the practice of controlling the mental emotions and practice of which prevents improper indulgence of mind into different objects. *Sadvritta* not only includes mental faculties, but also rules related with general hygiene, religion, food consumption, sexual intercourse and exercise, following which leads to prevention of psychological, physical and psychosomatic disorders.

Keywords: Yama, Niyama, Sadvritta, Mental Health

Introduction

Ayurveda and *Yoga* are two likewise systems for human health for both the above aspects. Ayurveda develop itself for health testing, diagnosing and management of the diseases. On contrary to this, *Yoga*

principally deals with *sattva* and *chetana* (Spirit) which afterwards develop the goal of removal of all the miseries and getting the salvation. Modern *Swasthavritta* mainly deals through Personal Hygiene and Social Hygiene. Personal Hygiene is related to body principally but in today's scenario, Mental Hygiene is also fortified. In Ayurveda, mental aspect is always on a notable height as a part of *Swasthavritta*. In Ayurveda, *Swasthavritta* is established for up gradation of mental and social health.

In *Ashtang Yoga*, *Yama* and *Niyama* are described for maintaining mental health. *Yama* is first step which means control of mind from degradation.¹ It is comprised of five canons- *Ahimsa*, *Satya*, *Asteya*, *Brahamacharya* and *Aparigraha*. *Niyama* is the second step that is comprised of all implements i.e., *Shaucha*, *Santosh*, *Tapa*, *Swadhyaya* and *Ishwara-pranidhana* which move one to maintain bliss consciousness.²

Ayurveda is the science of life with the primary aim of maintenance of health. There are many methods to improve mental health in *Ayurveda*, out of which following of daily and seasonal regimen, *Achara rasayana*, *dharaniya vegas* and *sadvritta* are important. The conducts shown by association of good people by all their means i.e. physical, verbal and mental behaviour is called as *Sadvritta*.³ *Sadvritta* comprises of two words 'sat' meaning good and *vritta* meaning achara or regimen.⁴

Material and Methods

Aims and Objectives

- To review Ayurvedic literature pertaining to *Sadvritta*.
- To review *Yoga Shastric* literature regarding different aspects of *Yama* and *Niyama*.
- Comparative study of *Sadvritta* and *Yama-Niyama*.
- To evaluate and compare the effects of *Sadvritta* and *Yama-Niyama* on *Manasika Swasthya* (Mental Health level).

Plan of Study

This is a Conceptual Study. In this part critical review of *Ayurvedic* and Modern aspect of *Sadvritta* and *Yama-Niyama* and their effect on *Manasika Swasthya* (Mental Health), are compiled. An attempt has been made to cover all the relevant material from ancient literatures various classics, texts books, journals, research papers, internet, etc.

- *Sadvritta*: In this part of study will describe details of *sadvritta* in Ayurvedic classics.
- *Yama-Niyama*: There are eight folds of *Yoga* described in *Yogic Shastra*. The first two are *Yama* and *Niyama*. In this section, these initial steps, towards controlling the mind has been described in detail.
- *Manasika Swastha* (Mental Health): The healthy state of mind is called when all the function of *indriyas* performs in balanced state and mind itself also.

Ayurveda has equated the human body with the building. These 3 Pillars are required to make the building stable.⁵ Again Ayurveda suggests three pillars for human body. The three pillars of the body are three *doshas*, *Vata*, *Pitta* and *Kapha*. The three supporting pillars are *Ahara* (diet), *Nidra* (sleep) and *Brahmacharya* (celibacy).⁶

Discussion

1. Concept of *Sadvritta*

The word *Sadvritta* is comprised of two words 'sat' meaning good and *vritta* meaning *achara* or regimen. According to commentator's *Chakrapani* – “*Sataam sajjananam vrittam vyavaharajatam sadvrittam*” i.e. the conducts shown by association of good people by all their means i.e. physical, verbal and mental behaviour is called as *Sadvritta*. According to *Charaka Samhita* a person who observes three *upastambhas* and *Satmyaindriyarthayoga*, *Buddhya samyakavekshya karmanam* and *Deshakalatmagunaviparitopasanena* properly, is well endowed with strength, complexion and longevity and maintains the complete health (i.e. physical and mental) in his full life span.

Division of *Sadvritta*

Sadvritta not only includes mental faculties, but also rules related with general hygiene, religion, food consumption, sexual intercourse and exercise, following which leads to prevention of psychological, physical and psychosomatic disorders. Furthermore, the authors of *Brihatrayee* described *sadvritta* which can be classified the various types according to various aspects i.e. *Sakaratomaka* and *Nakaratomaka*; Personal, Social, Psychological, Emotional, Religious and Occupational conducts and also as rules for behaviour for different life aspects; another type of classification can be - Ethical (*Vyavaharika sadvritta*), Social (*Samajika sadvritta*), Mental (*Manasika sadvritta*), Moral (*Dharmika sadvritta*), Physical (*Sharirika sadvritta*).⁷ In Ayurveda good conduct is called *Sadvritta* (code of good conduct).^{8, 9, 10} The role of *Sadvritta* is more of preventive in nature. It also plays a great stress on personal cleanness of body and mind. It acts as shield and strains of life under which we are constantly put in this world.¹¹

Dharniya Vegas and *Achara Rasayana*

Dharniya vegas and *Achara rasayana* are also based upon the similar principles as laid down for *sadvritta* which help to control the mind and prevent psychological disturbances. Thus these not only prevent them, but also to treat psychosomatic diseases. All the aspects mentioned under suppressible urges aims towards mental harmony. Lord Buddha considers desire as the route cause for unhappiness. These mental faculties are considered as six enemies in the path of *Yogi*. *Arisadvarga* i.e., desire (*kama*), anger (*krodha*), greed (*lobha*), attachment (*moha*), ego (*mada*) and jealousy (*matsara*). One who conquers these will be happy. One who fails to do it will always be unhappy and will be afflicted with many diseases. *Charaka* considers grief as aggravating factor of diseases, worry as emaciating, and detachment among nourishing, greed as prime factor responsible for trouble in his *agraya samgraha*.

Achara Rasayana is a code of good socio-behavioural conduct, such as worship to Gods (improves personality i.e., *sattva*), respect to elders and able, speaking truth, avoiding anger, avoiding excessive indulgence in alcohol, sex and excessive labour, keeping self-peaceful, speaking sweet words, and practicing *mantra*, *japa*, kindness to living beings, balanced sleep, regular use of nutritious elements of diet, being humble, kind and well behaved, practicing meditation and studying religious texts. By adopting these measures, a person can be free from the emotional disturbances and lives less stressful life and maintains the adequacy of these defence mechanisms.

2. Concept of *Yama* and *Niyama*

Liberation has been considered as the primary goal of human life by the orthodox school of philosophy. The union of subjective-self with the universal-self is remaining the main focusing point of the human.

Liberation in the other way can also be interpreted that the liberation of the self out of the body from the recycling of the repeated birth. For achieving these goals, different rules and regulations have been advocated to give desire momentum of the body. Human beings are encircled by various desires and without get rid of those desires. Human cannot be able to fix the self towards a single point. The stages described in the *Ashtanga Yoga* are meant for the preparation of the body to achieve these goals. The initial five stages are described for the physical and mental purifications. The last three are described for mental and spiritual purifications. *Yama and Niyama* are described as the first two steps. The practice of *Yama* enhances the moral aspect and also helps to develop the ability to justify the grasping of the impulses of senses. *Niyama* is the practice of controlling the mental emotions and practice of which prevents improper indulgence of mind into different objects. Hence, practice of *Yama and Niyama* uplift the status of self-realization and thus finally prevents the *Asatmendriyarthasamyoga* and the disease which is necessary for mental health.

In *Yogashastra*, above two are described which are ten principles to develop mental harmony and stability of mind which is necessary for upliftment of oneself. It builds up stone for *satyabuddhi* which in turn key for liberation of soul which is ultimate goal for mankind.

In *Ayurveda*, these are described under a broader concept i.e. *sadvritta* which are codes of conducts for life. These codes of conduct are for the keeping good or balanced condition of body and mind. There are two forces within us: one comes from our old conditioning, habits and experiences; the other is our new conditioning that develops out of our changing behaviour. In this condition, our mind is constantly swinging between the old and the new. But when the old force disappears, the mind no longer swings back and forth. We have reached another state, and it is felt as a continuum.

These eight steps of *yoga* indicate a logical pathway that leads to the attainment of physical, ethical, emotional, and psycho-spiritual health. *Yoga* does not seek to change the individual; rather, it allows the natural state of total health and integration in each of us to become a reality.

3. Concept of *Manasika Swasthya*

Before discussion on *mansika swasthya*, we should discuss about *manas*. *Manas* bears a specific place in Ayurvedic science. Almost all the Indian *Darshanas* (philosophy) has discussed about its existence, *Karma* etc. Besides this philosophical view, in *Ayurveda*, *Manas* has clinical importance too; or it can be said that as *Ayurveda* is a medical science and its prime aim is maintenance of health and eradication of the disease, *Manas* has been described accordingly. In the very first chapter of *Charaka Samhita*, two seats (*Adhithana*) of disease have been mentioned and *Manas* is one of them. But in *Samhitas*, *Manas* is not described in much detail as a seat of disease compared to *Shareera*. In this regard, many experts opined that for the vivid description of *Manas*, *Patanjali's Yoga Darshana* is there and they believe that *Charaka* and *Patanjali* are the same person further stated that they erected *Ayurveda (Charaka Samhita)* for the alimentionation of *Shareera Doshas* and *Yoga Darshana (Patanjal Yoga Sootra)* for *Manasa Doshas*. It is also worth noticeable that *Yoga Darshana* is for the persons who have a healthy mind. Therefore, it is a myth that *Yoga Darshana* is only for psychotherapy. It is certain that *Chitta Vrittis* and the ways of its controlling is the main topic of *Yoga Darshana* hence *Yoga Darshana* is a special science of *Chitta* (mind).

In Ayurvedic literature, the description of *Manas* is scattered and in the form of *Sootras*. Description regarding the *Utpatti*, *Sthiti*, *Lakshana*, *Vishaya*, interrelationship between *Manas* and *Shareera*, its importance and some *Manovikaras* are available in Ayurveda. Though, the described *Manas* or *Manoshareera vikaras* are few in number, *Unmada*, *Apasmara*, *Mada* like diseases which has clear involvement of *Manas* has been elaborated broadly in *Charaka Samhita*. Some experts opine that because *Charaka Samhita* is a treatise of *Kaya Chikitsa*, very few psychic disorders have been described. In the past, when separate *Samhitas* were available on every part of *Ashtanga Ayurveda*, the detailed description of *Manasarogas* might be found in '*Bhootavidya*' or '*Grahavidya*' which is one part of *Ashtanga Ayurveda*. But by a glimpse of these chapters, it can be ascertained that *Bhootavidya-Grahavidya* might be the branch conjoined to the science of *Manovijyana* or *Manovikara* and the diagnostic and clinical description of such disorders might be there in *Granthas*. Here, in present study, an attempt has been made to understand the concept of *Manas* on the basis of *Sootras* present in *Samhitas*.

The *Shad Karmas (Padarthas)* according to *Charaka* are responsible for *Karya* i.e., *Dhatusamyas*. Hence *Manas*, which is one of the nine *Dravyas*, therefore is itself a *Karma*, is also a causative factor for *Dhatusmya*. Further its reflection is seen in three causes of diseases, as *Pranjyaparadha* is the root of all kind of *Dosha Prakopa*. *Prajyaparadha* is a stage of *Dhee- Dhriti- Smriti bhransha*. These 3 together is called *Buddhi*. *Buddhi* has a close relation to *Manas* in spite of it being an *Atma Guna*. *Manas* is responsible for the *Sthirata* or *Bhramsha* of *Buddhi* because *Manas* presents the subject before *Buddhi* and *Buddhi* perceives the subject in same form as *Manas* has presented to it after *Chintana-Vichara* etc. Hence *Manas* is responsible for the illusions like proper as improper, useful as harmful, unacceptable as acceptable and diseases occur in the body as a result of such *Mithya Darshana*. In the same way *Manas* is indirectly responsible for the *Hina- Mithya- Atiyoga* of *Indriya Vishayas* as mentioned in conceptual part. Therefore, if *Manas* retracts itself from being united with the *Indriyas*, one can be prevented from *Hina- Mithya- Atiyoga* in the presence of *Indriya-Vishaya* combination too. Thus, here in *Dhatu Vaisamyas* also *Manas* seems to be a main culprit. It produces *Dhatu Samyata* and in the presence of causes, it produces *Dhatu- Vaisamaya*. So, by keeping the prime aim and main subject of description of *Ayurveda* into consideration, it is evident that in the 1st chapter of *Sootrasthana* where *Manas* is described as *Dravya*, it is to show its implication in *Dhatu Samyata* rather to highlight its *Utpatti* or eternity. While narrating the *Srishti Utpatti Krama* (evolution order of Universe) in *Shareerasthana*, *Acharya Charaka* stated very briefly that from *Avyakta*, *Buddhi* has evolved, *Ahamkara* from *Buddhi* and from *Ahamkara Kha (Akasha)* etc. evolved out in succession. Then after, whole *Srishti* is said to be formed. In this order *Manas* is not specifically highlighted. *Chakrapani* in his elaborative commentary on this *Shloka* depicted this order according to the *Samkhya* system of philosophy and out of three *Ahamkaras*, *Manas* is originated from *Sattvika* with the aid of *Rajasika Ahamkara*.

It reflects that *Ayurved* has accepted specific *Utpatti Krama* to fulfil its aim. Here *Chakrapani* has considered *Kha (Akasha)* etc. as *Panca Tanmatra* (subtle *bhootas*) but in *Charaka Samhita* at other places these *Kha* etc. has been taken as *Pancamahabhootas*. On similar lines *Yathakrama* evolution of *Pancamahabhootas* can be figured from *Ahamkara*. *Yathakrama* means *Bhootanupravesha* or *Parasparanupravesha* that when *Ahamkara* gives rise to *Akasha*, from *Akasha* the other four *Bhootas* are evolved in a chronological order. Once the *Tanmatric* forms of these are formed they combine in a pattern as each *Mahabhoota* molecule gets a share of the other four. Afterwards all the elements originate by the various kinds of combinations and conjugations of these molecules of the

Pancamahabhootas. That's why *Charaka* mentions that the *Sampoorna – Sarvanga Utpatti* is produced from a single different element independently. In other words, all the animated and unanimated objects produced are *Pancabhautika*. This view of *Charaka* is more acceptable as in ayurveda, *Pancamahabhootas* are the basic building blocks of the *Shareera* and the *Manas*; hence are the most useful substances to reach to the aim i.e. attainment of health. *Manas* is also included in the whole universe originated from *Mahabhootas*, hence it is also *Bhautika* and also being treated by *Pancabhutic Dravyas*.

Nourishment of Manas

Ahara is gross and it is understood that it gives nourishment to *Dhatu*s after being digested; but needs a thought wherein the nourishment of subtle *Manas* is considered. As per the Ayurvedic digestion process, at first *Jatharagni* acts on *Ahara Dravyas*, then *Bhootagnis* work on this digested *Ahara*. *Charaka* postulated in this regard that *Pancamahabootas* of *Ahara* gets digested by the *Panca Ushmas* which resides in these *Panca bhootas* of *Shareera*.¹² A general principle of *Pacana* or *Agnikarma* is conversion or transformation of gross part into smaller one. Here, by *Bhootagni Paka*, *Pancabhootas* of *Ahara* converts into subtle form. These subtle *Bhootas* are called as *Tanmatra* in *Darshanika* terms. *Tanmatra* is too subtle that is not cognizable by *Indriyas* hence by reaching the subtle *Srotasas* they nourish the subtler elements. Hence the nourishment of *Manas- Indriyas* like uncognizable subjects can be understood by the final product of converted *Ahara (Tanmatra Swarupa)*. *Upanishadas* has also highlighted the same thing that out of three parts of *Ahara*, *Manas* gets nutrients from the subtle part.

Gunas of Manas

Manas is 'Para' to the *Indriyas* but 'Apara' to *Atma*. *Manas* in one individual is different from the another as it is only one and specific in each person. Many times, more than one object perception by sense organs is done simultaneously; it appears to be so due to the 'Vega' of *Manas*. *Chakrapani* has depicted *ShatpatrautpalVedha Nyaya* to explain it. Thus, *ayurveda* has also accepted the *Darśanika Gunas* of *Manas* indirectly. The reason behind the acceptance of only two *Gunas* is to denote the "Yugpat jyananupalabhi". This is code of conduct for keeping good or balanced condition of body and mind.¹³

Visayas of Manas

Maharshi *Charaka* considers *Manas* as *Ubhayatmaka Indriya*. Therefore, like the *Vishayas* of *Indriya*, the *Vishayas* of *Manas* are also enlightened in 8th chapter of *Sootrasthana* only. *Chintya* has been mentioned as the *Vishaya* of *Manas*, while in *shareerasthana* elaborately *Chintya*, *Vicharya*, *Uhya*, *Dhyeya*, *Sankalpa* and other objects that can be known by *Manas* have been included as the *Vishayas* of *Manas*.

In *Sootrasthana* while defining the word 'Chintya', *Chakrapani* commented that *Indriya Nirpeksha Jyana* (perception) is *Chintya* or that thought which is given to that knowledge which is perceived by *Indriya* is also *Indriya Nirpeksha Jyana* (thinking over that subject) and *Chintya*. Here, in the *Sootrasthana*, only general idea of *Vishayas* has been given. Then in *Shareerasthana* according to the types of *Indriya Nirpeksha Grahana* it has again been classified into *Chintya*, *Vicharya*, *Uhya* etc. Regarding these *Vishayas* there is a controversy in the opinions of commentators *Chakrapani* and *Yogendranath Sen*.

Chintyam

Acharya Chakrapani has defined this term in the chapter *Indriyopakramaneeya* as that knowledge that does not expect the involvement of the *Indriyas*. It involves a broad spectrum in which more than one functions can be understood. In *Shareerasthana*, a more specific meaning is explored when *Chakrapani* defines it as the thought which passes the mind, irrespective of whether any action is performed or not. Whether to perform or not to perform any action is *Cintana*. *Acharya Gangadhara* in short states that the Knowledge that is produced after *Chintana* is *Chintya*. He states *Chintana* to be *Saindriyena*, which *Chakrapani* states to be *Nirendriya*. A similar opinion is also shared by *Acharya Yogindranath Sen*.

In common terms *Chintana* is said to be when any subject on cognition is understood in all its facets and then is given a grave thought. During the *Adhyayana Vidhi*, after *Shravana* of a *Vishaya* when the *Manana* is done on it, it is said to be *Chintana*.^{14,15}

Vicharya: *Vicharya* is discussed by *Acharya Chakrapani* as “*Upapatti* and *Anupapatti*”.

Upapatti: That is used by *Chakrapani* can be understood in various meanings. Mainly, it is used as a *Karana-Hetu-Adhara*, *Tarka-Yukti* and *Yogyata-Auchitya*. When it is understood as *Tarka-Yukti*, it shows similar meaning as explained by *Gangadhara Rai*. When it is used as *Yogyata-Auchitya*, it is similar in meaning as that explained by *Yogeendranath Sen*. Historically since *Chakrapani* is prior to the other two commentators, it may be said that the term ‘*Upapatti*’ quoted by *Chakrapani* is interpreted by them in their own ways.

The meaning of *Vichara* can be *Pariksha* or examination. To study a subject in depth, *analyze* it in all its facets and to designate it is *Vichara*. This process involves *Yukti*, *Tarka* by which the *Guna* and *Dosha* is assessed in all its facets.

Uhya: To imagine possibilities is quite different from *Chintan* and *Vicharya*. Such a process has evolved into a modern science called Probability, which is a branch of today’s psychology. It is a mental process in which Mind develops the thought, step by step. Probability and *Uhya Shakti* is used to track the past or origin of a particular subject or even assess its future possibilities on the basis of its present condition, and by virtue of its present characteristics, functions etc.

Dhyeya: *Chakrapani Dutta* has given various meanings in the context of the word ‘*Bhavana*’. If understood in reference to context it can also be termed as *Sampratya*, *Kalpana*, *Utpreksha*, *Nishtha* and *Manana*.

Sampratya, an emotion, means firm conviction; *Kalpana* is also a type of thought but cannot be attached to *Dhyeya*. *Utpreksha* means comparison between two entities. *Mananan* is to think about a single subject with full concentration. Of all the above terms used *Manana* seems to be the closest in meaning to *Dhyeya*.

Sankalpa: The decision to accept a particular subject is done on the basis of its *Gun*as and to refute it on the basis of its *Dosh*as. *Samyaka* means fit or appropriate. That which seems appropriate by virtue of its *Gun*as, *Dosh*as, *Kartaya* and *Akartaya* is called *Samyaka*. This *Samyaka Kalpana* is called *Sankalpa*. The above described is the subject of prime importance of the *Manas*. This process is

continuous from birth to death and is a must every action performed by the person. Even as a hand which is shifted from one place to another, all the above steps from *Chintana* to *Sankalpa* occur; the action is also always according to *Sankalpa*.

Manas rapidly conduct these processes and the final *Sankalpa* is sent to the *Buddhi*, on whose instructions the *Karmendriya* perform their action.

In the modern psychology also, description of the various psychiatric diseases evolve around the same five *Vishayas* of the mind. And on this basis there is a change in the behaviour of the person eg. Schizophrenia. *Chintana* and *Vicara Shakti* of the person. Incoherence, in which there is abnormality in *Uhya* and Delusion, where abnormality is in *Sankalpa* etc. Hence, these *Vishayas* of the *Manas* have pathological as well as physiological importance.

Discussion on Sattvavajaya Chikitsa

Speed and accuracy are the prime demands of modern era. To cope with this situation everybody, have to face hectic, competitive and stressful life. People cannot pay attention to their physical and mental health. Irregular food habits, suppression of natural urges, lack of proper sleep and less time for relaxation are being part of today's life, which gives rise to psychosomatic disorders. Modern science also believes that 90% of the physical diseases are having psychic involvement.

As described in the conceptual contrive that *Sattvavajaya* is the remedy to treat the *Mano Vikaras* as well as for maintenance of individual's psychic health.^{16,17,18} It seems that the *Sattvavajaya cikitsa* was done by the specialists of that therapy in the times of *Charaka* and it is, therefore, that while describing the treatment of mental diseases. *Charaka* advises that such persons should go in the service of those who are specialized in mental diseases. *Charaka* used the words '*Tadvidyaseva*' which clearly confirms that there were separate specialists of *Sattvavajaya chikitsa* (psychotherapy) in those days.

Probable Mode of Action of Sattvavajaya Chikitsa

According to Yogic science, there are six nerve plexus (*Chakras*) in the human body which are directly connected with the higher unilluminated centres of the brain. From which *Anjya Chakra* is sixth and most important *Chakra*. *Tantra* and *Yoga* maintain that *Chakra*, the command centre, has complete control over all the functions of the disciple's life. There are three main *Nadis* known as *Ida* (left sympathetic chain), *Pingala* (right sympathetic chain) and *Sushumna* from which *Prana Shakti* (vital force) and *Manas Shakti* (mental force) flows.

The six *Chakras* can be correlated with the six autonomic plexuses of nerves

- *Mooladhara Chakra* – Lower hypogastric plexus
- *Swadhishthana Chakra* – Upper hypogastric plexus
- *Manipooru Chakra* – Celiac plexus
- *Anahata Chakra* – Cardiopulmonary plexus
- *Vishuddhi Chakra* – Cervical plexus
- *Anjya Chakra* – Hypothalamo hypophyseal system

Though, in the modern anatomy these plexuses are not given that much importance, but the cerebral cortex influences the function of these vital organs through the hypothalamus and autonomic nerve connections.

These plexuses send their nerve connections to various organs which act both as sensory and motor nerves. Through these nerves the functions of the organs and viscera are fully regulated. On the sensory side from the plexuses, the nerves reach the sympathetic ganglia (*Ida and Pingala*) from where the sensations reach the spinal cord (*Sushumna*). Hence there occurs a local reflex action and also a central action after the sensory input reaches the brain. The local reflexes are in the respective areas at the spinal cord level, along with the nerve plexuses and the organs concerned can be treated as one *Chakra*.

(1) *Bhramari Pranayama*

There is deep relationship between pattern of respiration and status of mind. It is a common experience that in angry status of mind, rate and rhythm of respiration is increased. Similarly in depressed mood again change in rate and rhythm of respiration is observed. This shows that status of mind changes the respiration. This relationship principle can be used in opposite direction too, that is by changing rate and rhythm of respiration, status of mind can be changed. By practicing Pranayama the ability to perceive, to know the reality, is intensified.

The mind is trained and made capable for the process of *Dharana*.

“*Tatahksheeyate prakashavaranam*”

“*Dharanasoocha yogyatamanasah*”

“*Chale vate chalam chittam nishchale nishchalam bhavet*”

Yogi sthanutvamapnoti tato vayum nirodhayet”

So as long as breathing is continued and the air is moving in and out of the body, the mind remains unstable. When the breath is stopped, the activity of the mind is also controlled and it becomes standstill. Thus, by Pranayama a practitioner attains a complete motionless state of *Chitta* (concentration). Since the mind becomes steady and peaceful after the practice of Pranayama, it becomes suitable and capable to be concentrated on one object at a time. Such ‘one pointedness’ is a pre-requisite of *Dharana*. While helps in good grasping and ultimately good retention capacity. By *Bhramari*, *Anjya Chakra* is activated, which help in activation of all the other *Chakras*. The movement of *Nadis* is regulated so, the *Prana* helps in controlling the *Manasa Vikaras* like *Krodha*, *Bhaya*, *Cinta* etc. also maintains the normal function of *Buddhi*. During the practice of *Bhramari* all the sensory organs (except skin) to be closed with the fingers. This leads the detachment between *Indriyas* to its *Vishyas* which further diverts the *Manas* towards *Indriya Nirapeksha Vishyas* (*Chintya*). This is a very important stage in the process of memory i.e. *Medha*.

(2) *Vrikshasana* (The Tree pose)

It is a balancing *Asana*. Balancing of the body restricts the movement of *Vata*, which is mainly responsible for unsteadiness of mind hence it develops the sense of steadiness and improves the power of concentration. It activates all the *Chakras*. Concentration will increase power of mind and give calm and repose to the mind.

Thus, it helps to activate the *Anjya Chakra*, by balancing the *Anjya Chakra* – Energy allows an individual to find life rhythm and easily go with the flow, which help to activate *Pranamaya* and *Manomaya Kosha*.^{19,20,21} Breathing with awareness stimulates the Prana Vayu which is closely related with *Buddhi*.

(3) *Trataka* on ‘*Aum*’

In *Trataka* awareness is concentrated at *Bhrumadhya* which is the site of *Anjya Chakra*. It is essentially the Chakra of the mind, representing a higher level of awareness. “*Aum*” is the *Bija Mantra* of *Anjya Chakra* and hence in present study symbol selected for *Trataka* was “*Aum*”. Practice of *Trataka* helps to focus and channel the Pranic energies. When these energies are channelized, the entire mental framework is influenced. The mind becomes stable and balanced and begins to function more efficiently. Self-awareness in the inner phase enables one to hold onto that point of concentration and witness what is happening within the mind. It increases nervous stability, removes insomnia and relaxes the anxious mind. When the eyes are fixed and unmoving, the mind becomes steady and calm. It helps to develop good concentration and strong willpower. It activates the *Anjya Chakra* by which fickleness of the individual mind disperses and the purified *Buddhi* (subtle intelligence or higher perception) manifests. Attachment, which is the cause of ignorance and lack of discrimination, drops away and *Samkalpa Shakti* becomes very strong.

(4) Chanting of *Mantra*

“*Om bhoorbhuvah svah tatsaviturvarenyam bhargodevasya dheemahi dhiyoyonah prachodayat*”
Mantra is the force of vibration that liberates the mind from bondage. The ultimate *Mantra* is *Anahada Nada*, unstuck sound or the sound of the vibrating nucleus within an atom. According to *Yoga*, the gross mind or mental nature has two attributes which hold it in bondage. The first is *Mala*, which means ‘impurities, and the second is *Vikshepa*, which means ‘dissipation’. They are the cause of the attraction to the *Tamasika* or *Rajasika* qualities of life, which limit the faculties of mind, causing it to act experience and behave in a certain way.^{22,23} Chanting of *Mantra* makes the mind free from these impurities and brings absolutely quiet, still, tranquil and peaceful state. As per Yogic view *Mahat*- a greater mind is viewed as the energy which pervades the entire structure of a human being, but which manifests and is expressed most dynamically in *Manas* – the rational, thinking aspect; in *Buddhi* – the discriminating, analyzing and understanding aspect; in *Chitta*- the aspect of awareness that registers and stores; and in *Ahamkara* – the ego awareness or individual identity. All the experiences take place in the psychic field, which is made up of different forms of vibration. These vibrations have been given a sound which can be understood by the lower mind- the *Mahat*. These sounds are fifty in number, and each sound or form of vibration is represented symbolically on the petals of the different *Chakras*. Each *Chakra* is activated by repetition of those particular sound vibrations i.e., in *Gayatree Mantra* dominant sound is ‘*ha*’.²⁴

In the first step fixation of mind takes place. In second step, mental processes are balanced or evened out, as the faculties and energies that exist within each compartment are equally distributed, so that the mind becomes more homogeneous. The third step in the process of *Mantra* repetition is the elimination of mental tensions. It improves the conscious faculties that are used to express one’s personality. In the same way, memory, concentration, expression and interaction all improve.

(5) Reverse Counting

As mentioned earlier that reverse counting was suggested just as a warm up morning exercise of the brain. It helps to restrict the mind from jumping on one subject to another and improves the ability to stick to any subject for longer duration. Thus, increases grasping power and attention too.

(6) Autosuggestions

The term autosuggestion is used for positive or negative physical symptoms explained by the thoughts and beliefs of a person. This influence of the mind on the body can be used in a positive way to improve the way a person feels (mentally or physically). Autosuggestion (or the related autogenic training) is a process, by which an individual trains the subconscious mind to believe something, or systematically schematizes the person's own mental associations, usually for a given purpose.

This is accomplished through self-hypnosis methods or repetitive, constant self-affirmations, and may be seen as a form of self-induced brainwashing. The acceptance of autosuggestion may be quickened through mental visualization of that which the individual would like to believe. Its success is typically correlated with the consistency of its use and the length of time over which it is used. Autosuggestion can be seen as an aspect of prayer, self-exhorting "pep talks", meditation, and other similar activities.

The dominant thoughts that occupy a person's conscious mind, if constantly present over an extended period of time may have the effect of training that person's subconscious mind to organize that individual's beliefs according to those thoughts. In this sense, if the suggestions are given to improve the memory, it will work miracle.

(7) Positive Mind-set

An individual ever thinks in two ways - Positively and Negatively. Each situation or event needs a reaction towards it. Positive approach leads to self-development while negativity results in illness (physical or mental). The thought waves that emanate during the above episodes are negative motor thought waves since they damage the concerned body organs. Whereas in sick individuals during meditation and auto suggestion positive Motor thought waves emanate dominated by *Sattva Guna*.

Sattva guna tries to maintain balance between *Rajo* and *Tamo gunas*. The imbalance between *Rajo* and *Tamo gunas* is responsible for disease in the physical body. In other words, the imbalance between the psychic factors (*Rajo* and *Tamo gunas*) of the mind brings imbalance in the somatic factors (*Tridosas viz. Vata, Pitta and Kapha Doshas*), which are responsible for the various ailments in the physical body. In a healthy body and mind during meditation the positive motor thought waves are dominated by the *Sattva guna*, which activates the latent higher faculties of mind and spiritual realization.

Mind influences the physiology and pathology of the physical body. This fact was realized by the propounders of Ayurveda. Therefore Ayurveda is defined as a philosophy and science of life. This fact is experimentally proved by recent observations of Dr. Indranil Bose Ray, Cardiologist and the National Government working group on Drugs, pharmaceutical and Healthcare Policy, declared while discussing the science of mental healing that it was only in the late eighties that researchers first discovered that Enkephalin is a chemical that produced euphoria when released inside the brain and that is also stimulated our immune system on entering the blood stream. The mode of stimulating the body defence system by Met Enkephalin was simple; it activated blood cells called lymphocytes. This was the first

instance where direct evidence of mind – body interaction was dis The Vedas contain pure knowledge, the knowledge of how to enliven pure consciousness and live an enlightened daily life. They reveal the reality of life, and give us the guideposts along the path to enlightenment.

Swasthya achieve through proper diet and lifestyle raises the limit and standard of life; so as to enable man to fulfil his personal and social obligations perfectly. In other wards it improves the both the qualitative and quantitative aspects of man lifestyle and not only in individual perspective but also in relation to social environment.

The degree of Shoka can be measured on the basis of intensity of ‘*Dainya*’. Intensity of *Bhaya* is examined by ‘*Vishada*’. This is a specific emotion by which so many diseases are caused. *Anushasan* of *yoga* (description) is stated henceforth. That is to be understood and followed. Yoga means controlling the thought waves of the mind. The thoughts, feelings, emotions arising in the mind are *vruttis* (nature), which should be controlled. This is called yoga.

The pain may be physical or mental. If it is not possible to overcome the hindrances in following the path of *yoga* or if it is not possible to achieve the target, it causes disappointment. To remove the hindrances, there should be *Ektattvabhyas* i.e. concentration. Concentration also means indomitable and doubtless faith on the path of yoga.

The *Vedas* contain pure knowledge, the knowledge of how to enliven pure consciousness and live an enlightened daily life. They reveal the reality of life, and give us the guideposts along the path to enlightenment. In this regard, *Acharya Chakrapani* also said that- “*Hinsa vidhirahita pranipeedah*” Those whose job doesn’t involve killing are advised not to kill. It should be done by mind, words and body. It results in no one feels enmity to you. *Bhagwat Gita* defines austerities as a threefold process involving the body, speech and mind.

From the perspective of positive psychology or holism, mental health may include an individual's ability to enjoy life, and create a balance between life activities and efforts to achieve psychological resilience. According to the World Health Organization (WHO), mental health includes subjective well-being, perceived self-efficacy, autonomy, competence, inter-generational dependence, and self-actualization of one's intellectual and emotional potential, among others. The WHO further states that the well-being of an individual is encompassed in the realization of their abilities, coping with normal stresses of life, productive work and contribution to their community.²⁵

Conclusion

The conclusion drawn from the entire conceptual and comparative studies are incorporated below:

1. From the etymology and definition of word *Sadvritta* given by Ayurveda which is followed through the deeds shown by great peoples.
2. *Sadvritta* as described in Brihatrayee can be classified into many ways, based upon the mental status of doer (*Bhetta*).
3. *Dharniya vegas* and *Achara rasayana* are also way to follow *sadvritta*.
4. *Sadvritta* is the rules or codes of conducts for daily routine life from morning to night which must be followed by everyone that makes the person healthy.

5. The psychic, emotional, social and behavioural changes are also responsible for producing psychosomatic diseases. Ayurveda has explained codes of good conduct under *Sadvritta* which are related to social, emotional, psychological and ethical aspects of life. By following them individual is able to maintain physical, mental and social health and also able to socialize with the society. It is more of preventive aspects which help on personal cleanliness of body and mind.
6. Like *dharniya vegas*, the concept of *Acharya rasayana* is also a unique feature of *Ayurveda*. Good conducts make a person benefitted of *Rasayana* without intake of it. The concept of *Yama and Niyama* is a unique feature of *Yogashastra*. By following these, stability of mind and *sattva* quality increases which leads to attainment of salvation.
7. *Yama and Niyama* can be accounted as the primary steps of achieving spirituality. Though it is described in the context of *Ashtanga Yoga*, in spite of, those should be adopted in the daily common life. The practice of these will enhance the physical, mental and spiritual status of a human and thus will help to achieve the ultimate status of health.
8. *Yama and Niyama* are methods control over *manasika doshas* which causes psychological disturbances. *Brihatrayee* have described many factors which cause mental disorders. These factors are written under *dharniya vegas* which causes vitiation of *manasika doshas* and affect the process of knowing *satyajyana* and liberation.
9. *Yama and Niyamas* are specific ruling regimen have been mentioned by *Yogashastra* and is elaborated in *Brihatrayee* in order to maintain homeostasis of the body and by practice of this; one can regulate his *manasika doshas* also.
10. The mental health has its own importance in personal health. *Manas* is the functional entity of brain which works through *indriyas* and in modern science through neuro-humours.
11. Good processing of *manas* depends upon its positive way of thinking. It strengthens the mental health which is necessary to make a person's health in totality. A healthy person makes good society around himself to make a disease-free world.
12. *Darshanas* as well as Ayurveda accepted *Manas* to be *Nitya*.
13. According to *Charaka* the *Shad Karanas (Padarthas)* are responsible for *Karya* i.e. *Dhatusamyas*. Hence *Manas*, which is one of the nine *Dravyas*, therefore is itself a *Karana*, is also a causative factor for *Dhatusamyas*.
14. In *Ayurved*, *Pancamahabhootas* are the basic building blocks of the *shareera* and the *Manas*; hence are the most useful substances to reach to the aim i.e. attainment of health. *Manas* is also included in the whole universe originated from *Mahabhootas*, hence it is also *Bhautika* and also being treated by *Pancabhootic Dravyas*.
15. Of all the sites of *Manas*, the *Hridaya* which is the heart seems to be the most appropriate as its seat, when analysed on the basis of the textual references, especially on the symptoms observed in its vitiated state.
16. *Manas* travel in the whole body through *Manovaha Srotas* and have *Samavaya Sambandha* with *Sparshanendriya*.
17. The nourishment of *Manas* takes place at Tanmatric level after the *Pachana* of *Ahara* by the five *Bhootagnis*.
18. *Ayurveda* has accepted only 2 *Gunas* viz. *Anutva* and *Ektva* is to denote the “*Yugpat jyanupalabdhi*”.
19. The whole of modern Psychiatry can be understood on the basis of the five *Vishayas* of *Manas*. Each *Vishaya* signifies one step in the process of interpretation of knowledge or external stimuli. Any

abnormality even in any one of these steps will cause derangement of mental activity. Hence is important in the diagnosis as well as treatment of Psychiatric disorders.

20. *Manas* is the connecting link which connects the *Atma* with the *Śarīra* and hence *Manas* and *shareera* both influence each other.
21. The Implementation of regimens of *Sadvritta* gives us new aspect to look, behave and think at the world which can results in decrease in criminal tendencies and we can have a society which is really healthy by all means.
22. Emotional factors which are main root cause for many psychosomatic disorders can be cured by following the good conduct and restraining the urges which are to be restrained; individual by restraining themselves from rash and evil impulses of the mind. By following regimen of good conduct, behaviour, personal hygiene and coping up with seasonal changes can promote the health of an individual. All these measures are endowed with a view in ceasing the diseased person and promoting physical, mental and social health.

References

- [1] Vivekananda, (editor), (Reprint ed.). Yoga Sutra of Patanjali, Samadhi Pada: Chapter 2, Verse 30. New Delhi: Bharat Paperbacks; 2022, 98.
- [2] Vivekananda, (editor), (Reprint ed.). Yoga Sutra of Patanjali, Samadhi Pada: Chapter 2, Verse 32. New Delhi: Bharat Paperbacks; 2022.
- [3] Gaur B.L., (editor), (1st ed.). Commentary Ayurveda Dipika of Cakrapanidatta on Charaka Samhita of Agnivesha, Vol-I, Sutrasthana; Indriyopakramaniya Adhyaya: Chapter 8, Verse 17. Delhi: Rastriya Ayurveda Vidyapeeth; 2014, 290.
- [4] Rao M.V. and Ramesh M., (editor), (1st ed.). A Textbook of Swasthavritta. Varanasi: Chaukhamba Orientalia; 2022, 1.
- [5] Acharya Y.T., (editor), (Reprint ed.). Commentary Nibandha Sngraha of Dalhanacharta and Nyaya Chandrika of Gayadas on Sushruta Samhita of Sushruta, Sutra sthana; Vranaprasna Adhyaya: Chapter 21, Verse 3. Varanasi: Chaukhamba Orientalia; 2009, 99.
- [6] Gaur B.L., (editor), (1st ed.). Commentary Ayurveda Dipika of Cakrapanidatta on Charaka Samhita of Agnivesha, Vol-I, Sutra sthana; Tisreishaniya Adhyaya: Chapter 11, Verse 35. Delhi: Rastriya Ayurveda Vidyapeeth; 2014, 376.
- [7] Gaur B.L., (editor), (1st ed.). Commentary Ayurveda Dipika of Cakrapanidatta on Charaka Samhita of Agnivesha, Vol-I, Sutra sthana; Jajja Purushiya Adhyaya: Chapter 25, Verse 40. Delhi: Rastriya Ayurveda Vidyapeeth; 2014, 711.
- [8] Gaur B.L., (editor), (1st ed.). Commentary Ayurveda Dipika of Cakrapanidatta on Charaka Samhita of Agnivesha, Vol-I, Sutrasthana; Indriyopakramaniya Adhyaya: Chapter 8, Verse 18-29. Delhi: Rastriya Ayurveda Vidyapeeth; 2014, 291-306.
- [9] Acharya Y.T., (editor), (Reprint ed.). Commentary Nibandha Sangraha of Dalhanacharya and Nyaya Chandrika of Gayadas on Sushruta Samhita of Sushruta, Chikitsa Sthan; Chapter 24, Verse 89-101. Varanasi: Chaukhamba Orientalia; 2009, 491-492.
- [10] Paradkar B.H., (editor), (1st ed.). Commentary Sarvanga Sundara of Arunadatta and Ayurveda Rasayan of Hemadri on Astanga Hridaya of Vagbhata, Sutra sthana; Dinacharya Adhyaya: Chapter 2, Verse 48. Bombay: Nirnaya Sagar Press; 1939, 34.
- [11] Gaur B.L., (editor), (1st ed.). Commentary Ayurveda Dipika of Cakrapanidatta on Charaka Samhita of Agnivesha, Vol-I, Sutrasthana; Navegandharaniya Adhyaya: Chapter 7, Verse 53-59. Delhi: Rastriya Ayurveda Vidyapeeth; 2014, 270-272.

- [12] Gaur B.L., (editor), (1st ed.). Commentary Ayurveda Dipika of Cakrapanidatta on Charaka Samhita of Agnivesha, Vol-II, Vimansthana; Janopadoudhanshaniya Viman: Chapter 3, Verse 12-18. Delhi: Rastriya Ayurveda Vidyapeeth; 2014, 302-303.
- [13] Gaur B.L., (editor), (1st ed.). Commentary Ayurveda Dipika of Cakrapanidatta on Charaka Samhita of Agnivesha, Vol-I, Sutrasthana; Indriyopakramaniya Adhyaya: Chapter 8, Verse 17. Delhi: Rastriya Ayurveda Vidyapeeth; 2014, 290.
- [14] Paradkar B.H., (editor), (1st ed.). Commentary Sarvanga Sundara of Arunadatta and Ayurveda Rasayan of Hemadri on Astanga Hridaya of Vagbhata, Sutra sthana; Dinacharya Adhyaya: Chapter 2, Verse 19-20. Bombay: Nirnaya Sagar Press; 1939, 29.
- [15] Gaur B.L., (editor), (1st ed.). Commentary Ayurveda Dipika of Cakrapanidatta on Charaka Samhita of Agnivesha, Vol-III, Chikitsasthana; Rasayan Adhyaya- Ayurvedasamutthaniya Rasayanpada: Chapter 1, Pada 4, Verse 30-35. Delhi: Rastriya Ayurveda Vidyapeeth; 2014, 85.
- [16] Gaur B.L., (editor), (1st ed.). Commentary Ayurveda Dipika of Cakrapanidatta on Charaka Samhita of Agnivesha, Vol-III, Chikitsasthana; Rasayan Adhyaya- Ayurvedasamutthaniya Rasayanpada: Chapter 1, Pada 4, Verse 30-35. Delhi: Rastriya Ayurveda Vidyapeeth; 2014, 85.
- [17] Gaur B.L., (editor), (1st ed.). Commentary Ayurveda Dipika of Cakrapanidatta on Charaka Samhita of Agnivesha, Vol-III, Chikitsasthana; Prameha Chikitsa: Chapter 6, Verse 53. Delhi: Rastriya Ayurveda Vidyapeeth; 2014, 439.
- [18] Acharya Y.T., (editor), (Reprint ed.). Commentary Nibandha Sngraha of Dalhanacharta and Nyaya Chandrika of Gayadas on Sushruta Samhita of Sushruta, SutraSthan; Vedotpatti Adhaya: Chapter 1, Verse 25. Varanasi: Chaukhamba Orientalia; 2009, 6.
- [19] Gaur B.L., (editor), (1st ed.). Commentary Ayurveda Dipika of Cakrapanidatta on Charaka Samhita of Agnivesha, Vol-II, Vimansthana; Trividhakukshiyi Viman: Chapter 2, Verse 9-10. Delhi: Rastriya Ayurveda Vidyapeeth; 2014, 283-284.
- [20] Jha G.N., (editor), (1st ed.). Commentary of Shankar on Chhandogyopanishad. Discourse 7, Section 26, Verse 2. Poona: Oriental Book Agency; 1942, 410.
- [21] Gaur B.L., (editor), (1st ed.). Commentary Ayurveda Dipika of Cakrapanidatta on Charaka Samhita of Agnivesha, Vol-I, Sutrasthana; Astaninditiya Adhyaya: Chapter 21, Verse 36. Delhi: Rastriya Ayurveda Vidyapeeth; 2014, 638.
- [22] Gaur B.L., (editor), (1st ed.). Commentary Ayurveda Dipika of Cakrapanidatta on Charaka Samhita of Agnivesha, Vol-I, Sutrasthana; Navegandharaniya Adhyaya: Chapter 7, Verse 26. Delhi: Rastriya Ayurveda Vidyapeeth; 2014, 250.
- [23] Gaur B.L., (editor), (1st ed.). Commentary Ayurveda Dipika of Cakrapanidatta on Charaka Samhita of Agnivesha, Vol-I, Sutrasthana; Navegandharaniya Adhyaya: Chapter 7, Verse 27. Delhi: Rastriya Ayurveda Vidyapeeth; 2014, 250.
- [24] Dudeja Jai. (2017). Scientific Analysis of Mantra-Based Meditation and its Beneficial Effects: An Overview. International Journal of Advanced Scientific Technologies in Engineering and Management Sciences, v. 3, issue 6, pp. 21. <https://doi.org/10.22413/ijastems/2017/v3/i6/49101>
- [25] The World Health Report 2001 – Mental Health: New Understanding, New Hope. WHO.