

A STUDY ON PRASANNAATMENDRIYAMANAHA W.S.R. TO HEALTHY RELATIONSHIP IN PRESENT ERA

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ABSTRACT

The prayojana of Ayurveda are swasthyarakshana of swastha and vikaraprashamana of aatura. Sama Dosha,Agni,Dhatumalakriya and Prasannatmendriyamana are told as swastha laxana.Vikara karana are Asatmendriyarthasamyoga,kala and pragnyaparadha. Objective of study is to understand role of manas and indriya in healthy life and healthy relationship. Discussion made on manasrogotpati and gyanotpati and their preventive aspects. Conclusion drawn on reviewed research work.

Key Words: swastha, aatura, Prasanna aatma, indriya, mana.

INTRODUCTION

In today's era the human lifestyle has changed a lot and this change is very dynamic. People are going far from the old traditions and adopting newer lifestyle. Old traditions reflected many of the Ayurvedic principles in day to day life. But now a days habits that spoil mana and indriya are more e.g., mobile, laptop, tv, alcohol-tobacco consumption, pollution, stress, junkfood etc. But protective habits like Abhyanga,Karnapoorana,Nasya,Anjana ,Sadvruttapaalana, ghrita ksheera satmyaaahara etc are very less.

Samyak yoga of indriya are aarogyakaraka and asamyakyoga of indriya are roga karaka¹. As per classics, Rogaadhishtana are sharira and manas. Mana plays main role in jnanotpatti². Understanding of ourself and understanding of others is very important in every relationship. Without understanding we cannot believe, we cannot appreciate, we cannot admire genuinly anything and anyone. These are the pillars on which every relationship stands upon. For this clarity of indriya and mana are most essential.

Literary review

NIDANA AND SAMPRAPTI

Bhaya, Harsha, ManoAbhighata and Viruddha dushita annapana leads to Doshaprakopa and get sthanasamshraya in Hridaya³. Hridaya is sthana of Buddhi and Manas. This leads to Manovahasrotodushti which ultimately cause Unmadadi vikaras. Another factor is Vishaada rogakaranaam⁴, Acharya Charaka has stated Vishaada as causative factor for many diseases. Chinta cause rasadushti which ultimately leads to two types of vyadhis, one is Rasapradoshaja vikara and the other is Hridroga. Ahita, Ashuchi aahara, Rajatamayukta mana, Chinta, Krodha, Bhaya, Udvega cause Hridayavikruti and Chetanashoonyata which leads to Manovikriti and Apasmara⁵.

SAMPRAPTI VIGHATANA

Nasya⁶ enters through nasamarga towards Shringhatakamarma, Shira, Karna, Chakshu, Jihva and removes mala from all above through mukhamarga. Due to Nasya sarvendriyavaimalya occurs means mala rahita buddhi mana indriya. That is important for proper niyamana of mana by dhriti, when proper niyamana of manas indriya-buddhi is present that is known as samyak yoga of

indriya. Which leads automatically to nidanaparivarjana like prajnaparadha, indriya asamyakyoga or kala. Abhyanga⁷ does indriyaprasadana means capability of indriya performing their work. Calmness of indriya, sadvrutta⁸ are essential for positive thoughts, actions & speech. Satva vriddhi, rajo tama kshaya in hridaya leads to Manoroga shaanti. Ghrita kshira nityaprayoga in aahara is essential factor because ghrita is dhriti smriti buddhivardhaka⁹.

AIMS AND OBJECTIVES

1. To understand the role of indriya and mana in healthy relationship.
2. To understand the role of indriya and mana in healthy life .
3. To understand the relation of health and relationship.

DISCUSSION

Aahara, Vihara, Aachara are the three factors where life style has changed a lot. Aahara like junk food fast food are Mithyahara, preserved food are prayushitaahara. Drugs alcohol are tamogunapradhana buddhivinashaka. Vihara like ratrijagarana, divasvapna, asaاتمendriyaartha samyoga through excessive use of mobile laptop television, living in polluted environment, using excessive deo, mosquito coil, chemical soap cream gel

for hairs and skin, all leads to upaghata of indriya. Whereas protective methods like dinacharya like nasya karnapoorana abhyanga are avoided. In our present life stress has increased a lot, krodha, Chinta, feeling of loneliness, feeling of not being understood, fear of failure in relationships or exam. According to Ayurveda these all are linked with manas. Asatmendriyarthasamyoga ahitkara ahara vihara leading to rajatama vriddhi in manas, which cause malinata of buddhi perceiving nitya as anitya or anitya as nitya. E.g., if father tells his son you should not get addicted to facebook, if dhi is aavrita with raja and tama, son will think that my father is outdated person who doesn't know anything about facebook; but if dhi is clear son will think what if he is getting addicted, what are the merits and demerits of facebook, and research on these topics. This whole process is called as chintya, vicharya, uhyaya, dhyeya, sankalpa . This process of manas is controlled and regulated by dhi and dhriti. Then finally decides, yes father is right even though facebook is good but addiction is not good. Relationships need really soft handling when things are going wrong, in life we fail to analyse the

things that is when , our dhriti control regulate our manas and motivate us to handle situations. This is our dhriti which gives tolerance power to us, how to prevent silly fights? how to criticize people? this niyamana of manas is done by dhriti. For this we should clear our manas by taking aachararasayana or by following sadvrutta, Medhyarasayana. Dinacharya followed by abhyanga nasya karnapoorana will strengthen our indriya and will increase our perceiving capacity and communication of indriya with manas. Ayurveda has specified how we should talk because communication is base of relationship. Kale Hitam Mitam bhrooyaat avisamvadi peshalam, wherein Kale means proper time, what is that right time? it means let other person finish his talks until then don't interrupt in between even though if you are not willing just give him chance to finish, Hitakara means useful it means criticize in a positive way; hate those thoughts, actions or topics which you don't like but not that person who is speaking. Mitam means speak less listen more because now a days only few people listen for understanding, others just listen to give a quick or mouth shutting answer, its really hard

to find someone who listen carefully or genuinely interesting in listening someone. Peshala means sweet but here it is for tone of our speech matter a lot; we all are human beings who can think and understand things emotionally that's why rude tone really hurts us. Sweet tone will be better interpretation for peshala. Avisamvadi is true or genuine, it really matter when we praise someone or blame. To be happy in relation sometime we need genuine appreciation. Acharya Vagbhata told night before going to sleep we should ask two questions for ourselves- how my day and night are passing and how am I becoming day by day? Acharya told that whoever evaluate himself daily in night will never be sad. Daily evaluation gives us a better opportunity to improve ourselves the next day.No one is perfect but the one who is improving himself daily will surely reach very nearer to perfection .

CONCLUSION

Everyone wants to be understood, to be listened , to be appreciated because when we don't have someone with whom we can share happiness and sorrow that gives rise to biggest disease known to mankind " the loneliness". That's why we make

friends, partner, relationship but the reality is we should learn to give before we expect anything from others. So we have to put daily efforts for our manas-buddhi-indriya protection by following dinacharya ritucharya sadvrutta achararasayana because protective methods are less and destructive are more. Yes its true its not easy to follow all steps in a single but we can select anyone which we think very important for us and then we can follow. These small habits will put positive impact on the relationships and inturn on the health of the individual.

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