

Interrelation Between Sukh and Mental Health

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Abstract:-

Introduction: Each and every animate always tries for comfortable and smooth life span. Various references indicates that the all activities of animates have goal to achieve sukh (comfort, easy life, pleasure etc). Acharya Dalhana has mentioned this as "Anukul Vedana" that means "the comfort zone of the individual" and to get intimate success, one must concentrate on the comfort zone i.e. Sukh. Sukh is the specific characteristics of atma and vishaya (object) of manas because feeling of sukh-dukh is performed by manas and it can be said that sukh is deeply related with mental health. **Objective:** To understand the interrelation between sukh and mental health.

Data Source: Literature and research finding from various classical text books and online research articles from different journals. **Review Method:** The present review study was carried out by collecting the information from different resources and comparing Ayurvedic views. **Result:** In this article it was revealed that Sukh has a deep impact on mental health. **Conclusion:**

Classical Ayurvedic literature contains detailed descriptions of sukh and its effect on mental health. Following these Ayurvedic principles for sukh, we can promote mental health and a better healthy life.

Keywords: Ayurveda, Manas, Mental Health, Sukh

Introduction:-

There are 4 types of ayu mentioned in Ayurveda i.e. Hitayu, Ahitayu, Sukhayu and Dukhayu. To fulfill our lives, we need happiness, more than money and success. Happier People earn more; they commonly get more from this world. They appreciate success. They are positively more capable than others, they are more resilient, and have better health, better marriages and better relationships. Man is called happy when he is not attached to either physical or mental ailments, as is, in particular.

Material & Methods:-

Review:

The basic academic contents of Ayurveda are the Hitayu, Ahitayu, Sukhayu and Dukhayu.
हिताहितं सुखं दुःखमायुस्तस्य हिताहितम् मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते॥¹

Commonly, Ayurveda is regarded as a medical system but its basic contents are Hitayu, Ahitayu, Sukhayu and Dukhayu. It means, these are related to living organism and have concerned with medical science. Why sukh-dukh have been considered as resulting factors in Ayurveda? It has been clearly mentioned that each and every animate always try to attain the state of sukh. However, the divergence conditions of knowledge and ignorance, there is seen divergence of the right and the wrong approaches (to the goal of happiness)².

Various Indian philosophies have been described for sukh in their own ways like "Dharmajanyaanukulvedaniyamsukham". According to Vaisheshik Darshan, the favorable experiences or favorable achievements attain through Dharma is the state of Sukh. The health or free from any type of discomfort is the state of sukh - "Sukhsangyakam aarogyam"³.

Sukh has been discussed in Ayurveda in different ways, but its prime norms or lakshanas are mentioned in Caraka Samhita. The norms or points related to Sukhayu are as follow -

- i) Free from physical and mental disorders,
- ii) Particularly the physical and mental status should be like a young,
- iii) Endowed with strength, virility, reputation, enterprise and boldness befitting his abilities
- iv) Actuated by the combined urge of knowledge and science,
- v) The senses and sense-objects, is possessed of multifarious and delightful amenities accruing from great wealth,
- vi) All whose efforts are prosperous and who can plan as he likes⁴.

A life that is contrary to this is deemed unhappy⁵. Acharya Caraka has also mentioned in Vimana sthana that result of the act is attainment of sukh or happiness. It is known by satisfaction of mind, intellect, sense organs and the body⁶. It can be attained through Hitayu. Without Hitayu it is not possible to attain the sukh because sukh can be attained through right conducts which are known as Hitayu. Acharya Caraka has mentioned the lakshanas of Hitayu and Ahitayu and they are as follow -

- i) Those who are the well-wishers of all creatures,
 - ii) Who do not aspire the wealth of others,
 - iii) Who speak the truth and peace loving,
 - iv) Who examine things before acting upon them and vigilant,
 - v) Who indulge in the three pursuits of life (Dharma, Artha and Kama) without the one affecting others,
 - vi) Who respect superior
 - vii) Who are endowed with knowledge of arts, sciences, tranquility
 - viii) Who serve the elders,
 - ix) Who have full control over their passion, anger, envy, pride and conceit,
 - x) Who are constantly do charitable acts, meditation, acquisition of knowledge and quiet life,
 - xi) Who are endowed with spiritual insight,
 - xii) Who are one minded, contemplative of the good in this world and endowed with memory and understanding
- Lead a useful life, such a life is called Hitayu and the life opposite to these features is known as Ahiyayu⁷.

Causes of Sukh-Dukh:

It is neither the senses nor their objects that are the causes of pleasure and pain. The real cause of pleasure and pain is seen to be the four kinds of contacts i.e. Atiyoga, Ayoga, Mithyayoga and Hinyoga⁸. Granting that there are the senses and the sense objects, if there is no coordination, there is neither pain or nor pleasure; therefore the cause is the fourfold contact alone⁹. Whatever disease of the ear etc, arises as the result of excessive, inadequate or non contact of the sense and its objects is said to be the disease of the sense organ¹⁰. These are described to be the causative factors of painful sensation; the causative factor pleasurable sensation is proper sense contact. Such proper contact of the sense and its object is indeed difficult to achieve¹¹. Without the self, the senses, the mind, the intellect, the object and the action, there can be no pleasure or pain. Each of these is defined in the manner in which it has to be understood¹². For example, the sense of touch in the skin and also the corresponding faculty in the mind are the dual cause which yields pleasurable and painful sensation¹³. Passion (trishna) is also said to be the originator of the pleasure and pain¹⁴. Desire it is, that acquires the apparatus of sensation; if there is no apparatus, there is no contact; and if unaffected by contact, one does not experience sensation¹⁵. From the contact of self, the senses, the mind and the sense objects arise pleasure and pain; these two cease to be, as the result of inaction of the mind which is firmly fixed in the self. Then while embodied, it acquires the psychic powers, and such a state, the Rishis who are conversant with yoga, know to be as yoga¹⁶.

Pathways of Attainment of Sukh and Detachment from Dukh:

The wise person should adopt the mental faculties which are opposite to the mental disorder and should strive for abstaining from unwholesome virtue, wealth and enjoyment and pursuing the wholesome ones, constantly keeping an eye to wholesomeness and otherwise. No mental happiness and unhappiness can occur in this world without these three. Hence, this should be practiced - effort to remain in touch with the experts and to know properly the self, place, clan, time, strength and capacity that means one should strive to court the association of those learned in the knowledge of good and evil and also do once best to acquire the knowledge about one's own self, country, family, age, vitality and ability¹⁷. Contemplating the three objectives of life, service of those who are versed in the knowledge concerning these three objectives, and the knowledge of one's own self etc. in all respect, constitute the remedy for psychic disorders¹⁸.

Achaya Vagbhata has mentioned that all (human) activities are meant for the happiness of all living beings, such happiness is based on dharma (righteousness, right moral conduct); hence every person should adopt (follow) righteousness always¹⁹. According to Maharshi Caraka, by following the code of health the continued association of the suffering ceases and happiness (health) comes forth. "The dhatus which are in balanced state do not go into imbalance and vice versa. They are produced according to the cause"- according to this reasoning the physician treats the suffering of all the three times²⁰. The treatment is that which is devoid of allurement. Allurement is the greatest cause of misery and the abode of miseries (body) and renunciation of all allurements eliminates all miseries²¹.

Discussion:-

It is a subject of discussion that, sukh should be considered as a part of mental health or not. In fact, sukh-dukh are related to manas and is regarded as objects of manas. Sukh is the state in which there is no any type of requirement and has taken the stage of saturation. If there is any requirement of life which has not been fulfilled, is regarded as stress which is against mental health. Keeping this in view, it can be said that sukh is the stress free state and this is the normal stage of manas and this normalcy can be considered as health, which depends specially on "Indriyarthatasya yoga"²². Only samyoga is the cause of sukh. The sukh can be attained with Hitayu which depends on mental health and this Hitayu affects the mental health.

Conclusion:-

Sukh is regarded as mula pravriti of human being in Ayurveda. Each and every animate tries to achieve the sukh but it depends on knowledge of wholesome one and unwholesome one. Sukh is the stress free state and is the saturated state of requirement. Requirement should be beneficial for body and mind. Sukh is deeply related to mental health and the normal status may be regarded as mental health.

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