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THE CATEGORIES OF SOCIETY, CULTURE AND SUSTAINABILITY ACCORDING TO THE GAIA THEORY

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Abstract :- The aim of this paper lies in the proposal to discuss the issues Society, Culture and Sustainability, its concepts, their connections and alternatives to the sustainability of Gaia. It has been clearly articulated the premise that society and culture are concepts that although related, are distinct. The different social constructions produce the various societies. The behavior of a family are distinguished from other, socio-cultural manifestations of a city are different from others; the formation of each country is specific and is not repeated. The cultural elements make up each particular society and each society contributes to the sustainability or otherwise of different ways.

Key Words:- Social constructions; Cultural elements; Sustainability of Gaia.

INTRODUCTION

Ayurvedic theory of health is based on Tridosha. The dynamic balance of Tridosha creates health¹. Ayurveda defines mental health as a state of mental, intellectual and spiritual well-being. Ayurveda has differentiated our organs into Dnyanendriye (organs of perception) and Karmendriye (organs of action.). It has given the special status of Ubhayendriya (organ of both, perception as well as action) to Manas (mind.)². It also says that in our body- mind apparatus, our mind controls our body and is more important than the body. Ayurveda aims at preservation and promotion of health, and prevention and cure of diseases through the concepts of positive physical and mental health. Management of mental disorders or psychological medicine was an area of specialization even during Charaka's time. Charaka suggests that, treatment for mental illnesses should be sought through an expert in the field of mental illnesses¹.

RELATION OF BODY, MIND & SOUL:

Charaka says that we can't learn without co-ordination between Manas, soul, sense organs and subjects.

Excess of Pitta factor causes irritability and the person's behavior will be judgmental.
Vitiation of Kapha dosha results in depression, possessiveness and greed.

DEFINITION OF MIND:

"मन ज्ञाने बोधे"⁴

It is the Way of understanding the knowledge
It also means, Opportunity to obtain knowledge & happiness

Functions of mind

- Chintyam - Thinking
- Vicharam - Prolongation and expansion of thoughts
- Ooham - Imagination of past, present and future
- Dhyeyam - Deep thinking and concentration on a thought of object
- Sankalpam- Planning
- yatkinchit- All the other things which man can Perceive

Qualities of mind:⁵

- I.Satvic guna is very good and pure and is filled with love ,kindness and spirituality
- II.Rajasic guna is aggressive and is subject to temptations of the world. But in right proportions it will give a person leadership qualities.
- III.Tamasic guna is filled with darkness and is always confused and doubtful.

. Location of Mind

- Brain – neurological i.e. Sensory and motor functions of mind are chiefly attributed to brain⁶
- Heart - Psychological functions, particularly the emotional aspects of psyche are attributed to the heart.⁷

Swaroopa of Manas (Nature of Mind)

Manas is without any rupa. It is nirvikara. As it is athindriya swaroopa could be understood through laxanas. Man is exposed to vedanas like sukha, dukha, vichara, Krodha, kama etc. only through Manas.

Mind Concept in Ayurveda

Definition of mental disorders:

On the basis of the classical descriptions, manovikaras can be defined as a group of clinical conditions affecting the individuals with alpasatwa (weak psyche) and characterized by behavioral changes in them due to:

- A. Discordance of manodoshas or both manodoshas and shareera dosha
- B. Vitiating of manovaha srotamasi (channels carrying psychological impulses);
- C. Impairment of function of manah viz., Indrayabhi-graha(perception and motor control), manonigraha (mental control),

Causes of Mental Illness¹⁰:

Several factors influence the psychological upset in a person such as Social circumstances, Hereditary factors, Traumatic incidents, Personality of the person, Biological reasons (abnormal changes in the chemicals which play major role in communication between neurons in brain.), Improper diet, Actions committed in this birth, Bad deeds done in the last birth, Physical illnesses and overindulgence, Severe mental or physical stress, Unfavorable -personal, familial and social environment, Negative feelings are emotional toxins. If they are not driven out of body in a stipulated time, they give rise to chronic mental disorders like anxiety neurosis, depression, etc.

FACTORS CONTRIBUTING MENTAL DISEASES (MANOVRIITI):-11

shoka(sorrow), krodha(anger), chinta(unnecessary thinking), kama(lust), krodha(anger), lobh(greed), moha(delusion), irshya(jealousy), abhimana(pride), mada(euphoria), bhaya(fear) These are some of the negative emotions which can contribute to mental imbalance. Holding on to negative emotions and past experiences are considered as toxins affecting mind.

Mental Disorders in Ayurveda:

Ayurveda mentioned following disorders as Unmada(psychosis), Apasmara(convulsive disorder), Apatantrakam(hysteria), Atatvabhinivesham(obsession), Prajnaparadha(lack of coordination between dhi, dhruti and smruti), Bhrama(illusion), Tandra(drowsiness), Klama(neurasthenia), Mada(loss of perception), Personality disorders, Citto Udvega-Anxiety neurosis, Avasada- Depression, Manasa Mandata-Mental Retardation, Madatyaya - Intoxication etc

Treatment aspects in mental diseases:

Ayurvedic treatment for the mitigation of the diseases has always been through 'holistic approach' while it has only recently ushered in the west as big movement in the field of treatment. Ayurveda recommends three types of chikitsa as:

1. Daivavyapasraya chikitsa¹²: (divine or spiritual/therapy)

Treatment processes:

- 1.Virecana (purgation)
- 2.Basti (enema)
- 3.Nasya (nasal instillation)
- 4.Abhyanga (aniling)
- 5.Takradhara/ Ksiradhara/ tailadhara, Kasayadhara (streaming of medicated buttermilk/ milk/ oil/ decoction on the forehead of the patient)
- 6.Mastishka (application of medicated wet cakes on the head)
- 7.Sirolepa (application of medicated wet cakes on the vertex)

When the cleaning is properly done, samshodhana (palliatives) and rasayana (tonics) are given in order to bring back the deranged manas to normalcy. Some of Medicines are Brahmi ghrita, Aswagandha, Cyavanaprasa, Sarasvatarista works as tonic & rasayana in treating mental disorders

3. Satvavajaya chikitsa¹⁴: (psycho therapy)

The aim of this therapy is to restrain mind from desire for unwholesome objects.

CONCLUSION

In the classics of ayurveda, concepts on preservation and promotion of health and prevention of illnesses, descriptions in the chapters devoted to dinacarya (daily regimen) ritucarya (seasonal regimen), sadvrta (code of virtues), roganutpadana (prevention of diseases) and annapanavidhi (rules pertaining to food and drinks). In order to be free from mental disorders Ayurveda prescribes that one should not allow one to become a victim of impulses like greed, grief, fear, anger, jealousy, impudence, vanity etc. Further, it declares that, one who speaks truth, refrains from over indulgence in alcohol and meat, hurts none, avoids overstrain, fair spoken, always compassionate and given to wholesome eating, would enjoy the benefits of sound mental health.

In Ayurvedic view points in this regard as a 'socio-moral value system' which if adopted with modifications to suit our needs without digressing from the core of these concepts, would be of great aid in warding off many a mental disorder, and promote the mental potentialities of mankind. It would also richly contribute in preventing and , treating many psychosomatic conditions like peptic ulcer, bronchitis, blood pressure, eczema and diabetes to mention a few.

All these measures are aimed at bestowing relaxation and mental equipoise which are the basic prerequisites of a sound mind. They are particularly relevant to our times when we are forced to battle continuously against 'stress' and 'strain' for our very survival.

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