

Manas Rog in Ayurveda**-Dr. Dipali Dubey Watane**

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Abstract

Ayurveda is highlighted as a holistic system with its concern for prevention of stress and promotion of mental health. Ayurveda is not merely a materialistic science, but a philosophical and factful truth, which our great ancestral sages, through their experience, logic and power of wisdom enhanced by yogic practices had found true and proved it to the truth of time. Ayurveda is believed to be the Upveda of Atharva Veda. There are about 160 hymns about medicines in the Atharva Veda. The knowledge of life scattered in these Vedas were collected and comprehended in the form of principles by great Acharyas like Charak, Susruth and Vagbhata during the Samhitha period.

Introduction

Ayurveda, which defines Ayu (life) as the combined state of Sarira (body), Indriya (senses), Satva (psyche) and Atma (Soul). Thus in this way, Manas i.e. satva is chiefly responsible for perceiving good healthy life. Sarirendriyasatvatmasamyogo Dhari Jivitam Signs of good health which are mentioned in Susruta Samhita are as followed– Samdosa Samagnisca Samdhatumalakryah Prasannatmendriyamanah Svastha Ityabhidhiyate.

A healthy person is one whose humors (Dosas) and metabolic state (Agni) are in equilibrium, whose functional activities of the tissues and excretory systems are in balance, and the soul, senses and mind feel well. Therefore, cheerful state of mind is necessary for the good healthy life.

What is Manas Roga?

Manas roga or mental diseases are associated with emotion trauma, negative attitude, stress, sexual-abuse, personal losses or drug-induced. According to Ayurvedic philosophy, Manas roga are born out of disturbance in Satva. Satva is largely responsible for inherent quality of the mind.

What is Manas according to Ayurveda?

According to Indian thoughts, manas (mind) is one of the major operational concepts in the process of learning and the cause of bandha (entanglement/attachement). Manas has dimension which is anu (beyond atom in its minutest aspect), and is capable of remaining atindriya (beyond sensory perception).

Mind is an important and inevitable component in the sequence of gaining knowledge. It is a bridge between the sense organs and the soul. When mind is diverted from the sense organs one doesn't gain knowledge since the information is not passed on to the soul.

Mind is one of the abodes of disease. The mental diseases, in due course of time, afflict the body and also cause physical ailments, called the psycho-somatic disorders. Similarly, the mind is also the seat of health and happiness.

Word derivation and meaning of the term manas

That which helps in knowing something is called manas.

That which helps in obtaining the knowledge of something is called mana.

That which has the capability to think is called mana or manas.

Synonyms of Manas

- Chitta, Cheta, Hridaya
- Swanta, Hrit, Maansa
- Mana, Sattva

Mind is inert

Though the mind is inert, it performs all the activities. The soul is said to be the stimulator and controller of the mind.

- "Manas" is the key ingredient in activities of life.
- "Manas" is responsible for all psychosomatic activities of life.
- "Manas" is the "Ubhayindriya": it functions both as "Karmaindriya" and "Gyanendriya".

- “Manas” is the director and controller of our conscious as well as sub-conscious mind and psychic activities.
- “Manas” is responsible for all metabolic activities also as any disturbance at psychic level causes disturbances at endocrine levels which leads and cause diseases like, HTN, DM, throid, GIT, etc. Thus, it is importance to maintain psychic balance also to be healthy.

Faculty of Mind

- Dhee, Dhriti, Smriti are the three main faculties which are closely related to Manas.
- Dhee: (Buddhi) “Buddhirhi Nischayatnika”
- Dhriti: “Dhritirhi Niyatmika”
- It is the power of will, which control Mana, from the various diversions or temptations of surroundings.
- Smriti: “Smaranat Smriti”.
- Recollection of the past is known a Smriti. An unimpaired condition of all these functional aspects is necessary for mental Health.

“Manas”: A Historical Review

According to Indian history, Indian philosophy, the Manas is the psychological entity if the living organism. Balanced Manas dosha plays a key role in the pathogens of Manas Rog. Vedic Period, (6000 B.C.TO 1000 B.C.)

Four Vedas along with their Brahman, Aranyak, Samhita, Upanishad part comprises of the Vedic scriptures. Much information about Mana and Manasa Roga along with their management is available in these sacred texts. □

➤ **Rig Veda**

Rig Veda, an oldest classic knowledge of human civilization has many references about psychological disorders, which are as follows:

- Manas acts as a tool between Atma and Indriyas in the origin og knowledge. □
- Pishacha are blamed for mental disorganisation and Agni has been suggested to be worshipped for the cure of the same.

➤ **Yajurveda** □

Shivasamkalpasutra deals with psychological health. (Yaju.34/3) Manas is the supreme power, which associates all impulses to carry out, then to interpret it.

➤ **Atharvaveda**

1. Maximum references related to Mana, Manas Roga and Bhutavidya are found in Atharvaveda as Ayurveda is the Upaveda of it.
2. The causes of psychological disorders given are Daivakritapaap, Jwara, Krimi, Abhichara, Rakshah, Gandharva, etc.
3. Heart is said to be the seat of Manas.
4. Manas Bhavas like Eershya, Krodha, etc. calm down through special treatment like Eershya Bsheshaja. (Atharvaveda 7/46/1,6/28/1-3.7/45/1-2)
5. Atharvani therapy comprises of Mantras which are useful in curing psychological disease.
6. Vedic Terms related to the Subjects are:
7. Different Manobhavas are cited in different contexts e.g., Irshya, Krodha etc.
8. Gandharva, Apsara etc Idiopathic causes for psychosexual disorders 2/2/5,6/130/4,6/130/1
9. Some personality defects are also narrated e.g., Uttaram (Superiority) 6/45/1, Manas Papa (Schizoid, Paranoid) 6/45/1-3 etc.
10. Certain psychological diseases are also described like, Apsmara (Epilepsy) 8/1/16,8/1/3 & Unmada (Insanity) 8/3/3.6/3/1-2.

➤ **Samhita Period**

In this period ancient scientists like Charaka, Sushruta and Vagbhata vividly described about Mana and Manasa Roga and its management.

➤ **Charaka Samhita** □

1. A detailed description of properties and functions of Manas. (Ca. Sha. 1/18-22)
2. Chittodvega is narrated as one of the Manadoshas. (Ca.Vi.6/5) Examination and determination of Manas Bhavas (Ca.Vi.4/8) and Sattva Pariksha (Ca.Vi.8) as well as 16 types of Manas Prakritis are mentioned in detail (Ca. Sha.4/36-40)
3. Effect of emotional factors like Vishada, Harsha, etc on body (Ca.Su 25/40)
4. Complete description about Unmada, Apsmara and Atattvabhinivesha is given. (Ca.Chi.9-1-, Ca.Ni. 7/8)
5. Treatment of Manas Roga is named as Sattvavajaya which includes Jnana, Vijnana, Dhiarya, Smriti and Samadhi. (Ca.Su.1/58, 11/54)

Ayurvedia Classification of Manas Rog

In ayurvedic texts clear classification of mental disorders is not mentioned in a systematic manner. Acharya Charak has described Unmad, Apasmara, Atatvabhinivesha etc in description of Manas Rog. For the sake of treatment, Manasika Vyadhi can be classified according to Dosha involvement and seat of manifestation.

They may be divided into two:

a. Only Manasik-specific: Vikara and Vegas of Manas

b. bhayatmaka: Sharira and Manasa doshas

The classifications can be listed as:

- **Mano Adhithita Manasika Vikara:** Mental disorders where Manodoshas are only basically involved. E.g., Kama, Krodha, etc. □
- **Nanatmaja Manasa Vikara:** Endogenous mental disorders caused by specific type of Sharirika dosha. E.g., Tandra, Bhrama etc. □
- **Shaira Mano Adhithita Manasik Rog:** mental disorders where both Sharirika as well as Manodoshas are basically involved. E.g., Unmada, Apasmara etc. □
- **Mano Sarira Adhishthana Manasa Rog:** Disorders basically caused by afflictions of Manodoshas subsequently leading to the involvement of the Sharirika doshas. E.g., Shokaja Jwar, Bhayaja Atisara etc. □ Behavioural disorders like sexual perversions. E.g., Asekya, Kumbhika etc. Therefore, we can indeed say that the classification of Ayurvedic texts describe a range of mental disorders, which seem to include all kinds of neurotic, psychotic, convulsive and personality disorders as in contemporary science today. □

Management and lifestyle for prevention and management of Manas Rog:

To promote mental health and prevent illness, there is a need to create such living conditions and environment that support mental health and allow people to adopt and maintain healthy lifestyle. The intake of healthy “Ahara” as per the rules prescribed under “Ashtahara Vidhivishheha Aaytan”, “Ahara Parinamkar Bhava”, adhering to the principles of “Dincharya”, “Ritucharya”, “Sadvritta” and “Achara Rasayana” are the fundamental entities which play a key role in maintaining good mental health. □

General line of treatment of Manasa Rog in Ayurveda :

Ayurveda approach is a holistic approach with due importance to the pharmacotherapy, panchkarma interventions and psychotherapy in the form of spiritual and psychotherapy in the form of spiritual and psychological interventions.

Psychiatry, Bhootvidya, Manas Rog and treatments have not developed into a mainstream system. The main reason being ignorance and obscurity prevailing around the concept of being afflicted with a mental illness, which is still considered to be a social stigma. Exploring its utility and developing its possibilities into a contemporary support system to modern psychiatry is the need of an hour.

The principles of Ayurvedic Psychic disorders and line of treatment revolves around the concept of mutual interrelationship between the “Psyche” and “Soma”. The Psyche factors at large are influenced by the physical factors like food intake and activities of daily life. the structural and functional exponents of the body i.e., Dosha, Dhatu and Mala are nourished, depleted or vitiated which becomes the determinants of health and ill health. Reciprocally the status of “Satva” is also indispensably affected by these factors. The current scenario of Manas Roga also depicts the irregularities in diet and lifestyle. In this regard Ayurvedic guidelines are of great relevance in the present era.

Treatment of manas rog described in Ayurveda.

In charak Samhita, Daivayapashray chikitsa is one of the three treatment, mentioned in sharirik dosha and manasik dosha. Commenting on this acharya chakrapani explains Daivayapashraya chikitsa is mentioned first because its mode of action can’t be ascertained through a general logic, but gives immediate results. Daivayapashraya chikitsa acts on the basis of Prabhav.

Daivayapashraya chikitsa (divine therapy)

The word Daiva refers to sinful acts committed in past life. Daivayapashray chikitsa is a treatment based on pleasing the god. i.e

Mantra	Hymns
Aushadha	Amulets, Talisman
Mani	Wearing of Gems
Mangala	Auspicious ceremony

Bali	Offering to god.
Upahara	Gift
Homa	Oblations
Niyama	Observance of auspicious scriptural rules.
Prayaschitta	Atonement
Upavasa	Fasting
Svastyayana	Chanting of auspicious , hymns
Pranipata	Observance to the god.
Gamana	Going to pilgrimage

Daivavyapashraya chikitsa revives normal functioning of Sattaguna and removes obstacles of Raja and tama. Acharya Sushruta also explained usage of bali,(offerings) homa, havan,(offering ghee to holy fire) etc as a shanti karma for the grahas as one of the Ashtanga of Ayurveda, called as bhoot vidya.

Satwavajaya chikitsa (Trans therapy)

Satva means mind, and avajaya means to win or conquering.

Thus, satvavajaya treatment is to gain control over the mind of the patient and helping them to keep their mind and senses detached from the unwholesome subje cts.

Is aimed at regaining the normal mental activity by conducting practice of yama, niyam, asana, & pranayam. Satwavajaya chikitsa uplift the satwa of the patient.

This enhances pran vayu circulation throughout the body resulting in removal of blockage of channels of circulation linked to mind.

Recent research has showed satvavajaya chikitsa superior to shunthi tablet in the treatment of manasa dosha ajeerna.

Satvavajaya chikitsa prevents the impairment of intellect, patience and memory and bring them back to normal condition.

Yuktivyapashraya chikitsa

Yuktivyapashraya chikitsa rational treatment. Yuktivyapashraya chikitsa is a treatment in which the medicine, lifestyle, and diet are skilfully planed and administered.

This aimed at rational use of drugs & nutrition. It is divided in two types - shodhan &

shaman. It is based on herbal drugs and panchakarma. These are used after finding out the root cause of diseases.

Conclusion

- Chikitsa sutra of manas rog is Aatma dnyan, Shastra dnyan, Dhairya, Smarana shakti, to increase focus on mind by excluding other subjects, & controlling mind making it strong.
- Manas chikitsa is mainly concerned with aachar rasayan and sadvrutta palan.
- Good behaviour, proper diet & avoiding suppression of natural urges, following dinacharya , rutu charya, will maintain the equilibrium of doshas.
- By ayurvedic line of treatment with psychotherapy and spiritual therapy one can able to treat mental diseases effectively.
- Drugs like bramhi , ashwagandha, guduchi, yashti , vacha for preventing onset of manasa roga.
- Jatamansi & tagar are drugs of choice in the treatment of anxiety neurosis.
- Ashwagandha & shilajit have good antidepressant potential as confirm by clinical stydies.
- Also ashwagandharishta, unmad gaja kesari rasa, shiva gutika, vachadi churna, & panchyagavya gruta are famous formulation in treatment of manas roga.

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