



MANAGEMENT OF MANASIK VIKAR THROUGH AYURVEDA

Dr. Anurag Narware*

*Assistant Professor, Department of Agada Tantra, Mansarovar Ayurvedic Medical College, Bhopal (M.P.).

***Corresponding Author: Dr. Anurag Narware**

Assistant Professor, Department of Agada Tantra, Mansarovar Ayurvedic Medical College, Bhopal (M.P.).

Article Received on 20/01/2019

Article Revised on 09/02/2019

Article Accepted on 01/03/2019

ABSTRACT

It's well known that the *Ayurveda*^[1] is a science of life. "*Ayurvedo Amrutanam*" because it is God's gift *Dharma*, *Artha*, *Kama*, *Moksha* that should be practiced by ancient *Acharyas* which is based on *Atharveda*, one of the oldest scripture of *Hindus*. In *Ayurveda*, *Ayu*^[2] (life) is defined as conjunction of body, soul, mind and senses. Each has been given due importance in the maintenance of health, prevention and cure of disease.

KEYWORDS: *Ayurvedo Amrutanam*, *Dharma*, *Artha*, *Kama*, *Moksha*.

INTRODUCTION

Manovigyan is the Science which represents the mind and site of mind is heart. In Human body heart works as the organ which is responsible for flow of fluids. Any disturbance to physical as well as mental equilibrium of the body results in different types of diseases which may be physical as well as mental.

In modern age *Manas roga* are considered under Psychiatric diseases and branch is known as *ayurvedic Psychotherapy*. The patients is already suffering from emotional imbalance and remain careless about physical and emotional health.

In *Ayurveda Swasth* is defined as '*Samadosha samagni Samdhatu malakriya....prasannatmendriya manaha swasthaittyabhidiyate*.^[3] as well as *Ayu* is defined as '*Shareerendriya satva atma sanyogodhari jivitam*.^[4] and our Life depends upon *Tridandas 'satvatmasharirash traymetata tridandavatt*.^[5] i.e. *Satva*, *Atma* and *Shareera*.

In present scenario Social media addiction is becoming an increasing problem. Due to Social media addiction the mental efficiency of persons decreasing and becoming mentally disturbed. Mental disturbance leads to anxiety which is also a very complicated disease. Anxiety has variety of many contributing factors like biological, psychological and sociological factors.

In *Ayurveda* many *aacharyas* explained about all basic aspects of *manas*.

They are

Vyutpatti (Etymology): *Man jnane dhatu, manyate jnayat-vigraha*.^[6]

It means *manas* is very helpful to notice or realize something.

Nirukti (Definition): *Manyate jnayat avabudyate anena iti manaha*^[7]

It means *manas* is responsible for *manan*, *bhodana* and to gain the knowledge.

Aacharya Charak as well as *Aacharya Sushruta* said the *sthan* of *manas* is *Hrudya*.

Paryaya (Synonyms)^[8]: *Chitta, Chetana, Hrudayam, Hrit, Manasam, Antarendriyam, Satva, Cheta*.

Gunas (Qualities): *Anutva* and *Ekatva* are the *gunas* of *Manas*.^[9]

Vishaya (Subject matters)^[10]

1. **Chintya** : *Kartavyata akartavyata va yanmanasa chintete*
2. **Vicharya**: *Vicharya mupa pathyanupapttibhyam yadimrushyate*
3. **Uhya**: *Uhyam cha yat sambhavanaya Uhyam*
4. **Dheya**: *Bhavanajnana vishayam*
5. **Sankalpa**: *Gunavattya doshavattaya va avadharana vishayam*.

Karma (Functions)^[11]

To control the *indriyas*, avoid wrong direction of *indriyas* and make the *indriyas* subject oriented.

Dosha (Factors)^[12]

Raja and *tama* these are the two *doshas* of *manas*.

Manas as Vednaadhistan^[13]

Manas, Sharir and indriyas are the *adhistan* of *vedna* (*Dukh* i.e. Pain).

Sthana (Place)

There are two organs *Hridaya* and *Mastiska* (brain) are the point of discussion or the controversy between two regarding *sthana* of *manas*. In *Ayurveda* various views available for location of *manas*.

On the basis of functional aspect the *manas* is described here by different *aacharyas*.

Sirah: According to *aacharya Charaka Sirah* is known as *uttamang* because it control the *indriyas* as well as *prana* is situated in *Sirah*. *Manas* is included in both means *prana* as well as *indriya*. *Acharya Vagbhatta* in *Marma prakaran* told that *Manonasa* is occurred due to injury in *Simant marma* which is a type of *sirah sandhi*, so from this it is clear that *manas* is resides in *sirah*.

Hridaya: *Sattava* and *Chetas* are the synonyms of *Hrudya* i.e. *manas*. *Acharya Sushruta* and *Vagbhatta* told the location of *sattava* is *Hrudya* and the specific place for the *sattva* is *stanyormadhya*. Both the *aacharya charak* and *acharya Sushruta* mentioned *Hrudya* as seat of *chetana*. Brown also told that heart is the specific organ for anxiety that is psychic factor from this it is clear that heart is closely related to emotional aspects of the body.

Sarva sharir: *Acharya Charak* told that *manas* is *Atiindriyam* and the whole body is the *adhisthana* of *manas*.

Between *talv* and *Sira*

Acharya Bhel in *Bhel Samhita* told that *manas* is located between *sira* and *talv*. This location is one of the different location told by other *aacharyas* because this location is dealing with intelligence.

Twak: *Twak* is the only *indriya* that distributed all over the other *indriyas*, and it is told that *manas* is related to skin by *samvayi sambandh*.

Anishchita: *Manas* follows the rules of *atma* having no definite location because *manas* is told as *achetana*.

By above all points it is concluded that the *hrudya* is the place of *manas* while the *sirah* is the office to regulate it.

Manasa Roga Adhishthana:

Kushtadaya shareera eva Kamadayasu Manasa Unmadadayascha dwayashrayam (Chakrapani)
Ta ete Manaha shareeradhishthana tatra manodhishthana krodadayaha shareerdhishthana Jwaradaya ubhayadhishthana Apasmaradayaha.^[14]

Manovaha Srotas^[15]

The whole body is under the control of *manas* and known as *manovahasrotas*. *Manovaha srotas* deal with *manas* as well as information related to *manas*.

But the direction to do any work is given by *manas* which comes under the main function of *Vata dosha* (*gati* i.e. movement and *gandhan* i.e. sensory functions). *Manas* and *buddhi* is the *mula* of *chetanvaha srotas* it means the origin is *buddhi* and movement in body done by the *manas*. Here it is clear that all organs work together in accordance with *manas*. Therefore, the *Manovahasrotas* seem to have spread throughout the body.

Vishada (Depression) in relation to manas

1. *Aacharya Charaka* while explaining *Vataja Nanatmaja vikara.... Vishada* and *Anavasta chittata* said by *Aacharya Charaka*. (*Vishadashchh anvasthichittavam chha*)^[16]
2. While explaining *Vataja Grahani Avasada* is said as one of the *lakshana* by *Acharya Charaka* and *Madhavakara* commentators said *Manasas asdanam as Manoavasadam. (Manas sadanam tatha)*^[17]
3. *Acharya Charaka* and *Sushruta* said *Manodosha* as *Vishada*.^[18]
4. *Acharya Charaka* explained in *yajja purusheeyadhyaya* mentioned about *vishada (Vishado rogvardhananam)*^[19]
5. *Acharya Sushruta* said *Tamasastu Vishaditvam Dalhana* commented on *Vishaditvam* as *Sadoapravrutti*.^[20]
6. In *chikitsaprabhartiyadhyaya Acharya Charaka* wrote about *Shodhana* which is indicated in *Avasada. (Daurghandhayamavsadakh)*^[21]

Manasakaya lakshana^[22]**Satvikakaya**

Akrurata Giving *Bhakshya, Upabhoga padartha* to everyone, *Satyavadi, Kshamasheela, Good to all, Pratibha yuta, Medhavi, Uttama Shareeravani, Astika, Smriti, Dairyavan.*

Rajasakaya

Dukhi swabhava, Ahankari, Krodhi, Mityabhashana, Adairya, Nidralu, Kamuka, Utsuka in *Sanmana*.

Tamasakaya

Shokagrasta, Alasi, Adharmacharana, Buddhiheena, Agnani, Nidralu, Akammya.

Satvasara^[23]

Manobala sampanna Smritishakti sampanna Bhakti, Kritaghna Utsahi, Shoora, Daksha Parakrami, Karya sampanna

Manolakshana as ubhayatmakam manah^[24]

Karmatmakam and Budhyatmakam means *Budendriyani* and *Karmendriyani* are *Manoadhishthanam*.

Mansika vikara in relation to Hrudya

In *Apasmara chikitsa adhyaya* of *chikitsa sthan* *Aacharya Charaka* denotes about *hrudya*²⁵ in relation to *manasik vikara* is that due to intake of unhealthy food the *doshas* of our body got increase and became combine with *rajo guna* and *tamo guna*, and thus *satva guna* obscured, so that *hrudya* becomes involved by *vata-pitta-kapha doshas*²⁶ and there is origination of *manasik vikara* i.e. *chinta* (worry), *kamvasna* (libidinal excitement), *krodha* (anger), *shoka* (grief), *udvega* (anxiety) and many more.

The *prakupita vata-pitta-kapha doshas* lodged in *dhamanis* therefore involve *hrudya* and make impairments in the normal functions.^[27]

Manas roga samanya chikitsa (Treatment)

Aacharya Charaka in *Charak Samhita Sutrasthana* told about three types of *aushadhas*, *Daivyavyapashray*, *yuktivyapashray* and *satvajaya*.^[28]

According to *Aacharya Charaka*, *Daiva Vyapashraya* treatment are^[29]

1. *Mantra* (hymns)
2. *Aushadha* (Amulets)
3. *Mani* (wearing of certain gems)
4. *Mangla* (auspicious ceremony)
5. *Bali* (offering to god)
6. *Upahara* (gift)
7. *Homa* (Oblations)
8. *Niyamana* (scriptural rules)
9. *Prayaschita* (Atonement)
10. *Upavasa* (Fasting)
11. *Swastayayan* (auspicious)
12. *Pranipata* (observance to the god)
13. *Gamana* (going)

Yukti vyapashraya^[30] treatment includes the treatment done with the help of certain tricks. In medical term *yukti* is known as sense of application of reason to diagnose and treat the disease. *Aacharya Charaka* told that *yukti* is a scientific plan to use *ahara* and *aushadha* according to their use.^[31]

Satwajaya chikitsa^[32] is known as a path which is followed to prevent the impairment of memory, patience and intellect and if they got impaired then bring them back to normal.

Satwajaya chikitsa helpful to attain a stable harmonium balance between the person and the environment which is needed to reduce the man's vulnerability to mental diseases.

Treatment with the help of single herb

According to *Aacharya Bhavamishra* following Herbs act as *Medhya*, *Smriti* and *Buddhivradhaka* - *Aparajita*, *Bramhi*, *Dadima*, *Jyotishmati*, *Nirgundi*, *Shankapushpi*, *Guduchi*, *Yastimadhu*, *Mandukaparni*.

Use of Panchakarma

Aacharya Charaka in *Charaka Samhita chikitsasthana* told about the use of *panchkarma* in *mansika vikara*.^[33]

In this context *Aacharya Charaka* told about the *falashruti* of *shodhana* is *manaprasadmapnoti* that is after *panchkarma* the *hrudya*, brain, *manas* come in stage of equilibrium and work together efficiently.^[34]

Use of Ghrita

The *ghrita* have the quality to increase *Smriti*, *Buddhi*, *Sahasraveerya*, *Karmasahasrakrit Dhi*, *Dhriti*, *Smriti* and *Medha*.^[35]

Use of Puranaghrita

According to *Harit Samhita* the *ghrita* which remain for year may increase in its quality and act instantly than newly processed. Due to *tridoshaghna* quality of *puran ghrita* it is useful in *manasik vikara*.^[36] *Aacharya Susrutha* also told that *Puran ghrita* is act as *medhya dravya*.^[37]

Adravyabhuta chikitsa

Pratadan, *Vismapana*, *santvana*, *aaswasan* *Vismarana*, *Kshobhana*, *Harshana*, *Bhartsana*, *Vadha*, *Bandhana*.^[38]

Pathya in Manasik vikara

Godhuma, *Mudga*, *Shali*, *Dharoshnadugdha*, *Shatadoutaghrita*, *Navaneeta*, *Puranaghrita*, *Kurmamamsarasa*, *Janghala pashu pakshi mamsa*, *Purana kushmandaphala*, *Patola Brahmi*, *Ashvamutra*, *Gaganajala*, *Suvarnabhasma*, *Narikelajala*, *Draksha*, *Kapitha*, *Amraphala*, *Panasaphala*, *Madhuradadima*, *Dhatri*, *Gardabha* and *Ashvamutra*.^[39]

Some important Aushadhakalpas used in different manasavikaras**Aushadhakalpas used in Buddhimandya**

1. *Manikyapishti*
2. *Swarnasindhur*
3. *Vangabhasma*
4. *Rajatabhasma*
5. *Kalyanaka ghrita*

Aushadhakalpas used in Buddhikshaya:

1. *Swarnabhasma*
2. *Kalyanakaghrita*

Aushadhakalpas used in Smritichhaya

1. *Brahmirasayana*
2. *Amritabhallatakaghrita*
3. *Sarasvatharishtha*
4. *Kumaryasava*

DISCUSSION

Manasik vikar is the condition which is related to mental health and mental health affect the physical health of the persons. Main cause for mental health is socio – economical aspects, restlessness, family problems, work

loads, and this conditions leads to Insomnia, Anxiety, neurosis as well as many conditions like depression.

Chronic diseases like diabetes (*Madhumeha*), Skin diseases (*Kushtha*) may affect the mind (*manas*) of patients because these diseases are long standing.

CONCLUSION

To remain mentally healthy we need an equilibrium between us and the environment and thus we lead a happy and productive life.

With the help of *Ayurvedic* line of treatment which may combine with psychotherapy and spiritual therapy we can able to treat mental diseases.

Lifestyle modification and proper *pathya* following plays important role in faster delivery.

REFERENCES

1. Kaviraj Dr. Ambikadatta Shastri, Sushrutasmhita, Ayurveda tatvasandipika hindivakhyana, Sutrasthana 1st chapter, edition 2010, Chaokhambha Sanskrit Sansthan, Varanasi Vol - 1.
2. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sutrasthana, 1st chapter 42nd sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
3. Kaviraj Dr. Ambikadatta Shastri, Sushrutasmhita, Ayurveda tatvasandipika hindivakhyana, Sutrasthana 15th chapter 44th sloka, edition 2010, Chaokhambha Sanskrit Sansthan, Varanasi Vol - 1
4. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sutrasthana, 1st chapter 42nd sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
5. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sutrasthana, 1st chapter 46th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
6. Raja Radha Kaatadeva Shabdakalpdruma by Chaokhambha Sanskrit Series, Varanasi 3rd edition 1967.
7. Raja Radha Kaatadeva Shabdakalpdruma by Chaokhambha Sanskrit Series, Varanasi 3rd edition 1967.
8. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sutrasthana, 8th chapter 4th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
9. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sharirsthana, 1st chapter 19th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
10. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sharirsthana, 1st chapter 20th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
11. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sharirsthana, 1st chapter 21st sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
12. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sharirsthana, 2nd chapter 38th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
13. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sharirsthana, 1st chapter 136th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
14. Kaviraj Dr. Ambikadatta Shastri, Sushrutasmhita, Ayurveda tatvasandipika hindivakhyana, Sutrasthana 26th chapter, edition 1996, Chaokhambha Sanskrit Sansthan, Varanasi Vol - 1.
15. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Vimanasthana, 7th chapter 4th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
16. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sutrasthana, 20th chapter 11th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
17. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sutrasthana, 15th chapter 60th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
18. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Vimanasthana, 6th chapter, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
19. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sutrasthana, 25th chapter 40th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
20. Kaviraj Dr. Ambikadatta Shastri, Sushrutasmhita, Ayurveda tatvasandipika hindivakhyana, Sutrasthana 1st chapter, edition 2010, Chaokhambha Sanskrit Sansthan, Varanasi Vol - 1.
21. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sutrasthana, 16th chapter 14th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
22. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi

- commentary, Vimanasthana, 8th chapter 96-100th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
23. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Vimanasthana, 8th chapter 110th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
24. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sutrasthana, 8th chapter 7th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
25. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Chikitsasthana, 10th chapter 4- 5th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
26. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Chikitsasthana, 10th chapter 4- 5th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
27. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Chikitsasthana, 10th chapter 4- 5th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 2.
28. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sutrasthana, 1st chapter 58th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
29. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sutrasthana, 11th chapter 54th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
30. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sutrasthana, 26th chapter 30th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
31. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sutrasthana, 11th chapter 54th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
32. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Sutrasthana, 11th chapter 47th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 1.
33. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Chikitsasthana, 9th chapter 26-27th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 2.
34. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Chikitsasthana, 9th chapter 28th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 2.
35. Kashinath Shastry, Vaidya Yadavatrikamaji, Agnivesha Charaka samhita Chakrapanidattavirachita Ayurvedadipika vyakhyana hindi Sutrasthana 27th chapter, 4th verse, 4th edition 1994, Chaokhambha Sanskrit sansthana, Varanasi.
36. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Chikitsasthana, 9th chapter 59th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 2.
37. Kaviraj Dr. Ambikadatta Shastry, Sushrutasamhita, Ayurveda tatvasandipika hindivyakhyana, Sutrasthana 45th chapter 59th sloka, edition 2010, Chaokhambha Sanskrit Sansthan, Varanasi Vol - 1.
38. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Chikitsasthana, 9th chapter 30-32th sloka and 85th sloka, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 2.
39. Acharya vidhyadhar shukla and Pro. Ravidatta Tripathi, Charak Samhita, Vaidyamanorama hindi commentary, Chikitsasthana, 9th chapter and 10th chapter, edition 2009, Chaokhambha Sanskrit Pratisthan, Delhi Vol - 2.