

CONCEPTUAL STUDY OF MANA AND ROLE OF ABHYANGA IN MANAS VYADHI: A  
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## ABSTRACT

Our Ancient *Ayurvedic* science has given very much importance to attain and maintain healthy state of both body as well as mind. Literature has also explained the health promotive measures to be adopted in day to day life (*Dincharya*), and seasonal variation (*Ritucharya*) for maintaining the healthy state. Consideration of mind while treating the body is unique concept of *Ayurveda*. Equilibrium in mind and body is a state of wellbeing, which can be attained by behavioural modifications. Nowadays due to modifications in daily routine, faulty lifestyle, modernization and stress, mental state is disturbed. *Dincharya* should be followed by one who is expecting a healthy life. *Abhyanga* is one of the techniques in *Dincharya*, means application of *sneha dravyas* on body, which relaxes body and mind. Here an attempt is made to elaborate and understand the body mind connection of *Abhyanga*.

**KEYWORDS:** *Dincharya*, *Ritucharya*, *Abhyanga*, *sneha dravya*, Health.

## INTRODUCTION

*Ayurveda* which is called as a science of life, focuses on health promoting measures and prevention of disease. For attaining the equilibrium of body *Dincharya*, *Ritucharya*, *Sadvritta*, *Aachar rasayana* plays efficiently great role. By adopting this regimen explained by *Acharya*, we can effectively improve the quality of life.

Now a days due to modernization, occupational stress, emotional fluctuations and many other factors many people are suffering from mental issues. Mental health is also important aspect of healthy living.

Race for wealth and prosperity is dragging the human beings there by disturbing the mental health.

While defining the 'Ayu' *Acharya Charak* has considered the body (*sharir*), sense organ (*Indriya*), mind (*satva*), soul (*Aatma*) together.<sup>[1]</sup> All these factors need to be in their normal state for sound health.

The statement that, manifestation of *Mana* occurring in 5th month of intrauterine life of foetus indicating the coexistence of mind and body, which were recognised very early by our *Acharyas*.<sup>[2]</sup>

One of the prime motives of *Ayurved* is *Swasthya rakshan* (maintenance of health)<sup>[3]</sup>. For this purpose some regimen has to be followed which comes under *Dincharya*. All these techniques are for the purpose of

equilibrium of *tridosha's*, which leads to *swasthya*. A daily routine is the usual series of things or activities to be done at particular time in a specific order. *Abhyanga* is one of such procedure which includes application of *Sneha dravya* over the body in a specific direction, also this procedure can be advised in some diseases as a part of treatment.

*Acharya Vagbhat* stated that we should practice *abhyanga* regularly, as it has benefits as, It rejuvenates body and skin, relieves tiredness, pacifies *Vata dosha*, effective for vision and sense organs, giving us quality life.<sup>[4]</sup> He has also mentioned that if *Abhyanga* to whole body is not possible, One should practise it on *Shira* (Head), *Shravan* (Ears) *Pada* (Foot).

## OBJECTIVES

1. To access and evaluate the role of *Abhyanga*.
2. To analyse the relationship between *Sparshanendriya*, *Vata* and *manas vikar*

## MATERIALS AND METHODS

Data from *Ayurvedic Samhita* with their commentaries, textbooks of *Ayurveda*, online articles are referred and data is collected.

The data collected, is analysed to evaluate the relationship between *Abhyanga* and *manas vikara* and role of *Sparshanendriya*.

## DISCUSSION

### Mechanism of knowledge

Any kind of knowledge occurs when sequential relationship in the order of *Indriya*, *Indriyarth*, *Mana* and *Aatma* is established. The sense organs and soul in association with mind is responsible for appropriate knowledge. Mind (*mana*) can be considered as a bridge between *Aatma* (soul) and *sharir* (body) for the purpose of knowledge.<sup>[5]</sup>

### Subject matter of mind<sup>[6]</sup>

1. *Chintya*-Thinking
2. *Vicharya*- critical analysis
3. *Uhyam*-logical thinking /speculation
4. *Dhyeyam*-fixing the mind towards the knowledge /aim
5. *Sankalpa*- resolution

If the mind is normal and stable, it will arrive at a decision by reasoning properly.

### Functions of Mind<sup>[7]</sup>

Mind is dual organ, it is organ of sense as well action. There are eleven *Indriyas*, five sense organs i.e. *Dnyanendriya* and five motor, which are called as *Karmendriya*. Mind having qualities of both so stated as *Ubhayatmak* in nature.

1. *Indriyabhinigraha*-Having control on *Indriyas*, to indulge the sense organs in their respective objects.
2. *Swasyanigraha*-control on mind itself, or to keep detached from undesired subjects.
3. *Uhya*-Reasoning, skillfull understanding the precise meaning
4. *Vichara* -Accordingly accepting and rejecting the things or thoughts.

Observing and analysing functions and subjects of *mana*, it not only gives the central theme regarding the importance of it, but also identifying the premorbid personalities and management while treating patient with *manas roga*.

### Manovaha srotas

We can define *manovaha srotas* as channel which motivates and carries *chetana* to whole body.

*Acharya charak* has mentioned 13 *srotas* in *Sroto viman adhyay*. He has not mentioned *Manovaha Srotas* while explaining the *sthoor srotas*. But while explaining *Unmad nidana* he has mentioned *manovaha srotas* and its vitiating factors, pathogenesis, and *Unmatta chittatva* etc.<sup>[8]</sup>

In *Indriya sthana Charakacharya* has given the *moolasthan* of *manovaha srotas* as, *Hridaya* and 10 *dhamani*.<sup>[9]</sup> when we see the *Nirukti* of *Hridaya*, it can be said that a place where something is taken and given, or the place of exchange. *Hridaya* and *Dasha dhamani* can be taken as the channels of flow of sensory and motor information.

Also in *chikitsasthana* of *charak samhita* we get reference of *manovaha srotas*.<sup>[10]</sup>

### Classification of disease

In the classification of disease, many aspects are taken into consideration, like causative factor, *dosha* involvement etc. *Acharya Charak* stated that there are

1. *Nija vyadhi*- These are caused due to vitiation of *Shareer dosha* Eg. *Jwara*, *Raktapitta*.
2. *Aagantu vyadhi*-These are caused due to external factors Eg. polluted water, fire, trauma
3. *Manas vyadhi* – These are caused due to vitiation of *Manas dosha* i.e. *Raja* and *Tama*.<sup>[11]</sup>

### Manas vyadhi nidana

- *Raja* and *Tama* are called as *manas dosha*, and are responsible for contamination of *Manas*. *Satva* is a supreme quality *Mana*. Mental illness do not arise, when mind is pure. While stating the definition of *Swasthya purusha*, *Acharya sushruta* stated that, equilibrium in *dosha*, *Agni*, *Dhatu*, *mala*, peacefullness of *Aatma*(soul), *Indriya*(sense organ) and *mana*(mind) is *swasthya*.<sup>[12]</sup> According to *Aacharya charak* the causative factors for *Manas Vyadhi* *Raja* and *Tama*. *Raja* is understood by violence, despotic, authoritiveness, self adoration etc. and it promotes *Tama dosha*. *Tama dosha* is understood by dullness, nonactive and sleep, leads to decrease in *Satva guna*. *Avar satva* will make the individual prone to suffer from *Manas vikar* like *kama*, *krodha*, *Bhaya* etc.
- *Acharya* has given three factors responsible for psychic and somatic disorders as
  1. *Asatmendriyarth sanyoga*- inappropriate contact of *indriya* with their *artha*.
  2. *Pradnyaparadha* – harmful actions done against wisdom.
  3. *Parinama*- transformation against time<sup>[13]</sup>
- *Tridosha* viz. *Vata*, *pitta*, *kapha* amongst which *Vata*, which is stated as controller and promoter of *mana*. When it gets provoked it shows opposite of its qualities, and acts as a causative factor in *manas vyadhi*.

In today's era due to over emotional disturbances, stress at work places, and transcendental activities human beings are getting more prone to the *Manas vyadhi*. Simultaneously not practicing the healthy regimen told by *Acharya* as *Sadvritta*, *dinacharya*, *Ritucharya*, and suppression of natural urges, and *purvajanmakrit karma*(bad deeds of previous life) leads to *ManoVikar*.

**Chikitsa**

As per Charakacharya, treatment for *manas vyadhi* is given as,<sup>[14]</sup>

<i>Daivavyapashraya</i>	Spiritual therapy	<i>Mani</i> (wearing sacred gems), <i>mantra</i> (incantation), <i>homa</i> , <i>bali</i> (oblations), <i>prayaschitta</i> (ceremonial penitence), <i>Upahar</i> (offerings) etc.
<i>Yuktivyapashraya</i>	Logical arrangement of diet and medicine	<i>Dosha</i> , <i>dushya</i> , <i>Ahara vihar</i> , <i>Aushadh</i> like medicated <i>ghruta</i> , etc
<i>Satvavajaya</i>	Psychotherapy	Keeping mind away from desire of noxious objects.

The main aim while dealing with *Manas Vyadhi* is to explain the patient that what is beneficial and what is not beneficial for him<sup>[15]</sup>

Practicing *Dharma*, *Artha*, *Kama* and avoiding non beneficial things is the general line of treatment of *manas vyadhi*.

**Abhyanga**

The word *Abhyang* is derived from,

*Abhi-* *Upasarga*

*Anjan* – to smear / rubbing with oily substance.

*Abhyanga* is one of the procedure in daily regimen which has been advised by acharyas. It comes under *Bahiparimarjan chikitsa*. Many benefits of *Abhyanga* are explained in *Samhita* as longevity of life, strength of *indriya sharir* and *twak*, peacefulness of mind etc. Application of lukewarm oil uniformly on body in the direction of hair follicle (Anuloma) is advised. *Aacharya*. *Sushrut* gave detailed duration of *Abhyanga* in relation with seven *dhatu*s. As,<sup>[16]</sup>

<i>Dhatu</i>	<i>Matra</i>
<i>Romakoopa</i>	300
<i>Twak</i>	400
<i>Rakta</i>	500
<i>Mamsa</i>	600
<i>Meda</i>	700
<i>Asthi</i>	800
<i>Majja</i>	900

**Mechanism of action of Abhyanga**

While considering the *Manas vyadhi*, *Abhyanga* is one of the best treatment as it acts by relaxing the body and mind both. The basic of *Abhyanga* is the touch, and there are many evidences showing the great value of touch. *Acharya* has also mentioned the *samvahan* in *Samhita* for treatment *vata*. It includes mild and gentle massaging, which decreases *vata dosha*, and *Kapha* by relieving tiredness. *Twacha* is the largest organ of the body also it is the site of *Vata Dosha* and *Bhrajak Pitta*. *Twak* is one of the important medium to reach up to *Mana*.

One of the *moolasthan* of *manovaha srotas* is *Hridaya*, and *Sadhak pitta* resides there. So *abhyanga* will be effective to increase *Satva Guna* also.

*Abhyanga* therapy in which we are using *Sneha dravya* as a tool having properties opposite to *vata dosha*. Main aim of *abhyanga* therapy is to pacify *vata dosha* having

qualities like *Ruksha*, *laghu*, *khara*, *chala* etc., which are counteracted by qualities of *sneha dravya* having *snigdha*, *guru* *ushna* qualities.

While explaining the *Indriya panchapanchak*, *Sparshanendriya* is explained as,<sup>[17]</sup>

<i>Indriya</i>	<i>Twak</i>
<i>Indriya dravya</i>	<i>Vayu</i>
<i>Adhithana</i>	<i>Twacha</i>
<i>Indriya artha</i>	<i>Sparsha/touch</i>
<i>Indriya buddhi</i>	<i>Sparshan dnyan</i>

There is close relationship between *Sparshanendriya* and *vayu*. *Sparshanendriya* is the *indriya* having widest coverage on body, makes easiest way to reach to other organs also. According to *Aacharya charak mana* and *Sparshanendriya* are having *Samavay Sambandha* i.e. they are interconnected<sup>[18]</sup>, so when we are willing to access the *Mana*, *Sparshanendriya* is the foremost important channel.

He has also stated that, the sense of touch to skin and also the corresponding faculty in the mind are dual cause which yields pleasurable and painful sensation, so while treating the *manovikar*, this can be taken into consideration.<sup>[19]</sup>

**Doshic correlation with Mana**

1. *Vata*: *Vata* is controller and conductor of mind. Inspiritor and conveyer of all sense stimuli, origin of excitement. When *vata* is provoked, it depresses the mind, impairs strength, complexion and senses, gives rise to fear, grief, stupefaction, depression and delirium etc. so while dealing with *Manas vyadhi* we must have to control *vata dosha* by treating it with techniques having opposite *guna*.<sup>[20]</sup>

*Prana*: Is responsible for *Buddhi*, *Hridaya*, *Indriya* and *chitta dharana*

*Udana*: Is responsible *Smruti* (memory), enthusiasm, strength.

*Vyana*: abiding in heart and travels throughout body.

2. *Pitta*: As per *Charakacharya* it is responsible for *Shaurya*(pride), *bhaya* (fear), *krodha*(Anger), *Moha*(infatuation),

As per *Acharya Vagbhta*, *Sadhak pitta* is responsible for Wisdom, intelligence and pride.

Site of *Bhrajak pitta* is *Twak* and *sadhak pitta* is stated as “*Hrudayastha pittam*” plays an important role in *Abhyanga*.<sup>[21]</sup>

As *Pitta* is responsible for perception, retention and recalling of knowledge as they are related to *buddhi*.

Conclusively we can say that there is a definite correlation between *Twak,mana* and *Sparshanendriya*.

*Vata dosha* promotes, regulates *Mana*. The process of perception of knowledge is only possible with *Vata*, *mana* also play important role in this process, so there is *samavay sambandha* between them. Whenever *vata* gets vitiated by *Nidana sewan*, it will ultimately lead to disturbance of *Mana* and *Manovikar*. *Abhyanga* pacifies *vata*, practising it daily will prevent *Manovikar*.

## CONCLUSION

As per *Ayurveda* mental health and Physical health both are having unique general significance in day to day life and also in diseased state. In Modern era advancement of Technology and stress related factors are increasing humans are getting prone to mental disorders. Ancient *acharyas* have already given in detail references regarding *Mana Swasthya*, *vyadhi* and their treatment in *samhitas*. One of the regimen in maintenance of health includes *dinacharya*, and *Abhyanga* is included in it. It is having effect on *mana* by soothing and relaxing it and it can efficiently practise in *manovikar* as a line of treatment and also for their avoidance.

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