CONCEPTUAL STUDY OF MANAS MANASROGA AND ITS TREATMENT IN AYURVEDA: A REVIEW

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ABSTRACT

In current era of modernisation incidence of psychological disorders increased which can be co related with manas and manovikara in ayurveda. World federation for mental health, extended that the mental and neurological disorders affect more than 450 million people around the world. Under such conditions herbal drugs may produce beneficial effects as allopathic psychotropic drugs have many adverse reactions. Thus world today has lot more psychological problem and every human being who is running for bread is facing some kind of mental or psychological disturbances. In spite of advancement improvement in the science of psychiatry for decades the problems with the management of a certain mental problems like anxiety, stress, mental retardation etc. have remained mystery. In addition to this, adverse reactions of anti-psychotic, anxiolytic medications are creating plenty of adverse effects to the patient. As regard, Manas chikitsa in Ayurveda recommends preventive medicine, Correct behaviour, balanced–diet, and non-suppression of natural urges, following daily and seasonal health regimens are integral part of the Manas chikitsa. Ayurveda extends use of nervine-tonics like Brahmi, Ashwagandha, Guduchi, Yastimadhu and Vacha tp prevent the onset of Manas roga. It is an attempt is made to compile all available Ayurvedic material on manas and treatment of manovikara by describing the definition of manas, its functions, qualities, concept of psychosomatics, classification of mental disorders, treatment of mental illness, prevention of mental illness, methodology of examination of manasvikara and other important aspects.

KEYWORDS: Manas, Satva, Rajas, Psychology, Ayurveda, Manasvikara.
INTRODUCTION

Manas roga or mental diseases are mostly connected with emotional trauma, negative attitude, stress, sexual abuse, personal losses or drug-induced. According to Ayurvedic philosophy, Manas roga are due to disturbance in Satva. Satva is mainly responsible for inherent quality of the mind. Satva, when it is overshadowed by Rajas or Tamas (manodoshas), its predominance get lost and manifestations are visible from depression, anxiety, stress, schizophrenia etc. Currently it can be stated that not only diagnosed mental ill patients but every human being who is running for survival is facing some kind of mental or psychological disturbances. Modern man is living in the state of increasing stressful situations arising from the development of science and technology, environmental pollution, highly ambitious and competitive life styles, over population, and boredom of complex interpersonal relationships, job responsibilities and many other associated mental and emotional causes. Currently mental and behavioural disorders account for about 12 percent of the global burden of diseases. Major proportions of mental disorders come from low- and middle-income countries.\textsuperscript{[1]} Ayurveda always had holistic approach in the preventing stress and promoting mental health. Ayurveda, which defines Ayu (life) as the combined state of Sharira (body), Indriya (senses), Satva (psyche) and Atma (Soul). Thus in this way, Manas i.e. satva is chiefly responsible for perceiving good healthy life. Sarirendriya satvatma samyogo Dhari Jivitam.\textsuperscript{[2]}

Signs of good health which are mentioned in Susruta Samhita are as followed– Samdosa Samagnisca Samdhatumalakryah Prasannatmendriyamanah Svastha Ityabhidhiyate.\textsuperscript{[3]}

A healthy person is one whose humors (Dosas) and metabolic state (Agni) are in state of 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.

But unfortunately, due to historical reasons, Ayurvedic literature dealing exclusively manas and manasavikara, are not available. However, the scattered material available related to manas and manasavikara richly useful in understanding manas and treating mental disorders only if they are carefully collected in view of our present needs. It is also a fact that various mental disorders are being treated for centuries over, by Ayurveda clinicians with the help of these ancient literature.
Ayurvedic Research Unit of the Central Council for research in ayurveda and Siddha, New Delhi, located at the National Institute of Mental Health and Neuro Sciences, Bangalore, has been studying from 1971 the role of Ayurveda in understanding and the management of various mental disorders. In the following lines, it is attempted to study systematically on some of the important aspects of manas and manovikaras described in ayurveda.

MATERIALS

Manah Swaroopa (Concept of mind): According to Charaka, ‘that entity which is responsible for thinking is known as manas’. It is said to have been inherited from the previous birth and evolved from the compination of vaikarika and tejasa ahankaraa. It is achetana (inactive) by itself but gets chetana (activeness) from atma (soul). It is called a dravya (substance) Although beyond sensory perceptions, it is called so since it has got both action and quality, coexistent within itself. It is connected to both jnanendriya (sensory centres) and karmendriya (motor centres). That is why it is called Ubhayatmaka (combined psychomotor entity).

Manovijnana (understanding of mind): Manas is understood by its actions which are, indriyabhigraha (sensory and motor perceptions and control), svasyanigraha (self-control), uha (speculation), and vicharya (thinking). Its objects are those, which are chintya (thought about), vicharya (discriminated from), uhya (speculated upon), dhyeya (aimed at), and sankalpa (decided upon).

Manoguna (qualities of mind): Manas has two basic qualities as anutva (atomic nature) and ekatva (unitary nature). But it is strenuous to recognize these qualities directly and clearly. Therefore, manas is said to be composed of 3 more operational qualities viz., stava, rajas and tamas. These are recognized by the role the play in the emergence of three different mental response patterns. For example, satva or kalyana bhaga is understood by self-control, knowledge discriminative ability, power of exposition, etc. Rajas or rosabhaga is understood by violence, despotic envy, authoritativeness, selfadoration, etc. tamas or moha bhaga is understood by dullness, non-action, sleep etc.

Sushrut Samhita extended a concept of satvadi yukt manoguna as follows.

Satvik manoguna: kindness, discretion, in the use of articles, forgiveness, truthfulness, righteousness, belief, in god, knowledge, wisdom, intelligence, memory, firmness. Etc.
Rajsik manoguna: excessive miseries, roving spirit, unsteady nature, pride, falseness, unkindness, haughtiness, vanity, pleasure, lust, anger etc.

Tamsik manoguna: dispodency, atheism, unrighteousness, perverted intelligence, ignorance, lethargy, sleepiness etc.

Acharya sushrut stated happiness, misery, desire, aversion, endeavour, respiration, excretion, opening and closing of eyelids, wisdom, sankalpa, discretion, memory, knowledge, perseverance, perception of objects etc gunas are originated from manas.

Manasthana (location of mind): Manas is said to be active throughout body except nail ends, hairs, and such other structures. Its seat of control is said to be between siras (head) and (hard palate). Similiarly Hrdaya (heart) is also said to be the seat of chetana or atma.¹⁰

Since manas is always associated with atma an different emotions generally influence blood circulation, consideration of hridaya will also be important while studying manas.

Jnanotpatti (mechanism of knowledge): Manas indicates both presence and absence of cognition.¹¹ Knowledge occurs when the sequential relationship in the order of indriyartha (sensory objectives), indriya, (sense organ), and manas with atma (soul) is established.¹²

Manasaroga Sampraapti (pathogenesis of mental disorders): Generally for all types of mental disorders, alpasatwa (weak mind), manovahasrota (channels conveying manas/conveyers of manas), manasadosha viz., Rajas and Tamas and tridosha viz., Vata, pitta and Kapha are said to be responsible, according to ayurveda. Alpasatwa which is the most important component is indicative of premorbid personality. Involvement of sharirika dosha is more prominent in Ubhayatmaka vikara like unmada apasmara etc., than in manasavikara viz., kama, krodha, abhyasuya etc. similarly manadosa will be more vitiated in the latter group than in the former. Like in unmada manodushti is present along with instability of buddhi.¹³ In apasmara dushti of manas happen due to rajo and tamoguna.¹⁴

Manoroga Nidana (Aetiology of mental disorders): Emotional disturbances, volitional transgression, unwholesome food are said to be the causes of mental disorders, in general.

Lakshana of Manasaroga (Symptoms of mental disorders): For Ubhayatmaka vikara like unmada, apasmara, mada, murcha etc. symptoms and signs have been described in detail, in the samhitas. But for nanatmaja manasavikara and manasavikara or kevalamanasa vikara, no details are available about their symptoms. This may be because of the fact that these
conditions are well understood by the terms used to describe them. For example, Krodha, shoka, Udvega etc. However, it would be rewarding research if each of these conditions is taken up separately and studied. Then it would also be possible to understand and record which are other psycho-physical signs/symptoms that are related to each of these condition.

**Manasavikara Vargeekarana (Classification of mental disorders)** The classification about diseases about physical illness is readily available, but not on classification of manasarogā. Diseases have been broadly classified into 3 broad catagories viz. sharira vikara (physical diseases) like jvara (fever), atisara (diarrhoea), etc., manasavikara (mental disorders) like kama (desire), shoka (grief), abhyasuya (jealousy) an others both ubhayatmaka vikara (diseases wherein body and mind are affected) like, unmada (psychosis), apasmara (epilepsy) and the like. However, these arbitrary demarcations are made only for the clinical advantages. It is not possible to strictly categorise the diseases as physical, mental etc., since the diseases effect the living body which is a combination of sharira (body), indriya (senses), satwa (mind) and atma (soul), wherein even if one of the is deranged, the remaining three are also affected. It is said that in shariraka vikara, sharira gets affected first and the manas next.

In manasika vikara namely, udvega (anxiety) kama, shoka, abhyasuya etc., manas is affected initially and sharira later. Since the involvement of manas will be predominant clinically they are also termed as manodhisthika (kevala manasa ) vikara. The classification about diseases about physical illness is readily available, but not on classification of manasarogā. Diseases have been broadly classified into 3 broad catagories viz. sharira vikara (physical diseases) like jvara (fever), atisara (diarrhoea), etc., manasavikara (mental disorders) like kama (desire), shoka (grief), abhyasuya (jealousy) an others both ubhayatmaka vikara (diseases wherein body and mind are affected) like, unmada (psychosis), apasmara (epilepsy) and the like. However, these arbitrary demarcations are made only for the clinical advantages. It is not possible to strictly categorise the diseases as physical, mental etc., since the diseases effect the living body which is a combination of sharira (body), indriya (senses), satwa (mind) and atma (soul), wherein even if one of the is deranged, the remaining three are also affected. It is said that in shariraka vikara, sharira gets affected first and the manas next.

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**Manasavikara (neurosis) Abhyasuya (jealousy), bhaya (fear), chittodvega (anxiety), dainya (meanness of inferiority complex), harsa (exhilaration) kama(desire), krodha (anger), lobha (greed), mada (arrogance), mana (pride), moha (confusion), shoka (grief), vishada (anguish)and irshya (envy).**

**Nanatmaja manasavikara Chittodvega (anxiety), vishada (anguish), ashabda sravana (auditory hallucinations), tama (withdrawal), atipralepa (prating), aswapna (insomnia), anavasthitacittatwa atrpti (discontentedness), tandem (stupor), atinidra (excessive sleep), bhrama (confusion) Ch. Su. 20.**

**Ubhayatmaka manasavikara Unmada (psychosis), Apasmara (epilepsy), Apatanaka, apatantraka (hysteria), atatwabhinivesa (obsessive syndrome), madatyaya (alcoholic psychosis), sanyasa (coma). Kamajwara (fever caused by passion) krodhaja jwara (fever**
caused by anger), bhayaja atisara (diarrhoea caused by fear), shokaja atisara (diarrhoea caused by grief).

**Examination of Manas**

Examination of manas is very difficult. But it can be understood through its functions which are reflected in the form of shila (habit, temperament, etc), chesta (psychomotor activity and acara conduct), which are defined in *Unmada* put forth by Charaka becomes very useful. *Unmada* is defined as the unsettled condition of manah (mind), budhi (decision), smrīti (memory), sanjnana (orientation and responsiveness), bhakti (desire), shila (habit and temperament), chesta (psychomotor activity), and achara (conduct). Out of these eight factors, the first five are the five different conceptual dimensions of manas which in turn are reflected through the later three. The various clinical examination schemes like trividha pariksa, dasevidha pariksha and astasthana pariksa (threefold, tenfold and eightfold clinical examinations), and the nidanapanchaka (the aetiodiagnostic factors) described in the texts are not useful in examination of manasavikara as they are useful in examining physical diseases.

Charaka’s description about the examination of certain mental aspects by anumana (inference) like, vijnana (understanding) by vyavasaya (purposeful nature of action), dhairya (courage) by avisada (fortitude), rajas (passion) by sanga (strength of attachment), preeti (pleasure) by tosha (sense of satisfaction), shoka (grief) by dainya (helplessness), bhaya (fear) by vishada (anguish) etc, also appear very brief and hence inadequate. Besides these, the patient’s behavior during interview is observed and recorded. If the patient is non-cooperative and not communicative due to his disease condition, his close relatives who are familiar with his premorbid nature and his disease conditions are interrogated in order to elicit the state of these eight aspects. This scheme of mental examination is hoped to be of immense help particularly to the ayurvedists.

**Preventive Aspects for Manas rog:** In ayurveda, for prevention of manas rog best way is to increase the satva guna. And to increase the satva “Sadvritta palan” (ideal conduct of life with proper sexual conduct), “Satvavajay” (mental control therapy), and “Achar rasayan” found very helpful.

*Sadvritta palan (ideal path of good conduct in life):*[18] Sad means good and vritta means regimen. This is code of conduct for keeping good or balanced condition of body and mind. Acharya Charak extended the concept of rules of good conduct and elicited that exercise of the ideal conduct leads to restraining of senses and mind also gets controlled in sequence. The
incorporation of the practice of ideal conduct within the childhood and gurukul customs in vedic period signifies the importance of its practice and role for maintaining the health. By virtue of that they became mentally strong and potent to overcome the unlogical practices. It is through the scriptural studies, a person comes to know his duties, the methods and procedures and the resultant fruits. Man must follow the path of righteousness (dharma), he should speak always truth, always suffer for the sake of observing svadharma, he should restrain his sense organs, always try to control of mind, take efforts on hospitality to guests, treat everybody in humanistic way, not covet to another’s wife or another’s wealth (long to possess something belonging to someone else.), he should never commit sin even against sinner.

**Concept of rasayan therapy (vitalization procedure through conduct):** Rasayan promotes longevity and prevents diseases by providing strength and immunity. Long life, heightened memory and intelligence, freedom from disease, youth, excellence of lusture of skin, complexion of voice, optimum strength of body and senses, utterance that always gets fulfilled, the reverence of people, body glow, all these does a man obtain by the use of vitalizers (Rasayan). [19] In this context, Acharya Charak explained some rules of good conduct and said that if someone follows these rules in life he will get all the benefits of vitalization therapy. This is called as achar rasayan. Achara Rasayana told in the classics has a direct influence in maintaining the mental and spiritual wellbeing.[20]

According this, one who speaks truth, who is free from anger, who abstains from alcohol and sexual congress, hurts no one, avoids overstrain, is trauquil of heart, fair spoken, is devoted to repitition of holy chants and to clenaliness, is endowed with understanding, given to almsgiving. Deligent in spiritual endeavour, delights in reverancing the gods, cows, brahmanas, teachers, seniors and elders, is attached to nonviolence, is always compassionate, moderate and balanced in his waking and sleeping. is given to regular taking of milk and ghee, is conversant with the science of clime, season, and dosage, is versed in propriety (correctness of behaviour), devoid of egoism, blameless of conduct, given to wholesome eating, one free from narrowness and having respect for different religions, spiritual in temperament, attached to elders and men who are believers and seld controlled and devoted to vedas (vedas are the rules of good conduct written by wise persons of ancient time) If one who is endowed with all these qualities makes use of vitalization therapy, that man will reap all the benefits of rasayan therapy which have been described above. Along with that on
account of following this path immunity of person (ojas) can also be improved gradually. One who incorporates these Sadvritta and Achara Rasayana in dayto day life will attain Hitayu (healthy life) and Deerghayu (long life). [21]

Management of Manas rog: Ayurveda recommends three types of chikitsa viz., daivavyapasraya chikitsa (divine or spiritual/therapy), yuktivyapasraya chikitsa (logical therapy), and satwavajaya chikitsa (psychotherapy), for treating mental illnesses as well.[22]

Daiva Vyapashraya: Spiritual therapy that includes mantra, (incantation), Ausadhi (wearing scared herbs), mani (wearing precious gems), mangala (propitiatory rites), bali (oblations), homa (sacrifice), upahara (offerings), niyama (vows), prauascitta (ceremonial penitence), upavasa (fasts), swastayana (prostrations), pranipata (surrender), gamana (pilgrimage), etc.

Yukti vyapashraya chikitsa: Biological therapy includes measures samshodhan (cleansing therapy/panchkarma), and shaman therapy (pacification). The patient is subjected to biocleansing therapy in order to cleanse the channels of the body followed by shaman therapy or palliative treatment with the help of drug, dietetics and life style. A number of single and compound Medhya (promoters of intellectual faculties) formulations are used in Ayurveda for the treatment of mental diseases. These are believed to act as brain tonics and adaptogens. The medhya drugs are considered as specific molecular nutrients for the brain providing a better mental health leading in turn to alleviation of the behavioral alterations. Under drug therapy, it is said that, in all types of mental diseases where vata, pitta and kapha are deranged, dosha shodhana or srota shuddhi (elimination of dosha or shodhana or srota suddhi (elimination of dosha or cleansing, the cells) has to be done by adopting various shodhana (purificatory measures). When the cleaning is properly done, samanausadha (palliatives) and rasayana (tonics) are given in order to bring back the deranged manas to normalcy. The following are some of the Ausadha (medicines), rasayana (tonics) and upakrama (treatment processes) that are being used in the Unit in treating various mental disorders.


**Satvavajaya chikitsa:** The aim of this therapy is to restrain mind from desire for unwholesome objects. This permit considering, occupational, behavioural and like therapies as well, since the ultimate aim of them also would be to restrain mind from unwholesome objects.

According to Charaka, physical disorders can be treated with Daiva Vyapashraya and Yukti vyapashraya chikitsa but treatment of Manasarogas is Sattavavajaya which is includes Jnana, Vignana, Dhairya, Smriti and Samadhi.[23]

Further Acharya state that satva means man and thus treatment of manas rog is only possible by controlling of mana.[24] “self control of mind” is one of the most difficult tasks and it is a perfect combination of desire, determination and dedication. It can be achieved as per Lord Krishna in Bhagavadgeetha through practice of detachment. The most important benefit of Yoga is physical and mental equilibrium. So it is useful in prevention of Manas Roga.

**Satvik Ahara-** The quality and health of our mental state depends upon our diet intake. ‘Satvik Ahara’ is considered to be the best ‘hitkar’ and pathyakar’ (beneficial) diet. It is a Vegetarian Diet containing non-oily, nonspicy article which are easily assimilable (Satmya) e. g. Milk, Rice, green vegetables, certain fruits etc.[25]

Through the proper harmony of the Ayurvedic dincharya (daily routines), Yoga, meditation and the awareness about the importance of lifestyle regulations in the maintenance of health, 90% of the so-called psychosomatic problems can be solved.
CONCLUSION

In today's word of hurry worry and curry, stress is increasing. Modern medicines are good for short term treatment but having many adverse effects and have their own limitations. Ayurveda and Yoga if practiced in daily life shows both preventive as well as curative effect. In fact Aachar rasayana and Sadvritta palan are of greater importance in today's highly mobile society. By follow Sadvritta, mind and senses of person gets controlled gradually and he is made capable of avoiding the indulgence of causative factors. On other hand Rasayan chikitsa basically boosts physical and mental immunity gradually and also Satvik kind of mind also predominant as compare to Rajas and Tamas kind. Thus the holistic approach of Ayurveda including its safe herbal remedies, if pooled to the main stream of world medicine of today, it can bring a big positive revolution to the quality of health care for the suffering humanity world over.

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