

## CONCEPT OF MANAS ROG, AND CHIKITSA SIDDHANTA: A REVIEW

Dr. Shailaja Ganeshrao Moharir[1], Dr. Varsha Rohidas Sarsande [2], Dr Sonali Sanjay Vathare [3]

1]Assistant professor (Rachana sharir), Aspm Ayurved Medical college Research Institute,Buldhana.

Mail id - Prachipimparkar123@ gmail.com

2]Associate professor (rachna sharir) ASPM Ayurved College Buldhana,.

Mail id - morevarsha2013@gmail.com

3]Assistant professor (Kaychikitsa) ASPM Ayurvedic College Buldhana

Mail id- indrayani.vathare10@gmail.com

### ABSTARCT

According to the Ayurveda the living body is a combination of Sharir, Indriyas Satva and Atma. The Sharir is the physical body which is operated through rest three components. Manas or Satva is an important concept to understand the manifestation of psychic and psycho-somatic disorders in the present era. This article is an attempt to develop understanding regarding Manas and its role in maintaining good health. As Manas is an invisible entity so it is difficult to understand and is known only through its functions. The lifestyle and food habits (Ahara and Vihara) of present era are responsible for the causation of various psychological and psychosomatic disorders. Here, an attempt is made to develop understanding the role of Manas, its qualities, functions, faculties, various Manas Rog with their principles of prevention, treatment and management. Also, role of Ahara, Vihar, Pathya, Apathya and Yoga has also been given a view for better understanding of all the etiological factors of Manasa Vyadhi in order to maintain Prayojan of Tantra, i.e. “ Dhatusamya” that states the equilibrium between Dosha, Dhatu, Mala, Ojas, and balance between Sharir and Manas.

**KEYWORDS:** Manas, Psychology, Ayurveda, Manasvikara

### INTRODUCTION

Mental disorders are among the leading causes of non-fatal disease burden in India. In 2017, 197.3 million (95% UI 178.4–216.4) people had mental disorders in India, including 45.7 million (42.4–49.8) with depressive disorders and 44.9 million (41.2–48.9) with anxiety disorders. One in seven Indians were affected by mental disorders of varying severity in 2017.[1] Ayurveda is „The Science of Life“ involves the care of physical and mental health of individual. While defining health, Ayurveda emphasise the importance of maintaining the clarity of mind, the sense organ, and the normal physiological functions of the body.[2] Ayu (life) is an incorporation of Sharira (body), Indriya (senses), Sattva (mind) and Aatma (soul) which signifies the concept of psychosomatics in Ayurveda.[3] A healthy mind in a healthy body constitutes absolute health. Ayurveda considers mind and body as the two sites for the manifestation of disease.[4] Mind has three attributes Sattva (balance), Rajas (arrogance) and Tamas (indolence). Latter two are reactive tendencies, which vitiate the mind leading to an emotional imbalance and psychological disturbances. Therefore, they are termed as two Dosha of mind.[5] Balanced Dosha of mind regulates the emotion

while disturbed Dosha of mind play an important role in the pathogenesis of mental diseases. Vata, Pitta and Kapha are termed as Sharir Dosha.[5] Their vitiation in the body lead to metabolic and somatic disturbances. Psyche and soma are always interrelated. They interact and influence each other and manifest in a large group of disorders known as psychosomatic disorder. In today's era of rat-race, we and society are under the influence of Rajas and Tamas. Thus world has lot more psychological problem and every human being who is running for survival is facing some kind of mental or psychological disturbances. The mental disease may prove more dangerous than the physical one. An individual as well as community have to face the problems and miseries due to intellectual errors.

### AIM AND OBJECTIVES

To study the concept of Manas Roga according to classical Ayurvedic texts. To study the Samanya Hetu, Samprapti and types of Manas Roga.

### MATERIAL AND METHOD

This is a literary and conceptual study therefore Ayurvedic texts used are Charak Samhita, Sushrut Samhita, Ashtang Hridaya, Madhav Nidan and their available Commentaries. Also dictionaries like Amarkosha, Sanskrit hindi Shabdakosha have been used for references and different scientific journals available on Internet for gathering information and knowledge related to topic

### CLASSIFICATION OF MANAS ROGA:

In Ayurveda there is no separate classification of Manas Roga but we can classify in the following way. 1. Nija 2. Aagantuja

NIJA: 1) Due to the Dushti of Raja and Tama. 2) Due to the Dushti of Raja, Tama and Sharir Dosha i.e. vata/pitta/kapha. 3) Manodehik roga: Which originate on mental level but they mostly shows their symptoms on physical level. 4) Akshma vyaktitya janya manas roga.

AAGANTUJA: 1) Bhutabadhajanya (Bhutonmada) 2) Grahabadhajanya (Grahonmada)

NIJA: 1. Due to the Dushti of Raja and Tama: 1. Kama (lust) 2. Krodha (anger) 3. Lobha (greed) 4. Moha (delusion) 5. Irsha (jealousy) 6. Mana (pride) 7. Shoka (grief) 8. Chinta (depression) 9. Chittodvega (anxiety) 10. Bhaya (fear) 11. Harsha (euphoria) 12. Mastarya 13. Dambha 14. Vishada (sadness) 15. Dainya (affliction) 16. Abhyusaya (indignation)

2. Due to the Dushti of Raja, Tama and Sharir Dosha: 1. Unmada (psychosis) 2. Apasmara (epilepsy) 3. Apatantrak (hysteria) 4. Atatvabhinivesha (obsession) 5. Mada (intoxication) 6. Murchha (fainting) 7. Sanyasa (coma) 8. Madatyaya (alcoholism) 9. Bhrama (vertigo) 10. Tandra (drowsiness) 11. Klama (neurasthenia) 12. Gadodvega(hypochondriasis)

3. Manodehik Roga: 1. Bhayaja atisar (nervous diarrhea) 2. Shokaja atisar (nervous diarrhea) 3. Kama jwar (nervous pyrexia) 4. Shoka jwar (nervous pyrexia) 5. Amavata (rheumatoid arthritis) 6. Tamak shwas (bronchial asthma)

4. Akshama Vyaktitva Janya Manas Roga: 1. Swa hinata (inadequate personality) 2. Amedhata (mental deficiency) 3. Vikrut Satva (psychopathic personality)

**Pradnyaparadha:** Charaka mentions that Dhi-vibramsha, Dhritivibhramsha and Smriti-vibramsha are the main causative factors of the mental disorders, which lead to disease producing karmas; this stage is defined as a Pradnyaparadha. It causes various types of physical and mental disorders. Pradnyaparadha leads to the vitiation of physical and mental Doshas, which are as follows: (Cha.Sha.1/102–106) - Forcible stimulation of natural urges. - Suppression of the manifested ones. - Exhibition of undue strength. - Over indulgence in sexual act. - Negligence of the time of treatment. - Initiation of action in improper time. - Loss of modesty and good conduct. - Disrespect for respectable persons. - Enjoyment of harmful objects. - Resorting to the factors, which cause Unmada. - Movement without any regard for temporal or local propriety. - Friendship with person having bad habits. - Avoidance of the healthy activities i.e. Sadvruta. These actions can be included in Manasa Nidana, which lead to many types of mental disorders.

**Parinama:** Time factor is also considered as the cause of mental disorder. Ayurveda explains that result of all improper deeds (Kukarma) will mature in time and when matures, the person will be afflicted with particular disorder. It is seen in some physical disorders and all mental disorders.

**Asatmendriyarthasanyoga:** Unwholesome contacts with senses are the third causative factor of mental disorder. They may be in the form of Atiyoga (excessive utilization), Ayoga (non utilization) and Mithyayoga (wrong utilization) of sense faculties. (Cha.Sha.1/128) In this modern era we can classify these 3 types of contact as follows: 1. Karna: Ati yoga: Constant use of mobile phones / head phones. Ayoga: Whispering sound. Mithya yoga: Very loud sound (DJ etc.) 2. Netra: Ati yoga: Excessive use of computers or Television. Ayoga: Reading in a very dim light. Mithya yoga: Violent pictures or criminal acts in the movies. 3. Nasa: Ati yoga: Smell of various chemicals like ammonia. Ayoga: Insufficient/feeble contact between the odour and nasa. Mithya yoga: Smell of poisonous materials. 4. Jivva: Ati yoga: Due to increase of Rasa dhatu sewan - dosha prakopa. Ayoga: Constant upavasa. Mithya yoga: Due to intake of Viruddha Aahar 5. Twacha: Ati yoga: Living/working at very cool/hot place. Ayoga: Insufficient/non application of oil (snehan). Mithya yoga: Contact with poisonous/irritant substances.

#### **Manas Roga Samanya Samprapti (Pathophysiology):-**

Sharir and Manas Dosha vitiation leads to metabolic and somatic disturbances respectively. Mana is stated to be under the control of Vata. It has been stated that Mana and Vata work as synergism. Thus it is clear that vitiated Mana will cause vitiation of Vata and vice versa producing pathologies.

#### **Samanya samprapti of manas roga can be stated as follows**

Due to intake of Nidan (Etiological Factors) by Alpasattva Vyakti, imbalance of Sharirik and Manasik Dosha (Vata, Pitta, Kapha, Raja, Tama) occur which takes shelter in Hridaya (heart) and causes Manovaha Strotodushti. Within physiological limit, it produces Manasik Bhavas but when it crosses the physiological limit, then it produces Manasik roga.

## Chikitsa:

Acharya Charaka explains three types of therapies of physical and mental disorders:

1. Daivavyapashraya – Spiritual therapy
2. Yuktivyapashraya – Physical therapy
3. Sattvavajaya – Mental therapy

1. Daivavyapashraya: It comprises of Mantra (incantation), Aushadhi (talisman), Mani (gems), Mangala (auspicious offerings), Bali (religious sacrification), Upahara (gift), Homa (oblation), Niyama (religious rules), Prayaschitta (atonement), Upavasa (fasting), Svastyayana (chanting of auspicious hymns), Pranipata (paying obeisance), Gamana (pilgrimage) etc. It has empirical powers to eradicate diseases only due to the divine influence.

2. Yuktivyapashrya: It is divided into three types of therapies, which are internal cleansing, external cleansing and surgical therapy. Diet and medicaments come under these categories. Sanshodhana (elimination), therapies are also useful for this disease (Cha. su. 11/54). Acharya Charaka (Cha.Chi. 1/31) has explained Medhya Rasayana therapy, which is of special significance in the management of mental disorders.

3. Sattvavajaya: Acharya Charak states that Sattvavajaya is nothing but withdrawal of mind from unwholesome objects. It also includes methods mentioned under Adravyabhuta Chikitsa (Cha. Vi. 8/87). The methods of this treatment are Bhayadarshana (terrorizing), Vismapana (surprising), Vismarana (de-memorizing), Kshobhana (socking), Harsha (exciting), Bhatsana (chiding), etc. (Cha. Vi. 8/87).

Pathya Ahara : Patola, Brahmi, Kakamachi, Vastuka, Tanduliyaka, Draksha, Narikel, Kushmanda, Dhatri, Haritaki, Kshira, Navarita, etc.

Apathya Ahara: overindulgence in meat, fish, alcohol, sex, heavy, hot and stale food articles, suppression of leafy vegetable intake, bitter food

Pathya Vihara: Sadvritta Palan, Achara Rasayana, Dincharya and Ritucharya Vihavaja regimes.

Apathya Vihara: Suppression of sleep, hunger, thirst and natural urges, excessive urges, excessive strain etc. Rude Acts which are not in accordance with the prescribed ethical code of conduct.

## DISCUSSION

The fundamental idea of the "Psyche" and "Soma"'s mutual interdependence underlies the concepts of Ayurvedic treatment for psychic diseases. Physical elements like food consumption and everyday activities have an impact on psyche factors in general. Dosha, Dhātu, and Mala, the structural and functional components of the body, are nourished, depleted, or vitiated, and how they are affected determines whether someone is healthy or not. The status of "Satva" is reciprocally and irrevocably impacted by these variables. The inconsistencies in diet and lifestyle are also shown in the contemporary Manas Roga scenario. In this aspect, modern society can greatly benefit from following Ayurvedic principles. The

best technique to increase the potential Satva in the progeny is through nutrition and practices. The idea of Sadvritta and Achara Rasayana aid in preventing mental sabotage. The ideas of Sattavavajaya and Daivvyapasraya can be applied as therapies or treatment plans for people undergoing rehabilitation. Meditation and yoga abhyas are further attempts to strengthen the Satvabala.

## CONCLUSION

In today's world 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 Achara 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.

## REFERENCES

1. The burden of mental disorder across the states of India: the Global burden of disease study 1990- 2017, December 20, 2019, VII, 2. Available on [www.thelancet.com](http://www.thelancet.com).
2. Vaidya Jadavji Trikamji Acharya and Narayan Ram Acharya, Susruta Samhita of Susruta, with Nibandhasangraha commentary of Shri Dalhanacharya, Sutrasthana, Adhyaya-15, Doshadhatumalakshayavruddhi vidnyan, Verse 41, Krishnadas Academy, Varanasi, Reprint, 1998; 75.
3. Vaidya Jadavaji Trikamaji Acharya, The Charaksamhita of Agnivesha revised by Charaka and dridhabala with Ayurveda- dipika commentary of Chakrapanidatta, Sutrasthan, Adhyaya-1, Deerghajiviteeya Adhyaya, Verse 42, Munshiram manoharlal publishers pvt. Ltd, V edition, 1992, New Delhi, 8.
4. Vaidya Jadavaji Trikamaji Acharya, The Charaksamhita of Agnivesha revised by Charaka and dridhabala with Ayurveda- dipika commentary of Chakrapanidatta, Sutrasthan, Adhyaya - 1, Deerghajiviteeya Adhyaya, Verse 55, Munshiram manoharlal publishers pvt. Ltd, V edition, 1992, New Delhi, 15.
5. Vaidya Jadavaji Trikamaji Acharya, The Charaksamhita of Agnivesha revised by Charaka and dridhabala with Ayurveda- dipika commentary of Chakrapanidatta, Sutrasthan, Adhyaya - 1, Deerghajiviteeya Adhyaya, Verse 57, Munshiram manoharlal publishers pvt. Ltd, V edition, 1992, New Delhi, 16.