ROLE OF SOME AYURVEDIC HERBS IN MANAGEMENT OF MANASROGA

Satyapal Sharma¹, Malvika Sain², Sudipta Kumar Rath³, Mita Kotecha⁴

¹M.D (DravyagunaVigyaana), Govt. Ayurvedic Medical Officer, Jaipur, Rajasthan, India
²Asst. Professor, Department of DravyagunaVigyaana, M.L.R, Ayurvedic College, Charki Dadari, Haryana, India
³Asst. Professor, ⁴Professor & H.O.D
PG. Department of DravyagunaVigyaana, National Institute of Ayurveda, Jaipur, Rajasthan, India

Email: drsatyapal04@gmail.com

ABSTRACT

Ayurveda states both body and mind is the seat of health and diseases. Like Vata, Pitta and Kapha are primarily responsible for physical disorders; Raja and Tama are mental/psychic factors for Manasroga. Ancient seers like Charak, Susrut and Vagbhatta contributed about various aspects of Manas and Manasroga and their management. Charak states that ishtasyaalabha (not to get desirable) and anistasyalabha (to get undesirable) are the main causes for Manasroga. Although Satvavajay (counselling) and Yoga are said to be the main management approach, use of herbs do play an important role in management of manasrogas because beyond a point both sharirik and manasikdoshas get entangled. Medhyarasayan, vatasamak, herbs modulating mind etc. are commonly used to manage Manasroga. In this article will review and discuss herbs like brahmi (Bacopamonnieri Linn.), shankhapushpi (Convolvulus pluricaulisChois), mandukparni (Centellaasiatica Linn.) Vacha (Acoruscalamus Linn.) etc. and their role in managing of contemporary Manasroga.

Keywords: Mind, Manasroga, Ayurvedic herbs.

INTRODUCTION

Ayurveda is the most ancient and traditional system of medicine in India. It deals with the whole life of human being starting from birth to end of life because Ayurveda describe the art of living and it is a science of life that reveals what is appropriate as well as auspicious for a happy and long life. Ayurveda is regarded as “The Science of Life” and the practice involve the care of physical, mental and spiritual health of human being. Life according to Ayurveda is a combination of senses, mind, body and soul. Ayurveda is not only...
limited to body or physical symptoms but also give comprehensive knowledge about spiritual, mental and social health. Thus, Ayurveda is a qualitative, holistic science of health and longevity, a philosophy and system of healing the whole person, body and mind. The perfect balance of mind, body and soul is considered as ideal health in Ayurveda.

The concept of Manasroga in Ayurveda:
In Ayurveda the evolutionary process of life is a complex phenomenon and accordingly the concept of disease especially the mental illness is also highly complex. Life is a complex union of sharira, indriya, sattva and atma.

Thus mind, body and soul influence each other. However grossly there are two types of disease Sharirika (Somatic) and Manasika (Psychic) according to the location of disease. When psychic or somatic disease becomes chronic due to their intensity, they may get combined with each other. Such combination rarely occurs when the disease is manifested only for a short period. Chakrapani further interprets and elaborates their context and strongly postulates the psychosomatic concept of Ayurveda.

Recent scholars of Ayurveda describe this view (based on Charak and Chakrapani) in following ways. It has been conceived to be functional element of ATMAN (soul). It has been mentioned in Vedas that thoughts determine the facial appearance, thoughts influence facial expression. This can be elucidated by the definition of health, the causes of disease, the approach to the examination of the patient, the application of psychosomatic constituent, the regimen of mental and physical hygiene and the several other facts extensively dealt in Indian Medicine including the use of psychotropic drugs i.e. medhyadravyas and medhyarasayanas. Since curative therapy is expensive and largely palliative, Ayurvedic medicines appear to be a natural choice to reduce chronic diseases.

The drugs used in allopathic treatment of mental disorders have many S/Es as they are synthetic material or active principles derived from plant sources. The continuous use of reserpine, an alkaloid extracted from Rauwolfiaserpenitina, precipitates suicidal tendencies. On the other hand suicidal tendencies are much lesser if we use the whole drug as a powder or in the form of crude extract such as decoction. Ayurveda has the general concept that the drugs are to be used 'as a whole 'and the diseases are also to be viewed as an integral whole.

Ayurveda categorizes treatment modalities into three types viz. Satwawajay, Yuktivyapashray and DaivyapashrayChikitsa. Modern Concept of psychotherapy is derived from Sattvavajayachikitsa as discussed in CharakaSamhita. Whereas Yuktivyapashraya is rational therapy and Daivyapashray is faith healing. There is number of herbs which are used in Manasroga like Brahmi, Shankhapushpi, Mandukaparni, Guduchi, Yashtimadhu, Vacha, Ashvagandha: etc.

Manasroga Nidan
Several factors influence the psychological upset in a person.
- Social circumstances
- Hereditary factors
According to Ayurveda there is an imbalance in tridoshas when there is a causative factor. The guna of mind rajas and tamas are also affected simultaneously. Excess of shoka (sorrow), krodha (anger), chin-ta (unnecessary thinking), kama (lust), lobha (greed), moha (delusion), ir-shya (jealousy), abhimana (pride), ma-da (euphoria), shoka (sorrow) and bhaya (fear) are some of the negative emotions which can contribute to mental imbalance. Holding on to negative emotions and past experiences are considered as toxins affecting mind. Charaka states that ishtasyaalabha (not to get desirable) and anistasyalabha (to get Undesirable) are the main causes for Manasroga.

**Etiopathogenesis of Manasroga: [Manovahasrotas]**

Explain what is manovahasrotas, what is its role in manasroga nidan and samprapti.

- The understanding of the physiological entity of channels of mind (manovahasrotas) is necessary for the better understanding of the pathology of different disorders.

- Classical literature regarding the channels (srotas) does not directly enumerate the channels of mind. But in many other contexts different terms are being used to denote the channels of mind. They are manovahasrotas, Buddhivahasrotas, Sangyavahasrotas, Chetanavahasrotas, etc.

Here the term manovaha is generic & others are more specific. Scholars of Ayurveda have used specific term to denote specific psychophysiological & psychopathological aspect.

**Samprapti (Pathogenesis) of Manasroga:**

Samprapti is a complete phenomenon, which goes on continuously during the process of manifestation of diseases. ManasVikara usually runs a sequential process from minor unnoticed general behavioural symptoms to the marked alteration of buddhi, dhriti and smriti. Usually these are unnoticed or noticed manasvikara symptoms act as nidanarthakararoga (primary disease acts as an etiology of secondary disease).

Regarding samprapti (pathogenesis) of manasroga Ayurvedic classics holds that the disturbance of the equilibrium of ManasGunas leads to the origin of mental disorders along with disequilibrium of sharirikadosha. There are three qualities of mind viz. Sattva, Rajas and Tamas. When these three remain in equilibrium state leads to mental wellbeing. When this state of equilibrium is disturbed i.e. when Rajas and TamasDoshas are increased or reduction in the qualities of sattvaguna leads to development of Manasvikaras. Such disorders according to Ayurveda are minor. But when the somatic Doshas viz, Vata, Pitta, and Kapha are involved in the process of pathogenesis, the disease produced as a result of such interaction is considered as major one. At this level there is usually marked alteration of Dhi, Dhriti and Smriti. Charaka has described the samprapti of manasroga in very systematic way. Accordingly the etiological factors primarily vitiate Raja and Tama (ManasDoshas),
which affect Hridaya (the seat of intellect or brain) of an Alpasattva person and causes ManovahaSrotodusti (vitiates psychic centre .i. e. emotion etc) and give rise to different Manasroga.

**Some Manasroga described in Ayurveda:**
1. Unmada (psychosis)
2. Apasmara (convulsive disorder)
3. Apatantrakam (hysteria)
4. Atatvabhinivesham (obsession)
5. Bhrama (illusion)
6. Tanda (drowsiness)
7. Klama (neurasthenia)
8. Mada (loss of perception)
9. Personality disorders

**Therapeutic Approach of Manasroga in Ayurveda:**
According to Charaksamhita, systematic line of treatment of mental diseases includes-
- **NidanaParivarjana** (elimination of basic cause)
- **Daivavyapasrayachikitsa**, yukti means union, connection and it is much rational in its approach to treating the diseases of psychological and somatic origin. Yuki refers to reasoning and Yukityapasraya is based on a rational and scientific outlook. In this, treatment of mental disorders had given by specific procedures known as Panchakarma and presiding suitable palliative measures as a drugs (Aushadha) and diet regimen.

Sattvavajaya literally translated refers to conquest of mind. This therapy appears to be more rational and conclusive Ayurvedic Psychotherapy known as SattvavajayaChikitsa (Mind Control Therapy) is composed special status is the incorporation of Sadvrittam (ideal behaviour) or moral code. ‘Sattvavajaya’ or Psychotherapy is one of the three principal categories of the approach to the patients care as described in Ayurvedic classics. In principle, Sattvavajaya is applicable in varying forms in all kinds of diseases, but it is essentially indicated in mental diseases. The classical Satvavajaya is based on three principles viz., (1) Replacement of emotions, (2) Assurances and (3) Psycho–Shock Therapy. Ayurveda conceives a set of emotions like Kama (Lust), Krodha (Anger), Lobha (Greed), Moha, Irsya, Dwesa, Harsa (Happiness), Visada (Grief), Mana (Pride), Cittodvega (Anxiety) etc., These are considered as basic components of psychopathology. Some of them are contradictory to certain others viz., Kama is contradictory to Krodha and Harsa is contradictory to Visada and vice versa and so on. In Satvavajaya, the psychotherapist attempts to know the state of these emotions casually associated to the illness in his patient and then
develop strategies to replace the pathogenic emotions with the opposite ones. Simultaneously, he also uses assurance therapy and in case of severe manifestations the psychoshock therapy is indicated. Although in current times comprehensive Satavavajaya is not practiced by many Ayurvedic physicians but there is a potential scope of its revival and development into a suitable psychotherapeutic model.\textsuperscript{16}

Table 1: Classification of herbs used in manasroga:

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Sanskrit Name</th>
<th>Botanical Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mandukaparni</td>
<td>Centella asiatica</td>
</tr>
<tr>
<td>2</td>
<td>Yashtimadhu</td>
<td>Glycyrrhiza glabra</td>
</tr>
<tr>
<td>3</td>
<td>Guduchi</td>
<td>Tinospora cordifolia</td>
</tr>
<tr>
<td>4</td>
<td>Shankhpushpi</td>
<td>Convolvulus pluricaulis</td>
</tr>
</tbody>
</table>

Medhya Rasayana

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Sanskrit Name</th>
<th>Botanical Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Brahmi</td>
<td>Bacopa monnieri</td>
</tr>
<tr>
<td>2</td>
<td>Jyotishmati</td>
<td>Celastrus penniculatus</td>
</tr>
<tr>
<td>3</td>
<td>Ashwagandha</td>
<td>Withania somnifera</td>
</tr>
<tr>
<td>4</td>
<td>Vacha</td>
<td>Acorus calamus</td>
</tr>
<tr>
<td>5</td>
<td>Jatamansi</td>
<td>Nordostachys jatamansi</td>
</tr>
<tr>
<td>6</td>
<td>Haritaki</td>
<td>Terminalia chebula</td>
</tr>
<tr>
<td>7</td>
<td>Shatavari</td>
<td>Asparagus racemosus</td>
</tr>
<tr>
<td>8</td>
<td>Kushmanda</td>
<td>Benincasa hispida</td>
</tr>
<tr>
<td>9</td>
<td>Akarakarabha</td>
<td>Anacyclus pyrethrum</td>
</tr>
</tbody>
</table>

Medhya Dravya

Description of Ayurvedic Herbs Used For ManasRoga:

Brahmi (Bacopamonnieri): A small perennial herb of scrophulariaceae family. Rasa: Katu, Guna: Laghu, Virya: Ushna, Vipaka: Katu, Doshaprabhav: Kapha-vataghna. This is very use full in Unmade. It supports learning, memory and concentration. This herb improves brain function and helps to overcome restlessness and anxiety. Clinical studies performed in India confirm that the bacosides in Brahmi can revitalize intellectual functions in children. Bacopa also prepares the brain to respond to stress in the most efficient way. It helps in efficient transmission of nerve impulses. The best characterized compounds in Bacopamonnieri are dammarane types of triterpenoid saponins known as bacosides, with jujubogenin or pseudo-jujubogenin moieties as aglycone units.\textsuperscript{17} It also inhibits acetylcholinesterase, activates choline acetyltransferase, and increases cerebral blood flow in rats.\textsuperscript{18}

Sankhupushpi (Convolvulus pluricaulis): it is belonging convolvulacea family. Rasa: Tikta, Guna: Snigdha, Pichhil, Virya: Shita, Vipaka: Madhur, Prabav: Medhya, Doshaprabhav: Vata-Pittaghna. Sankhupushpi has tranquilizing effects and helps to calm the person; It gives good sleep and is also a memory booster. Convolvulus pluricaulis has been widely screened for its various pharmacological activities. It has relatively well documented neuro-
pharmacological actions such as nootropic, antistress, anxiolytic, antidepressant, anticonvulsant, tranquilising and sedative activities which justify its use in CNS diseases in the system of Ayurveda.

**Mandukparni** (*Centella asiatica*): it is a prostrate herb of Umbelliferae family and rooting at the nodes. *Rasa: Tikta, Kashaya, Guna: Laghu, Virya: Shita, Vipaka: Madhur, Prabhav: Medhya, Doshaprabhav: Kapha, Pittaghn*. This enhances blood circulation in brain and is very effective in anxiety, stress, epilepsy and all mental disorders. Triterpenoid, saponins, the primary constituents of *Centella asiatica* are mainly believed to be responsible for its wide therapeutic actions in *ManasRogas*.

**Yashtimadhu** (*Glycyrrhiza glabra*): A sticky, perennial herb with underground stems (rhizomes). It is belonging to Fabaceae family. *Rasa: Madhura, Guna: Guru, Snigdha, Virya: Shita, Vipaka: Madhura, Prabhava: Medhya, Doshaprabhav: tridoshamaka*. The phytochemical Glabridin present in the roots of *Glycyrrhiza glabra* has positive effects on cognitive functions. It increases the circulation into the CNS system, improves learning and memory on scopolamine induced dementia. It is used in treatment of Alzheimer's disease also.

**Guduchi** (*Tinospora cordifolia*): It is a large, deciduous extensively spreading climbing shrub of menispermaceae family with several elongated twining branches. *Rasa: Tikta, Kashaya, Guna: Guru, Snigdha, Virya: Ushna, Vipaka: Madhura, Prabhava: Medhya, Doshaprabhav: tridoshamaka, Medhya*. It is an important drug of Indian Systems of Medicine and used in medicines since times immemorial. Charak has described of *guduchi* as Medhyarasayan. *Tinospora cordifolia* has been claimed to possess learning and memory enhancing.

The neuroprotective activity of ethanol extract of *Tinospora cordifolia* aerial parts have been shown in a study involving 6-hydroxy dopamine (6-OHDA) lesion rat model of Parkinson's disease (PD). Evidence also exists for aqueous ethanolic extract of *Tinospora cordifolia* playing a role for differentiation based therapy of glioblastomas. Involvement of Monoaminergic and GABAergic Systems in Antidepressant-like Activity of *Tinospora cordifolia* is shown in a study involving mouse model of depression using tail suspension test and forced swim test.

**Vacha** (*Acorus calamus*): it is one of the extensively prescribed herbs in bhrttayi texts. It is belonging to Araceae family. *Rasa: Katu, Tikta, Guna: Laghu, Tikshna, Virya: Ushna, Vipaka: Katu, Prabhav: Medhya, Doshaprabhav: Kapha, vatahara*. This herb is indicated in Unmada, Apasmara. *Vacha* has been screened for various pharmacological activities. This is neuroprotective and is useful to treat hyperactivity. In India, this is given to children to enhance memory and concentration. Since it is a nervine tonic it is very important in mental health. *Vacha* is considered to be an important remedy in Unmada, or psychosis.

It has significant CNS actions such as anticonvulsant, sedative, hypnotic, tranquilizing, and memory enhancing, which justifies its use in some CNS diseases in the Ayurvedic system of
medicine. It also has acetylcholinesterase inhibitor, antispasmodic, antimicrobial, anti-inflammatory, anthelmintic, and insecticidal effects.\textsuperscript{23} \textit{Acorus calamus} has used in Ayurvedic medicine on a regular basis for the treatment of memory loss and other mental disorders\textsuperscript{24}.

\textbf{Jatamansi} (\textit{Nardostachys jatamansi} DC). It is important plant of the family Valerianaceae. \textit{Rasa: Tikta, Kashaya & Madhura, Guna: Laghu, Snigdha, Virya: Shita, Vipaka: Katu, Prabhav: Bhutaghna (manasdoshahar), Doshaprabhav: Tridoshaghna.} In Ayurveda, Jatamansi is commonly used to insomnia, stress and \textit{Rasayana} for memory enhancement. The essential oils in roots cure depression and hysteria. Jatamansi oil helps to soothe the nerves.

\textbf{Jyotishmati} (\textit{Celastrus panniculatus}) is belonging to celastraceae. It is a large, woody, climbing shrub with ovate or obvovate leaves found all over India. \textit{Rasa: Tikta, Guna: Tikshna, Virya: Ushna, Vipaka: Katu, Doshaprabhav: Vata-kaphahara.} Seed oil (\textit{Jyotishmati Taila}) is known for \textit{Medhya} action. Seed oil of \textit{Celastrus panniculatus} (Malkangni) reversed scopolamine-induced deficits in navigational memory task in young adult rats.

\textbf{Aswagandha} (\textit{Withania somnifera}): it is a under shrub, erect stem. It is important plant of the family Solanaceae. \textit{Rasa: Katu, Tikta, Guna: Snigdha, Laghu, Virya: Ushna, Vipaka: Katu, Doshaprabhav: Vata-kaphahara.} Ashwagandha is used to treat disorders that affect central nervous system, particularly epilepsy, stress and neurodegenerative diseases such as Parkinson's and Alzheimer's. It soothes the nerves and promotes mental health. Mood stabilizer is clinical conditions of anxiety, and depression, clearance and reverses the behavioural deficits and pathology seen in Alzheimer's disease models.\textsuperscript{25}

\textbf{Haritaki} (\textit{Terminalia chebula}): it is belonging to Combretaceae family. It is a large tree, with rust-coloured or silvery hairs over the younger branchlets etc. \textit{Rasa: Kashayapradhanapanchara, Guna: Ruksha, Laghu, Virya: Ushna, Vipaka: Madhura, Doshaprabhav: Pitta-Vatahara.} Haritaki is an important and popular drug used by the practitioners of traditional medicine. Acharya Bhavaprakasha has described of ahritaki as \textit{Medhya} and \textit{Rasayana}.

\textbf{Kushmanda} (\textit{Benincasa hispida}) belonging to Cucurbitaceae an extensive trailing or climbing herb cultivated throughout the plains of India as a vegetable. \textit{Rasa: Madhura, Guna: Snigdha, Laghu, Virya: Shita, Vipaka: Madhura, Doshaprabhav: Pitta-Vatahara.} It has a tissue protective preventive effect on colchicine induced Alzheimer's disease via direct and indirect antioxidant activity.\textsuperscript{26} Kushmandghrit has increased immediate memory, possess antidepressant activity.\textsuperscript{27}

\textbf{Satavari} (\textit{Asparagus racemosus}): belonging to Liliaceae. \textit{Rasa: Madhura, Tikta, Guna: Guru, Snigdha, Virya: Ushna, Vipaka: Madhura, Doshaprabhav: Vata-pittahara.} Satavari is extensively used for its tonic, immunomodulatory etc. Susruta has described of satavari as medhya & Rasayana. It is very effective in pettikmanasroga in females.

\textbf{Akarakarabha} (\textit{Anacyclus pyrethrum}): belonging to Asteraceae. It is a hairy shrub possessing white or yellow flowers. \textit{Rasa: Katu,

CONCLUSION

Ayurveda considers Manasroga as a consequence of doshja and gunaja imbalances, which result in mistakes of the Intellect (prajnaparada) which is the true root cause of all mental disorders. In our classics number of single herbs and formulations are frequently available. In which therapeutic groups like Medhya Rasayana & Medhyaadravyaetc., are discussed in context of psychological disorders (Manasroga). These drugs act by the virtue of their special potency known as Prabhava. But those drugs which responsible for intellect promotion i.e. Medhya karma are of mainly tikta rasa which is to be considered during selection of herbs for this purpose. Hence during the selection of Ayurvedic herbs consideration of Prakriti, dosha and concern disorder with properties & action of particular herbs for balancing and managing of Manasrogas.

REFERENCES

1. Charak Samhita (Agnivesh) Ayurveda DipikaCommentry by Cakrapanidutta, Published by Chaukhambasurbhartiprakashan, Varanashi, 2014, Page No. 11
2. Charaka Samhita (Agnivesh) Ayurveda Depika Commentry by Cakrapanidutta, Published by Chaukhambasurbhartiprakashan, Varanasi, 2014, Page No. 8
11. Susrutasamhita (susruta) Part-1 Ayurveda TatvaSandipikahindiCommentry by Kavi-rajaAmbikaduttaShastri, Published by ChaukhambhaSanskritaSansthana, Delhi, 2009, Page 44
13. Ashtangahridayam (vagbhatta) edited with Nirmala Hindi Commentary Alongwith Special Deliberation etc. Published by
Chaukhamba Sanskrit Pratishthan, Delhi, Reprint 2009, Page No. 472


Source of Support: Nil
Conflict Of Interest: None Declared