

## ROLE OF AYURVEDA IN THE MANAGEMENT OF MANASA ROGA W.S.R. TO MENTAL DISORDERS

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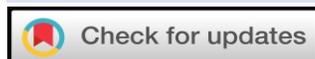
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### ABSTRACT

A healthy mind in a healthy body constitute absolute health. While defining health *Ayurveda* clarifies the importance of the clarity of the mind, the sense organs as also of the normal physiological function of the body as the criterion of health. Mental disorders (or mental illnesses) are conditions that affect individuals thinking, feeling, mood, and behavior. They may be occasional or long-lasting (chronic). They can affect individual's ability to relate to others and function each day. *Ayurveda* treats the body through the medium of mind or *Manas* this is the basic difference between the modern and *Ayurvedic* approach. Modern drugs promote relaxation by blocking awareness of a stressful event, or by diminishing the importance one attaches to it, whereas *Ayurveda* approach makes one to realize the situation and adopt suitably to solve the stress problems in a refreshing way forever. **Purpose:** The purpose of this study is the role of *Ayurveda* in the management of *Manasa Roga* w.s.r. to mental disorders. **Material and Methods:** Various *Ayurvedic*, modern literature, textbooks, articles, journals and internet sources are studied for this review work. **Conclusion:** This review study describes significant information of *Manasa, Roga* and its management through *Ayurveda*.

**Keywords:** *Manasa, Roga*, Mental disorder, mental illnesses.

## INTRODUCTION

A long healthy life is wish of every being since antiquity. *Ayurveda* is the science of life with the aim of attaining health and curing diseases of ill. Main aim of *Ayurveda* is to attain pious acts (*Dharma*), wealth (*Artha*), desire (*Kama*) and salvation (*Moksa*) by health. Ill health takes away the health and happiness from life. According to *Susruta*, man is said to be *Swastha* whose *Dosas*, *Agnis*, *Dhatu*s and *Malas* are in the state of equilibrium along with mental, sensory and spiritual pleasantness and happiness.<sup>1</sup> Also said that, *Aayu* means the conjunction of body, sense organ, mind and self and is known by the synonyms *Dhari*, *Jivita*, *Nityaga* and *Anubandha*.<sup>2</sup> The body and that which is called the mind are both considered to be the abodes of diseases, likewise of well-being; their concordance is the cause of well-being.<sup>3</sup> The mind which is super-sensual is designated “*Sattva*”, and some call it “*Cetah*” (consciousness). Its function is dependent on the presence of the mental object and the spirit. It is the causes of the activity of the sense-organs.<sup>4</sup> Perverted, negative and excessive use of time, intelligence and sense objects is the threefold cause of both psychic and somatic disorders.<sup>5</sup> In today's materialistic world, human life has become fast, computerized or mechanized, care less and more self-centered, which contribute to more production of *Kama* (Desire), *Krodha* (anger), *Lobha* (greed), *Shoka* (Grief), *Bhaya* (fear), *Chinta* (Worry) and *Irshya* (envy) etc. like *Manasa Vikaras*.

The mind or *Manas* is considered three dimensional in terms of three *Gunas* viz. *Sattva*, *Rajas* and *Tamas*. The *Raja* represents activity and dynamism while the *Tamas* denotes inertia and darkness. *Sattva* is the state of pure mind with absolute balance when both the extreme qualities of mind viz. *Rajas* and *Tamas* cease or merge in each other. It is believed that all mental illness is because of the disorders of *rajas* and *Tamas*. *Sattva* is never the cause of illness. This is why *Rajas* and *Tamas* are also called *Manas Doshas*. In consideration of the *Trigunas*, *Ayurvedic* puts forward that there can be three broad categories of mental personalities or *Pra-kritis* viz. *Sattvik Prakriti*, *Rajasik Prakriti* and *Tamasik Prakritis*.<sup>6</sup> Wrong utilization of *Manasa* include actions like not following codes of conducts mentioned in

*Sadvrta*, insulting elders, teachers, jealousy, anger, hatred etc. which have an impact on mind.<sup>7</sup>

### Aim & objectives:

1. To assess the role of *Ayurveda* in the management of *Manasa Roga* w.s.r. to mental disorders.
2. To study the concept of *Manasa Roga* as one of the *Manodaihika Vyadhi*.

**Material and methods:** Various *Ayurvedic*, modern literature, textbooks, articles, journals and internet sources are studied for this work.

### Nirukti (etymology) of Manasa:

Mind is defined as the entity which, even on contact with self, sense organs and sense object, is responsible for production or otherwise of knowledge by its attending or non-attending respectively. The word ‘*Manasa*’ is derived from the root verb ‘*man*’ or ‘*Manu*’. Meaning knowledge, perception or cognition in other words it is the instrument of knowledge or the factor by which anything is known called *Manas*. *Manasa* may be defined as a ‘*Karanadravya*’, which is at supersensual level in the body, as instrument of *Aatma*, seat of all *Vedanas* (pleasures and sorrows) and a mediator in the knowledge gaining process activating *Indriyas* towards the objects.<sup>8</sup>

**Synonyms of Manas:** *Satwa*, *Citta*, *Cetasamavayi*, *Hridaya*, *Manas*, *Manasam*, *Cit*, *Hrit* are the synonyms of *Manas*.<sup>9</sup>

### Manasthana (Location of mind):

*Acharya Charaka* said *Mano sthana* as *Hrudaya*.<sup>10</sup> *Acharya Sushruta* also opines the same.

**Manovishaya (Object of mind):** The object of thinking (*Chintya*), analysis (*Vichara*), reasoning (*Uhya*), meditating (*Dheya*), determination (*Sankalpa*) and whatever, is to be perceived by mind is its object.<sup>11</sup>

**Manokarma (Function of mind):** Action of mind consist of control over sense, self-restraint, reasoning, analyzing. Beyond that is the jurisdiction of *Buddhi* (intellect).<sup>12</sup>

**Manoguna (Qualities of mind):** Subtleness (*Anutva*) and oneness (*Ekatva*) are known as two qualities of mind.<sup>13</sup>

**Mano Dosha:** *Rajas* (stimulating factor) and *Tamas* (depressing factor) are considered as two *Dosas* of *Manas* i.e. mind. Actually, *Manas* has three qualities and they are *Sattva*, *Rajas* and *Tamas*. These three helps in the functioning of the *Manas* and are essential in the substance of the body, just like *Tridosas*. But, when the disease causation arises, *Sattva*, the purest and maintenance factor doesn't get involved. The other two involve and cause disease.<sup>14</sup>

**Mechanism of knowledge:**

*Manas* indicates both presence and absence of cognition. Knowledge occurs when the sequential relationship in the order of *Indriyarthas* (sensory objectives), *Indriya*, (sense organ), and *Manas* with *Aatma* (soul) is established. The sense object is received by sense organs along with mind. Then the mind analysis it informs of merits or demerits and forward it to *Buddhi* (intellect) which produces decisive knowledge by which one proceeds to speak or to do something with full knowledge.<sup>15</sup>

**Manasika Bhava/manovikara:** Anything that affects the physiology of *Manas* can lead to its psychopathology i.e. abnormal state of mind. These pathological conditions of *Manas* are considered as *Manasika Vikaras* or Psychological disorders. *Rajas* and *Tamas*, being two psycho-pathological factors, affect the mind and produce certain pure and primary mental disorders

known as *Manas Vikaras*. Simply these can be defined as "Abnormal State of Mind". The character of Abnormal State of Mind (ASM) is.

1. Impairment of *Manokarm* (mental functions) viz *Indriyabigraha* (Perception & the motor control in the absence of organic problems), *Manonigraha* (Mental control), *Uha* (Guess), and *Vichara* (Thought), and different aspects related to *Manasa* viz *Buddhi* (Decision), *Smrti* (Memory), *Sanjna Jnana* (Orientation & responsiveness), *Bhakti* (Desire), *Sila* (Habit & temperament), *Cesta* (Psychomotor activity) & *Aachara* (Conduct), separately or in combination.
2. Presence of *Alpa Satwa* in the genesis of the illness.
3. Vitiating of both *Saririka & Manasika Dosas*.
4. Involvement of both *Adhistana* viz body & mind or mind alone.
5. Classical identification of the illness either as *Manovikara* or *Ubhayatmaka Vikara* or *Nanatmaja Mano Vikara*.
6. Vitiating of *Manovaha Srotas* in the *Samprapti*.

**Classification of Mano Vikara:** On the basis of mind-body interaction various *Manasika Bhavas* or *Manasika Bhava Vikaras* can be classified as follows. These classifications are made only for facilitating better patient management. It is not possible to strictly to categorize the diseases as *Saririka & Manasika*.

1. **Manoadhithita Manovikara:** It refers to the emotional disturbances having *Manas* as their *Adhisthana*, they are caused due to initial impairment of the *Mano Dosas* i.e. *Rajas & Tamas*.

S.no.	Manoadhithita Manovikara	Management
1.	<i>Bhaya</i> (Fear)	Being free from the sins relating to the activities of the mind, speech and body, the happy man of righteous nature enjoys and sense-pleasures.
2.	<i>Kama</i> (Desire)	
3.	<i>Krodha</i> (Anger)	
4.	<i>Lobha</i> (Greed)	
5.	<i>Mada</i> (Arrogance)	
6.	<i>Mana</i> (Pride)	
7.	<i>Moha</i> (Confusion)	
8.	<i>Soka</i> (Grief)	
9.	<i>Visada</i> (Anguish)	
10.	<i>Irshya</i> (Envy)	
11.	<i>Cinta</i> (Worry)	
12.	<i>Harsha</i> (Exhilaration)	
13.	<i>Cittodvega</i> (Anxiety)	

2. **Manah Sariradhisthita Manovikara:** It consist of disorders which originate due to the impairment of *Mano Dosa* and subsequent secondary involvement of *Sarira Dosa*.

S.no.	Manah Sariradhisthita Manovikara	Management
1.	<i>Sokaja Jvara</i> (Fever due to grief)	<i>Aashwasana Chikitsa</i>
2.	<i>Kamaja Jvara</i> (Fever due to passion)	
3.	<i>Krodhaja Jvara</i> (Fever due to anger)	
4.	<i>Bhayaja Atisara</i> (Diarrhoea due to fever)	<i>Harshini Chikitsa, Vatanashak Chikitsa</i>
5.	<i>Sokaja Atisara</i> (Diarrhoea due to grief)	<i>Aashwasana Chikitsa, Vatanashak Chikitsa</i>
6.	<i>Sokaja Sosa</i> (Wasting due to grief)	<i>Aashwasana and Harshini Chikitsa</i>
7.	<i>Dvistartha Sayogaja Chardi</i> (Vomiting due to non-agreeable object or <i>Chardi</i> )	<i>Aashwasana and Harshini Chikitsa</i>
8.	<i>Manasa Arocaka</i> (Tastelessness due to mental disturbance).	<i>Aashwasana and Harshini Chikitsa, Kavalgrah, Dhoompan, Mukhadhawan.</i>

3. **Sarira Manoadhithana Manovikara:** The Disease Produced Due to the Involvement of *Raja, Tamas* along with *Vata, Pitta* and *Kapha*. These are considered as Major Disorders of Mixed Nature.

S.no.	Sarira Manoadhithana Manovikara	Management
	<i>Unmada</i> (Psychosis)	<i>Aashwasana Chikitsa, Bayadarsana, Trass, Tadaan, Santwana,</i> <sup>16</sup> <i>Rudra Puja</i> <sup>17</sup>
	<i>Apasmara</i> (Epilepsy)	<i>Thishna nasya, Vaman, Virechan</i> <sup>18</sup> <i>Rudra puja, Mangala dharana etc.</i> Every effort should be made to make mentally happy and satisfied.
	<i>Atavabhinivesa</i> (Obsessive syndrome)	<i>Aashwasana Chikitsa</i> <sup>19</sup>
	<i>Apatantraka</i> (Hysteria)	<i>Pradhaman Nasya</i>
	<i>Aptaanaka</i>	<i>Thishna nasya, Virechan, Abhyanga, Anuvasan vasti.</i>
	<i>Mada</i> (Intoxication)	<i>Snehan, Swedan, Rasayan sevan, Kaumbha Ghrita</i> & constantly keeping touch with scriptures, noble- & strong-minded persons. <sup>20</sup>
	<i>Murchha</i> (Fainting)	
	<i>Sanyasa</i> (Coma)	<i>Tikshna Anjan, Avpidan, Dhoom &amp; Pradhaman Nasya,</i> needling, burning, rubbing with hairy fruits of <i>Atmagupta</i> are useful. <sup>21</sup>
	<i>Madatyaya</i> (Alcoholism)	<i>Harshini Chikitsa</i>

### Modern View:

Mental disorders comprise a broad range of problems, with different symptoms. However, they are generally characterized by some combination of abnormal thoughts, emotions, behaviour and relationships with others. Examples are schizophrenia, depression, intellectual disabilities and disorders due to drug abuse.<sup>22</sup> Mental illness does not discriminate; it can affect anyone regardless of your age, gender, geography, income, social status, race/ethnicity, religion/spirituality, sexual orientation, background or other aspect of cultural identity. While mental illness can occur at any age, three-fourths of all mental illness begins by age 24.

Mental illnesses take many forms. Some are mild and only interfere in limited ways with daily life, such as certain phobias (abnormal fears). Other mental health conditions are so severe that a person may need care in a hospital.<sup>23</sup> Stress, genetics, nutrition, perinatal infections and exposure to environmental hazards are also contributing factors to mental disorders. Treatment in mental disorder is a multidimensional aspect where physical, biological, behavioral, economical, emotional, social developmental, personality etc., should be considered.

### Management of Manasa Roga

*Rajas* (stimulating factor) and *Tamas* (depressing factor) are considered as two *Dosas* of *Manas* i.e. mind. *Manas* has three qualities and they are *Sattva*, *Rajas* and *Tamas*. These three helps in the functioning of the *Manas* and are essential in the sustenance of the body, just like *Tridosha*. But, when the question of disease causation arises, *Sattva*, the purest and maintaince factor doesn't get involved. The other two involve and cause disease.<sup>24</sup> The best treatment procedures to cure *Manodosa* (psychological diseases) are *Dhi* (ability to separate well from bad, real from unreal), *Dhairya* (courage or capability to face any unwarranted situation) and *Aatmadi Vijnana* (spiritual knowledge).<sup>25</sup>

**The treatment modalities described in Ayurvedic classics include:**

**Nidanaparivarjana (Avoidance of Causative Factors):** This is very important foremost principle of treatment of any disease. (a) *Sadvritta Palan* (b) *Samyaka Vegadharana* and *Udirana* (c) Wholesome contact of *Kala*, *Buddhi* and *Indriyarth* (d) Following the *Aahara Visheshayatana*.

**Daiva Vyapashraya Chikitsa:** Spiritual therapy that includes the use of *Mantra*, *Japa*, *Bali*, *Upahara*, *Prayas-citta* and *Swasti Vacana*, other religious activities and wearing of precious stones etc.

**Yukti Vyapashraya Chikitsa:** Biological therapy includes *Samshodhan* (cleansing therapy/*Panchkarma*), and *Shaman* therapy (pacification) The patient is subjected to bio cleansing 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. One should avoid *Prajnaparadha* (intellectual errors), take care of sense organs, by avoiding under-utilization, wrong utilization & over utilization of sense organs, one should have good

memory, knowledge about place, time and one self and should follow rules of *Sadvritta* to prevent diseases.<sup>26</sup>

**Satvavajaya Chikitsa:** The term "*Satvavajaya*" implies therapeutics for mental or emotional disturbances. This is secured best by restraining the mind from desire for unwholesome objects and propagation of *Gyana*, *Vignana*, courage, memory and *Samadhi* or concentration. All these measures help in having the control over "*Manasa*" or mind. Psycho-behavioral therapy incorporating the principles of assurance therapy (*Ashvasana*), replacement of emotions and psycho-shock therapy.

**Naishtiki Chikitsa:** The super treatment is that which is devoid of allurements. Allurement is the greatest cause of misery and the abode of miseries (body) and renunciation of all allurements eliminates all miseries.<sup>27</sup>

### Role of yoga and naturopathy in mental disorders

Yoga and naturopathy which are the integral components of *Ayurveda*, are being practiced for the prevention, treatment of mental problems and for keeping the mental wellbeing adopting as a daily routine. *Yoga* plays a greater role in mental disorders as it is primarily meant for the removal of *Chittavriti*, a major factor responsible for mental disorders. It also means equilibrium of Mind. Hence by *Yoga* control of Mind (*Manonigraha*) is easily achieved. It is aptly regarded that *Yoga* removes mental dirt.

*Yoga* helps to bring about balance between body and mind. It induces great relaxation and reduces stress and prevents many stress related disorders.<sup>28</sup> Yogic practice includes Yogic exercises (*Yogasanas*), breathing practices (*Pranayama*) and meditation (*Dhyana*). Out of many ways of Meditation Transcendental Meditation has been scientifically and statistically proved to be immensely helpful in Mental Health Care. It is very safe, simple and effective method.

**Naturopathy:** *Satvik Aahara*-Diet plays an important role in keeping our mind healthy. The quality and health of our mental state depends upon our diet. '*Satvik Aahara*' is considered to be the best '*Hitkar*' *pathyakar* (beneficial) diet. It is a Vegetarian Diet con-

taining non-oily, non-spicy article which are easily assimilable (*Satmya*) e.g. Milk, Rice, green vegetables, certain fruits etc.<sup>29</sup>

## DISCUSSION

Prevention is better than cure, and according to *Ayurveda Nidana Parivarjan* is best option for prevention. To prevent diseases, one should adopt the measures like daily regimen, seasonal regimen, proper diet, exercise, hygiene and codes of conducts (*Sadvrta*) mentioned in *Ayurveda*. *Sadvrta* not only includes mental faculties, but also rules regulated with general hygiene, religion, food consumption, sexual intercourse & exercise, following which leads to prevention of psychological, physical & psychosomatic disorders. Similar principles are mentioned in *Aachara Rasayana & Dharaniya Vegas*. Ayurveda believes that mind, soul & body are like the pillars of life. The combination of these three are responsible for *Purusa* well as the world. Even the disease occurs either in the body or mind.<sup>30</sup> *Dharaniya Vega, Sadvrta & Aachara Rasayana* are based on similar principles which help to control the mind & prevent psychological disturbances. Thus, these not only prevent them, but also help to treat psychosomatic diseases.<sup>31</sup> Pleasant state of soul, sense organs & mind is health. Here *Aatma* means *Jivatma* or *Karma Purusa* who experiences all feelings like pleasure pain etc. even though soul is devoided of blemishes as he is in association with body, he experiences good & bad effects. All sense organs including mind should be devoid of vitiation procedures like *Abhyanga, Sirobhyanga, Padabhyanga, Padatra Dharana, Dhumapana, Anjana, Kavala, Gandusa, Karnapurana*, etc. help to maintain the health of *Indriyas*. Suppression of mental urges, like desire, hatred, greediness, passion, following principles of *Sadvrta* (codes & conduct), *Aachar Rasayana* & yoga help to keep the mind healthy. Thus, one can prevent psychological, somatic & psychosomatic disorders.<sup>32</sup>

## CONCLUSION

In modern world, where all non-issues are being projected as major issues and thereby over straining the mind and body, '*Satvajaya*' measures are the only way

to protect ourselves from the stress related disorders of modern-day living. For personal and Social Mental Health Care, good behavior (*Sadavartan*) is utmost necessary. Ayurveda regards '*Sadavartan*' as kindness to all creatures, paying alms, controlling the physical, mental and speech activities, and taking deep interest in others. The entire Ayurvedic management is more health-oriented than disease-oriented. And as such there is a big scope of utilizing Ayurvedic approach and therapeutics as an adjunct to the disease-oriented therapy of modern psychiatry to provide a full treatment.

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