

## A LITERARY REVIEW OF MANAS ROGA ACCORDING TO AYURVEDA

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### ABSTRACT

The entire worldly life depends on the combination of mind (*Mana*), spirit (*Aatma*) and body (*Sharir*). This combination is likened to a tripod. A tripod can sustain itself, so long as none of its three constitutes are disturbed. According to *Ayurveda*, is that the mind has a very powerful influence on our overall health and well being. *Ayurveda* defines health not only as an absence of disease, but also as a very holistic level of vitality throughout our lives. As a result, the *Ayurvedic* approach to treating any single aspect of our health begins with taking into accounts the whole of who we are – body, mind and spirit. *Ayurveda* classifies the disease as: *Sharira* (Physical): Affecting the body mainly. *Manasa* (Psychological): Affecting the mind mainly.

**Keywords:** *Mana, Manas Roga, Indriya, Mental Disease.*

### INTRODUCTION

The mind, spirit and body together considered as a triad of life. *Ayurveda* defines the health as a balanced state of *Dosha, Dhātu, Mala, Agni, Mana* (mind), *Aatma* (spirit), *Sharir* (body) and *Indriya* (Senses). (*Su.Su.15/48*)

The body and mind in equilibrium state creates happiness while its imbalance causes the unhappiness i.e. Disease.

Today every one trying to gain good financial status and to fulfil all the physical desires today's society is facing unsteady, weakened, hard and changing life style. When these desires doesn't fulfil almost everyone appears to be stressed and confused, these can lead to mental disability. (*Cha.Su.11/45*)

In *Bhagvat Gita* lord Krishna says that, our *Aatma* (spirit/soul) is our real friend but positive thinking

and control over mind is very important otherwise it becomes our enemy and at that time mental disorders occur.

The mind is restless and hard to control. But by Practice (*Abhyas*) and Dispassion (*Vairagyam*) mind can be controlled.

In *Ayurveda* there is so much about mental disorders in between the lines, so here an effort has been made to focus the light on *Samanya Manas Roga*. *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* also and vice versa producing pathologies. In this way, *Manasa* is chiefly responsible for perceiving good healthy life. 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*. In this way, accurate knowledge of *Manasa* is necessary to understand about nature of life and health. *Raja* and *Tama* are the *Manas Doshas*; pertaining to the mind and the types of morbidity caused by them, are *Kama*, *Krodha*, *Moha*, *Lobha*, *Mada*, etc

#### AIM AND OBJECTIVE:

To study the concept of *Samanya Manas Roga* according to *Ayurveda*.

To study the *Samanya Hetu*, *Samprapti* and *Chikitsa* of *Manas Roga*.

#### CONTENT:

##### CONCEPT OF MANA:

Human birth is a very rare privilege, as only man has the possibility of living a conscious and controlled life. Human beings possess instinct intelligence. All this things may not happen without presence of *Mana* (psyche) and *Aatma* (soul). Our ancient legend of health – *Ayurveda*, which defines *Ayu* (life) as the combined state of *Sharira* (body), *Indriya* (senses), *Sattva* (psyche) and *Aatma* (Soul). (*Cha.Su.1/42*)

In this way, *Mana* is very responsible for perceiving good healthy life.

Signs of good health which are mentioned in *Sushruta Samhita* are as followed –

A healthy person is one whose Humors (*Doshas*) and Metabolic state (*Agni*) are in 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.

#### 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. *Agantuja*

##### NIJA:

- 1) Due to the *Dushti* of *Raja* and *Tama*.
- 2) Due to the *Dushti* of *Raja*, *Tama* and *Sharir Dosh* 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)

##### 2. Due to the *Dushti* of *Raja*, *Tama* and *Sharir Dosh*:

1. *Unmada* (psychosis)
2. *Apasmara* (epilepsy)
3. *Apatantrak* (hysteria)
4. *Atatvabhinivesha* (obsession)

9. *Chittodvega* (anxiety)
10. *Bhaya* (fear)
11. *Harsha* (euphoria)
12. *Mastarya*
13. *Dambha*
14. *Vishada* (sadness)
15. *Dainya* (affliction)
16. *Abhyusaya* (indignation)

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)

## RELATION BETWEEN *SHARIR* AND *MANAS ROGA:*

*Ayurveda* considers mind and body as the two pathways for the manifestation of disease. Mind has in it three constituents *Sattvam* (balance), *Rajas* (arrogance) and *Tamas* (indolence). Later two are reactive tendencies, which vitiate the mind leading to an emotional imbalance and psychological disturbances. Therefore they are termed as two *Doshas* of mind. The three biohumors *Vata*, *Pitta* and *Kapha*, are termed as *Doshas* of the body. They vitiate the body leading to a metabolic disturbances and somatic disturbances. The body and mind have a separate set of etiopathological agents and hence all are categorized under two basic groups – Somatic and Psychological.

Psyche and soma are always interrelated. They interact and influence each other and manifest in a large group of disorders known as psychosomatic disorder.

*Charaka* mentioned about *Nija* and *Aagantuja* diseases are causative for each other as follows-

1. *Nija* - (*Cha.Su.19/7*)
2. *Aagantuja* - (*Cha.Su.20/3*)

Diseases caused by external trauma are related with *Nija Vyadhi* due to involvement of vitiated *Doshas*. As pathogenesis of *Nija Vyadhi* progresses then they mimics as *Aagantuja Vyadhi*.

*Charaka Samhita (Sutrasthana 20)* has mentioned 140 types of *Nanatmaja Vikara*. Among those *Vikaras*, some *Manasa Vikaras* are also mentioned which are as follows:

**Table 1:** Showing Some *Manasa Vikara* which are mentioned in *Nanatmaja Vikara*

<i>Vikara</i>	<i>Dosha</i>
<i>Ashabda Shravana</i> (auditory hallucination)	<i>Vata</i>
<i>Tama</i> (faintness)	<i>Vata</i>
<i>Bhrama</i> (confusion)	<i>Vata</i>
<i>Vishad</i> (depression)	<i>Vata</i>
<i>Atipralapa</i> (delirious)	<i>Vata</i>
<i>Aswapna</i> (insomnia)	<i>Vata</i>
<i>Anavasthita Chittatva</i> (unstable mind)	<i>Vata</i>
<i>Tandra</i> (stupor)	<i>Kapha</i>
<i>Nidradhikya</i> (hypersomnia)	<i>Kapha</i>

Ayurvedic classics have explained some major *Manasa Vikaras*, which are produced by the vitiation of both *Sharira* and *Manasa Dosha*.

e.g.: *Unmada, apasmara, atatvabhinivesha, mada, murchha, sanyasa, madatyaya, apatantraka*.

Some *Sharira Vikaras*, which originated or aggravated by mental factors are exhibited bellow:

**Table 2:** Shows some *Sharira Vikara* originated by Mental Factors

Disease	Mental Factor
<i>Shokaja Jwara</i>	<i>Shoka</i>
<i>Kamaja Jwara</i>	<i>Kama</i>
<i>Krodhaja Jwara</i>	<i>Krodha</i>
<i>Bhayaja Jwara</i>	<i>Bhaya</i>
<i>Shokatisara</i>	<i>Shoka</i>

*Acharya Charaka* explains that *Kama, Shoka* and *Bhaya* vitiate *Vata* and *Krodha* vitiate *Pitta* (*Cha. Chi. 3/115 & 19/12*), here *Sharira Vikaras* are also produced due to the *Manasika Bhava*.

*Ayurveda* classics have mentioned many somatic disorders, which are caused by psychological factors, which are follows:

**Table 3:** Shows some Somatic Disorders caused by psychological factors.

Disease	Mental Factor
<i>Vata Jwara</i>	<i>Shoka, Udvega</i>
<i>Pitta Jwara</i>	<i>Krodha</i>
<i>Vataja Gulma</i>	<i>Shoka</i>
<i>Pittaja Gulma</i>	<i>Krodha</i>
<i>Pitta Prameha</i>	<i>Krodha</i>
<i>Vata Prameha</i>	<i>Udvega, Shoka</i>
<i>Kustha</i>	<i>Bhaya</i>
<i>Pittaja Kasa</i>	<i>Krodha</i>
<i>Pitta Atisara</i>	<i>Krodha, Irsha</i>
<i>Sannipataja Atisar</i>	<i>Bhaya, Shoka, Chinta</i>
<i>Vata Chhardi</i>	<i>Shoka, Bhaya</i>
<i>Trushna</i>	<i>Shoka, Krodha</i>
<i>Vrana</i>	<i>Shoka, Krodha</i>
<i>Vataja Arochaka</i>	<i>Shoka, Bhaya, Lobha, Krodha</i>
<i>Sannipataja Arochaka</i>	<i>Shoka, Bhaya, Lobha, Krodha</i>
<i>Hrudroga</i>	<i>Chinta, Bhaya</i>
<i>Pratishyaya</i>	<i>Krodha</i>
<i>Vatavyadhi</i>	<i>Chinta, Shoka, Krodha</i>
<i>Vatarakta</i>	<i>Krodha</i>
<i>Raktapitta</i>	<i>Krodha, Shoka, Bhaya</i>

### **Nidana:**

The main *Doshas* involved in the *Manasa roga* are *Raja* and *Tama*, Hence the *Nidnana*, which vitiate *Raja* and *Tama* may be considered as etiological fac-

tors of *Manas Roga*. Following three factors are responsible for the all physical and mental diseases:

1. *Pradnyaparadha*
2. *Parinama*
3. *Asatmendriyarthasanyoga*

### 1. **Pradnyaparadha:**

*Charaka* mentions that *Dhi-vibramsha*, *Dhriti-vibramsha* 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.

### 2. **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.

### 3. **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.

*Mithy 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.

*Mithy yoga:* Smell of poisonous materials.

#### 4. **Jivva:**

*Ati yoga:* Due to increase of *Rasa dhatu sewan - dosha prakopa*.

*Ayoga:* Constant *upavasa*.

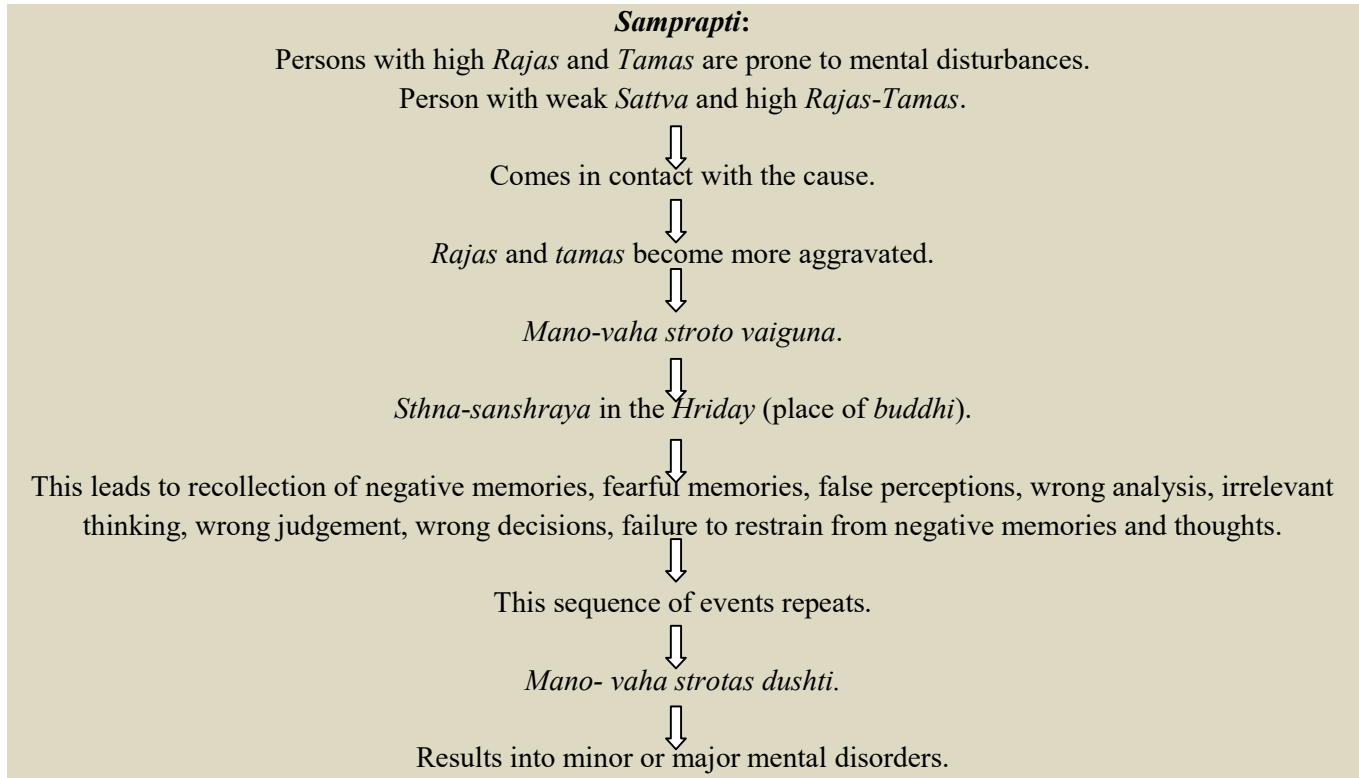
*Mithya yoga:* Due to intake of *Viruddha Aahar*

#### 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.



**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), *Svastayana* (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).

**Role of Achara Rasayana:**

*Ayurveda* stresses on the holistic concept of health and disease. It does not call health merely as absence of disease but something more positive and integrate. *Acharya Rasayana* described in this respect is very essential for the treatment of *Manas Roga*. *Acharya Rasayana* is a procedure of social and mental conduct, which can acquire the *Rasayana* effect

on body and mind. It is also suggested as a 'Nitya Rasayana' (Cha. Chi. 1/4-34), which has direct effect on the potentiating of *Sattva Guna* of mind.

## DISCUSSION

Psychiatric ill health is of great social importance as they affect a person's feelings, thinking and social relationship. Psyche and soma are always interrelated. They interact and influence each other and manifest in a large group of disorders known as psychosomatic disorder. The so called pure disorders (due to involvement of either psyche/soma) are very few in fact. In this modern era *Nidan Sevan* is an important factor for the increasing percentage of *Manas Roga*. *Daivavyapashraya*, *Yuktivyapashraya* and *Sattvavajaya* are three types of therapies of physical and mental disorders. *Acharya Rasayana* also plays an important role in the management. Little is known at present of primary prevention of mental disorders. However educating the community about the nature of mental disorder, there early recognition and changing the attitudes towards the mentally ill patients is important.

So here an effort has been made to study the concept of *Manas Roga* according to the *Ayurveda*.

## CONCLUSION

Description of *Manas Siddhant* mentioned in *Charak Samhita* which is include with its normal and abnormal states. *Manas* is the combination of *Aatma* and *Sharira*. *Manas Hetu* plays an important role in causing disease through *Asatmendriyarthasamyoga*, *Pradnyapradha*, etc. Two *Dosha* of *Manas* - *Rajas* and *Tamas* which are also plays a major role in causing the diseases, both psychological and somatic. This creates tremendous stress which further increases into many physical and psychological diseases. Therefore, for the successful survival in this competitive world, there is a need of promotion of Mental Health, and *Sattvavajaya Chikitsa* through *Ayurveda* can play a vital role in this field.

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