

A STUDY ON MANAS WITH SPECIAL REFERENCE TO ASSESS THE STATUS OF MANAS IN DROUGHT DISASTER AFFECTED PEOPLE – A SURVEY STUDY

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ABSTRACT

Ayurveda is an eternal science that existed in the universal consciousness. This science is not merely dealing with symptomatic relief of an individual from a disease. Going depth into the root cause of an ailment, the concept of *manas* and the *manasika bhavas* have been very scientifically explained in various context of the *Ayurvedic* literature. Since one *Adhara* and the other is *Adhaye*, one can influence the other. Thus it is clear that somatic disorder have a psychological factor should also be understood and ruled out completely. There are so many components to understand the *manas*. Among them *Manasika bhavas* are used as the tools to understand the state of *manas*. Observation on 100 drought affected people revealed that out of all *manasika bhavas* five were found to have profound and direct role in the manifestation of *bhavas* in drought affected people.

Keywords: *Manas, Manasika bhavs, Disaster, Drought*

INTRODUCTION

Human birth is a very rare privilege, only man has the possibility of living conscious, wide- awake, controlled life. Human being possesses in strict and intelligence all these are possible only in the presence of the entity termed as *Manas*. It is considered as controller of all the *Indriyas*. The strength of *indriyas* is derived from the *Mana*. It is one of most important entity in the body can be recognized by variety of emotional and states like *bhaya, shoka, raga, vishada, moha* etc these emotional and mental states are production as a result of awareness to the external world. So we can say the *mana* is most important part of life which is the combined state of *shareera, indriya, sattva, atma*¹. In today's materialistic world human

life has become fast, computerized or mechanized, careless and more self centred, which contribute to man production of *kama, krodha, lobhs, shoka, bhaya, chinta, irshya* etc.

In present scenario world become more mechanized, careless. Human started exploiting Mother Nature, thus it creates the sudden and gradually imbalance in the harmony of living and also impairment in the normalcy of the environmental condition. Ultimately it results in the exploitation of nature mother for the long time and the vitiation of all natural essentials elements like air, water, land, climate etc. These factors are responsible for seriously disrupts the functioning of a community or society and causes human, ma-

terial, and economic or environmental losses that exceed the community or society of the people of particular region is known as Disaster.

However, it is important to recognize that due various factors, there are certain group of people who are more vulnerable and need greater attention women, children, aged and disabled are the main vulnerable group who need special attention and care. Hence assessment of *manasika bhavas* is essential for all the people experiencing a disaster.

In any disaster occurrence, there will be definite role and contribution from the different profession of authorities of the society, but there is only minimum contribution from *Ayurveda*. There is no research work carried away in this regard. As a primary regard there is need to assess the status of *manas* in disaster affected people. Thus this work has been undertaken to assess the status of *manas* in disaster affected people.

Aim and Objectives: To assess the status of *manas* in disaster affected people.

Materials and Methods:

For the present study the primary source of literature has been collected from the classical text books of *Ayurveda*, philosophical aspects of Vedas and Upanishads and text books of contemporary medical sciences. Various publications, journals, recent *Ayurveda* text and information available on internet have also been incorporated in the study.

DROUGHT DISASTER:

Collection of Data: Hattarakihall, Muddebihall, Yarnal, Mangooli villages of Vijapur District was selected for the survey study for Drought. The place visited and sample of 100 people of 12 affected families was surveyed by using the special proforma of questionnaire through face-to-face interview. Assess the status of *manas* of individual affected people.

Review on *manasika bhavas*: There are many components to assess the status of *Manas*. But in the present study *Manasika bhavas* are taken for the assessment of *Manas* in disaster affected people. Among all the *Manasika bhavas* - 5 *bhavas* were taken for the study. Such as *chinta*, *vichara*, *bhaya*, *raga*, *shoka*²

when these *bhavas* become prominent they lead to *Manasika vikara*³.

CHINTA:

Meaning of *chinta*: Thinking, Thought, sad or sorrowful thought

Analysis of *chinta*:

It is said that *chinta* and *chita* have only the minimum difference of *Anuswara*. It means that if our thoughts are not proper it can burn us pyre. As a *Manasika Bhava* it is better to take *chinta* as unnecessary or excess thoughts. *Acharya* Charaka illustrates that *Atichinta* results in emaciation and abstinence from *chinta* is the management of *kshaya*⁴. While mentioning about the causes of *Nidra naasha*⁵, *Acharaya* states that *Chinta*, *Bhaya*, *Krodha* etc play an important role. *Atichinta* leads to abnormal ways of thinking, depression, crying easily, anxiety, loss of sleep, negative feeling. In *vyadhis* such as *Paittika Arsha*, *Unmada*, *Apasmara.etc*, *Chinta* has been mentioned as a direct cause.

When *Manas* is afflicted over and over by *Chinta*, *Raja* and *Tama Dosha* pertaining to the *Manas* and the type of morbidities caused *chinta*, *udvega* and *bhaya*. And further leads to the *Manasika vikaras*.

VICHARA: Meaning of *vichara*: Deliberation, Consideration, Doubt, and Exercise of reasons.

Analysis of *vichara*: It is defined as “*Vicharanam vicharo gaatitrayaha*”⁶ the critical analysis of the perceived matter about its rightness is known as *Vichāra*. It is as a distinct analysis, which enables to direct the mind to accept or reject things. Further it can be explained as enquiring the qualities or errors of perceived knowledge. For example - if this will be done then it may be beneficial and if that is done it may not be beneficial. Due to repeated exposure of *vichara* the vitiation in *Raja and Tama guna* occurs and leads to *Mono Dusti* causes the impairment in *Mano* and *Mano Vishayas*. And further leads manifestation of *Manasika Vikaras*.

SHOKA:

Meaning of *shoka*: Sorrow, Grief, Distress, Affliction, Misery.

Analysis of *shoka*: *Shoka* is a emotional experience. It is mental state precipitated by the loss of objects

which are more beloved. A feeling of deep distress caused by loss of any kind (in relationship, status, job, house and income), disappointment or other misfortune suffered by oneself or others. *shoka* persists for a long time when it is related to someone dying especially death of family member.

Excessive *shoka* causes the impairment in *Rajo and Tamo* dosha and the associated with *Vata dosha and pitta dosha*. Continues exposure to *shoka* for longer period can cause different *Manasika vikaras*. In *Rak-tapitta, Arsha, Shvasa, Hidhma, Unmada*⁷ and *Apas-mara shoka* is a potent cause. Always being in *Shoka* is also a feature of *pretasatva kaya*. While explaining the *dharaneya vega* acharaya defines “*shokaha putraadi vinashajam dainyam*”⁸ represents when there is loss of loved ones may be a son, family or relatives.

BHAYA:

Meaning of Bhaya: Fear, Scared, Afraid.

Analysis of Bhaya: *Bhaya* is the basic feeling of human beings. It is a condition precipitated by dreadful act. It develops due to facing unwanted situation, worried that something undesirable will occur or be done. It is more predominant *bhava* which aggravates *Rajo guna* along with *vata dosha* and vitiates the *Mano-vaha srotas* and leads to impairment in *Manas and Mano vishaya* causes the *Manasika vikaras*. *Bhaya* is generally seen in *Paishacha, Sarpa and Matsya*⁹ personalities. While mentioning about the causes of *Nidra naasha, Unmada, Apasmara, Agantu atisara, Trushna*¹⁰ etc *Bhaya* has been emphasised. A person with *Bhaya* has symptoms like tremors in the body parts, dryness of mouth, palpitation, sweating, giddiness, anxiety, loss of sleep etc. A sudden exposure to *bhaya* may lead to much mental disease. *Bhaya* can be considered as fear complex which is the outcome of imaginary futuristic expectation. It is assessed by *vishada*¹¹ i.e depression. *Vishada* is said to be ‘*Roga vardhana*’¹² which indirectly means that *bhaya* itself can cause *roga vardhana* .

RAGA:

Meaning of Raga: Love, Passion, Affliction, Feeling emotion, Sympathy.

Analysis of Raga: While explaining *dharaniya vegas*, *raga* is defined as “*avichara uchitamava vishaye*

vishaya punam, punam pravartenavyacha”¹³ - repeated affection towards the *uchita and anuchita vishayas* is known to be *raga*. Repeated exposing of *raga* leads to vitiation of *Manasika guna* i.e. *Raja and Tama guna* and causes the *Mano dusti*, impairment in *Mano vishayas* leads to manifestation of *Manasika vikara* i.e. *raga*. *Raga* is features of *Rishi kaya/* personality. *Raga* have a particular symptoms such a feelings of pity and sorrow for someone else misfortune sentiment, showing emotion or sensitivity, a strong deriving from one’s circumstances, mood, relationship with others.

DISCUSSION

The word drought instantly bring images of dry, parched land, no rainfall, crop- failures, starvation and bad living condition to our mind. In simple terms, drought is a condition of acute scarcity of water, food, fodder and employment due to scanty rainfall in area. The inability of annual rainfall to recharge tanks and well or underground water sources results into reduced supply of water to meet the requirement of the people for various activities. The greater the imbalance in supply of water the higher is the intensity of drought. As we know that 40% region of our country is declared a dark zone. It means that more than 50% of the underground water is being discharged and very little is being recharged. And 30% of the region is grey zone. It is the region where there is only discharged and every negligible recharging of water. The rate at which water being discharged the grey zone will soon turn into dark zone. The drought is one of the most wide spread disaster that India faces. This affects more than 70% of cultivable land often people do not react to drought like they do to other sudden disasters such as earthquakes, cyclones and floods because drought condition develop over a period of time and without any immediate visible change to our environment. Hence drought is called as “slow onset” disaster.

Drought results in acute shortage of water, fodder, food and employment etc and main causes of mortality and morbidity is reduced food intake and lack of varied diet leading to protein- energy malnutrition,

micronutrient deficiency vitamin deficiency increase the risk of death from measles. Sever iron deficiency anaemia increases the risk of child and material mortality. Out breaks of survey due to vitamin deficiency can also occur.

Communicable diseases, lack of water supply and sanitation service, malnutrition, displacement higher vulnerability of the population all increase the risk of infection disease such as cholera, typhoid, fever, diarrhoea, acute respiratory infection and measles. Drought affects poor families such as constant drought reduces agriculture production. This leads to insufficient availability or supply of crop in the market. When demand is more than supply, the prices increase, food grains become costly and poor people suffer because of inadequate money to purchase them. It affects employment a fall in agriculture production leads to a fall in employment opportunities for agri-

culture labour for a living. It also causes people to migrate to other place in search of employment these are called “distress migration”. Migration loss of buying power and erosion of coping and caring capacities limit people access to health services and can contribute to overall increases in morbidity and mortality. Drought is slow onset disaster which changes the life style, food habits, stress, tension, anxiety, angry, depression. These all leads to the development of *manasika bhavas* like *Chinta*, *Vichara*, *Shoka*, *Bhaya*, *Raga* etc when these *manasika bhavas* are persist for longer time it leads to *shareerika vyadhis* because *mana* and *shareera* are having *prasapara anubhanda* leads to *shareerika vyadhis* also. For assessing the role of *manasika bhavas* from various factors. A special self prepared questionnaire *profroma* is prepared the percentage of each *manasika bhavas* is calculated and finally its importance is assessed.

Table 1: Showing percentage change in “CHINTA”

Grades	Frequency	Percent
Normal	4	4%
Mild	23	23%
Moderate	41	41%
Severe	32	32%
Total	100	100%

Among 100 affected people of drought, it was found that 4% people were not affected by *chinta*, 31% people were mildly affected by *chinta*, 41% people were

moderately affected by *chinta*, 32% of people were severely affected by *chinta*.

Illustration on chinta

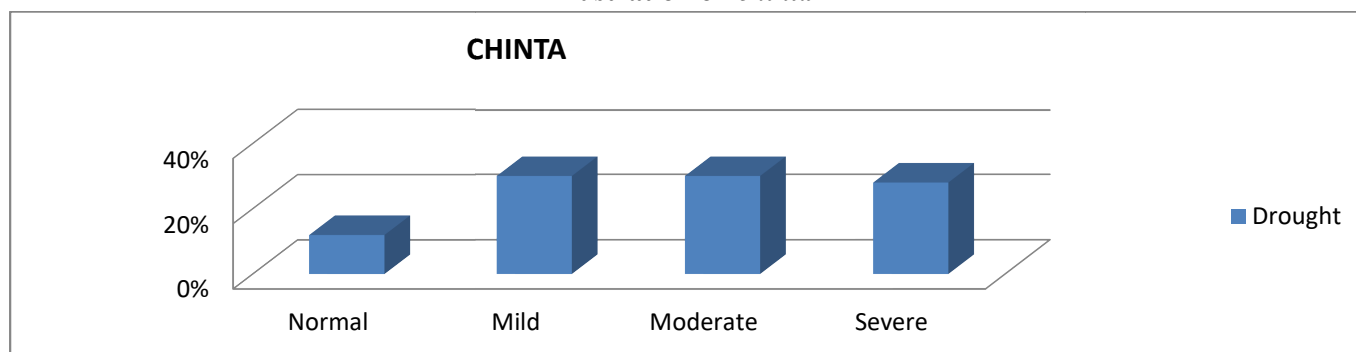


Table 2: Showing percentage change in “VICHARA”

Grades	Frequency	Percent	Cramer’s v=.257 P=0.001
Normal	12	12%	
Mild	30	30%	
Moderate	30	30%	
Severe	28	28%	
	100	100%	

Among 100 affected people of drought, it was found that 12% people were not affected by *vichara*, 30% people were mildly affected by *vichara*, 30% people

were moderately affected by *vichara*, 28% of people were severely affected by *vichara*.

Illustration on *vichara*

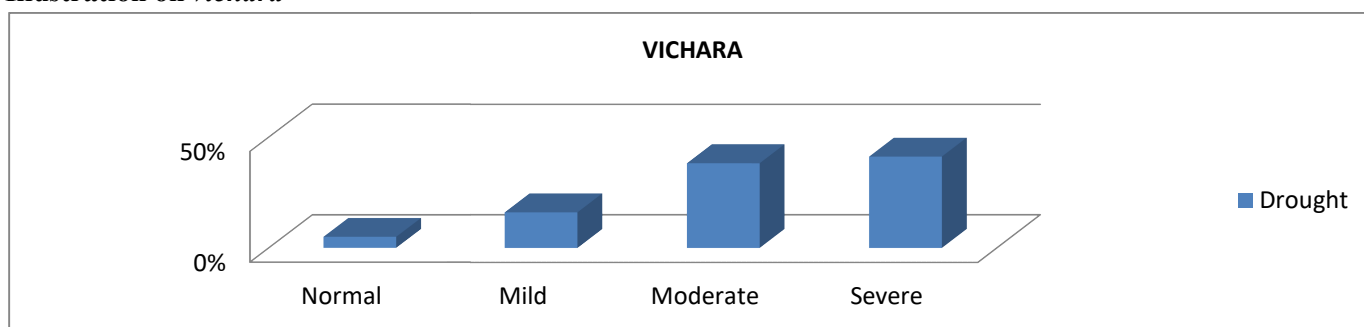


Table 3: Showing percentage change in “SHOKA”

Grades	Frequency	Percent	Cramer’s v=.242 P=0.001
Normal	5	5%	
Mild	38	38%	
Moderate	41	41%	
Severe	16	16%	
Total	100		

Among 100 affected people of drought, it was found that 5% people were not affected by *shoka*, 38% people were mildly affected by *shoka*, 41% people were

moderately affected by *shoka*, 16% of people were severely affected by *shoka*.

Illustration on *shoka*

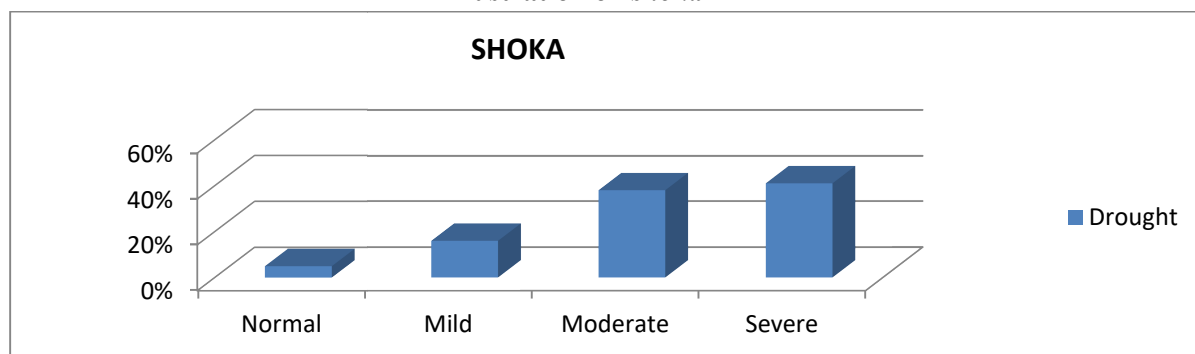


Table 4: Showing percentage change in “BHAYA”

Grades	Frequency	Percent	Cramer’s v=.225 P=0.001
Normal	3	3%	
Mild	37	37%	
Moderate	43	43%	
Severe	17	17%	
Total	100	100%	

Among 100 affected people of drought, it was found that 3% people were not affected by *bhaya* 37% people were mildly affected by *bhaya*, 43% people were

moderately affected by *bhaya*, 17% of people were severely affected by *bhaya*.

Illustration on Bhaya

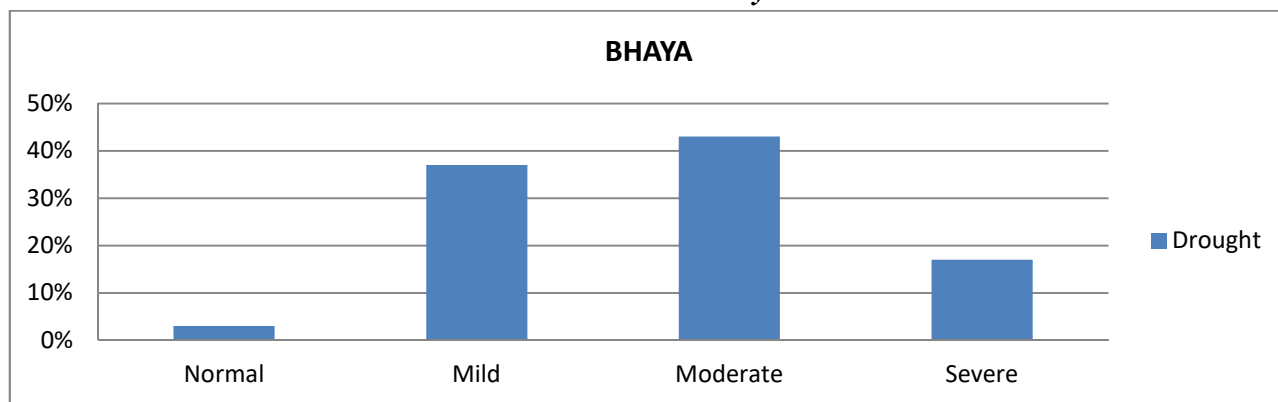


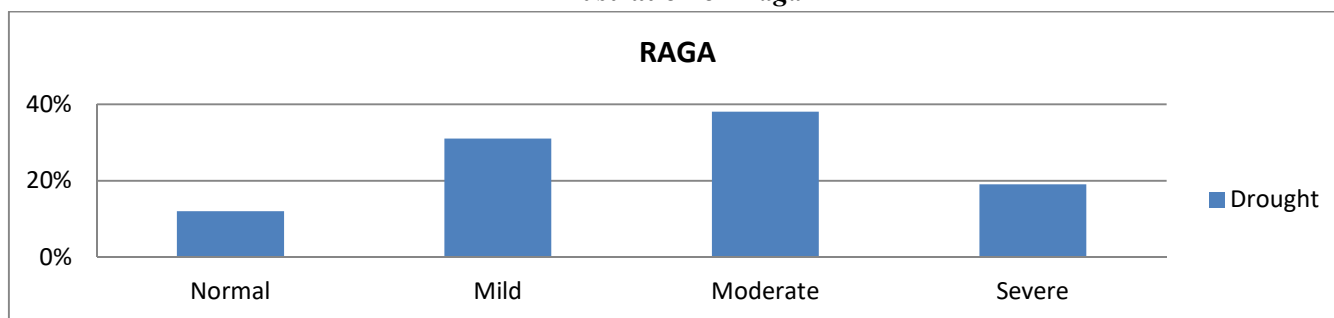
Table 5: Showing percentage change in “RAGA”

Grades	Frequency	Percent	Cramer’s s=.224 P=0.001
Normal	12	12%	
Mild	31	31%	
Moderate	38	38%	
Severe	19	19%	
Total	100	100%	

Among 100 affected people of drought, it was found that 12% people were not affected by *raga* 31% people were mildly affected by *raga*, 38% people were

moderately affected by *raga*, 19% of people were severely affected by *severe*.

Illustration on Raga



Disaster is such a condition where human beings are experiencing severe psychological conditions. In the present study it was observed that in most of the disasters the set of *bhavas* were affected, or in some cases there may be one or two *bhavas* dominated hence in observation it was proved that in drought affected people more than two, or set of *bhavas* are experienced during disaster.

- ✓ It is important to recognize that due to drought, the loss of crops, lack of water supply, property damages are seen. As the drought hits continuously the people are unable to get the annual income. And the people didn't have any other source of income. Because of all the above said reasons some people kept their property in mortgage like bank etc, to fulfil their daily needs. In the present study it is observed that when the affected people started to crave towards food, water and shelter etc they ended up with *kama, shoka, bhaya, chinta etc.*
- ✓ Due to the losses occurred during the drought, If the head of the family is dead, then dependents start to think about the future life by which the intensity of the above said *bhavas like kama, krodha, bhaya, chinta* are increased then the dependent people end up with *vishada* with the symptoms such as lack of mental concentration, anxiety, headache, frustration, sleeplessness.

CONCLUSION

Conclusion is being drowned on the basis of conceptual study, observation and results, results achieved through discussion. Human birth is very rare privilege, for only man has the possibility of living a conscious, wide- wake, controlled life. All these are possible only in the presence of the entity termed as *Manas*. *Manas* is the main platform through which man is exposed to pain, emotions, trauma and stress. *Manasika Bhavas* are the components present in human being where *Manas* play key role in their manifestation. In drought affected people it was observed that out of 15 *Manasika bhavas, kama, chinta, bhaya, shoka, vishada* was shown statistical significantly.

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