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 account 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, Dhatu, 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 (Vairagya) 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 Sutrashastra 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. Aagantuja

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 Dosha:
   1. Unmada (psychosis)
   2. Apasmar (epilepsy)
   3. Apatantrak (hysteria)
   4. Atavabhinivesha (obsession)
   9. Chittodvega (anxiety)
   10. Bhaya (fear)
   11. Harsha (euphoria)
   12. Mastarya
   13. Dambha
   14. Vishada (sadness)
   15. Dainya (affliction)
   16. Abhyusaya (indignation)

3. Due to the Dushti of Raja, Tama and Sharir Dosha:
   1. Unmada (psychosis)
   2. Apasmar (epilepsy)
   3. Apatantrak (hysteria)
   4. Atavabhinivesha (obsession)

   5. Mada (intoxication)
   6. Murchha (fainting)
   7. Sanyasa (coma)
   8. Madatyaya (alcoholism)

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

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 Agantuja 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 Nanatmja Vikara

<table>
<thead>
<tr>
<th>Vikara</th>
<th>Dosha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ashabda Shravana (auditory hallucination)</td>
<td>Vata</td>
</tr>
<tr>
<td>Tama (faintness)</td>
<td>Vata</td>
</tr>
<tr>
<td>Bhrama (confusion)</td>
<td>Vata</td>
</tr>
<tr>
<td>Vishad (depression)</td>
<td>Vata</td>
</tr>
<tr>
<td>Atipralapa (delirious)</td>
<td>Vata</td>
</tr>
<tr>
<td>Aswapna (insomnia)</td>
<td>Vata</td>
</tr>
<tr>
<td>Anavastha Chitta (unstable mind)</td>
<td>Vata</td>
</tr>
<tr>
<td>Tandra (stupor)</td>
<td>Kapha</td>
</tr>
<tr>
<td>Nidradhikya (hypersomnia)</td>
<td>Kapha</td>
</tr>
</tbody>
</table>
Ayurvedic classics have explained some major Manasa Vikaras, which are produced by the vitiation of both Sharira and Manasa Dosha.

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

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

Table 2: Shows some Sharira Vikara originated by Mental Factors

<table>
<thead>
<tr>
<th>Disease</th>
<th>Mental Factor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shokaja Jwara</td>
<td>Shoka</td>
</tr>
<tr>
<td>Kamaja Jwara</td>
<td>Kama</td>
</tr>
<tr>
<td>Krodhaja Jwara</td>
<td>Krodha</td>
</tr>
<tr>
<td>Bhayaja Jwara</td>
<td>Bhaya</td>
</tr>
<tr>
<td>Shokatisara</td>
<td>Shoka</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Disease</th>
<th>Mental Factor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vata Jwara</td>
<td>Shoka, Udvega</td>
</tr>
<tr>
<td>Pitta Jwara</td>
<td>Krodha</td>
</tr>
<tr>
<td>Vataja Gulma</td>
<td>Shoka</td>
</tr>
<tr>
<td>Pittaja Gulma</td>
<td>Krodha</td>
</tr>
<tr>
<td>Pitta Prameha</td>
<td>Krodha</td>
</tr>
<tr>
<td>Vata Prameha</td>
<td>Udvega, Shoka</td>
</tr>
<tr>
<td>Kustha</td>
<td>Bhaya</td>
</tr>
<tr>
<td>Pittaja Kasa</td>
<td>Krodha</td>
</tr>
<tr>
<td>Pitta Atisara</td>
<td>Krodha, Irsha</td>
</tr>
<tr>
<td>Sannipataja Atisar</td>
<td>Bhaya, Shoka, Chinta</td>
</tr>
<tr>
<td>Vata Chhardi</td>
<td>Shoka, Bhaya</td>
</tr>
<tr>
<td>Trushna</td>
<td>Shoka, Krodha</td>
</tr>
<tr>
<td>Vrana</td>
<td>Shoka, Krodha</td>
</tr>
<tr>
<td>Vataja Arochaka</td>
<td>Shoka, Bhaya, Lobha, Krodha</td>
</tr>
<tr>
<td>Sannipataja Arochaka</td>
<td>Shoka, Bhaya, Lobha, Krodha</td>
</tr>
<tr>
<td>Hrudroga</td>
<td>Chinta, Bhaya</td>
</tr>
<tr>
<td>Pratishyaya</td>
<td>Krodha</td>
</tr>
<tr>
<td>Vatavyadhya</td>
<td>Chinta, Shoka, Krodha</td>
</tr>
<tr>
<td>Vatarakta</td>
<td>Krodha</td>
</tr>
<tr>
<td>Raktapitta</td>
<td>Krodha, Shoka, Bhaya</td>
</tr>
</tbody>
</table>

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

1. Pradnyaparadha
2. Parinama
3. Asatmendriyarhasanyoga
1. Pradnyaparadha:
Charaka mentions that Dhi-vibramsha, Dhriti-vibhramsha 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:
(ChaSha.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. (ChaSha.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.
### Samprapti:

Persons with high *Rajas* and *Tamas* are prone to mental disturbances.  
Person with weak *Sattva* and high *Rajas-Tamas*.  
Comes in contact with the cause.  
*Rajas* and *tamas* become more aggravated.  
*Mano-vaha strotas vaiguna*.  
*Sthna-sanshraya* in the *Hriday* (place of buddhi).  
This leads to recollection of negative memories, fearful memories, false perceptions, wrong analysis, irrelevant thinking, wrong judgement, wrong decisions, failure to restrain from negative memories and thoughts.  
This sequence of events repeats.  
*Mano-vaha strotas dushti*.  
Results into minor or major mental disorders.

### 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:


#### 2. Yuktivyapashraya:

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 *Adravy-abhuta Chikitsa* (Cha. Vi. 8/87). The methods of this treatment are *Bhayadarshana* (terrorizing), *Vismapana* (surprising), *Vismarana* (de-memorizing), *Kshobhana* (socking), *Harsha* (exciting), *Bhaisana* (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. *Achara Rasayana* described in this respect is very essential for the treatment of *Manas Roga*. *Achara 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 potentiation 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. Achara 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 Asatmendriyartha Samyoga, 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.

**REFERENCES**


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