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ROLE OF AYURVEDA IN MANAS VYADHI

Chandrakar N.¹, Chandrakar R.², Bhagat P.³

1. MD Scholar, Samhita Siddhant Department, Govt. Ayurveda College Raipur C.G. India.
2. Reader, Samhita Siddhant Department, Govt. Ayurveda College Raipur C.G. India.
3. Reader, Samhita Siddhant Department, Govt. Ayurveda College Raipur C.G. India.

ABSTRACT: Introduction: Ayurveda, a holistic science deals with physical and mental well-being. As in Samhitas, it is mentioned that “*Dosha dhatu malamulam hi Shriram*” means these three are the root of the human body when it is in an equilibrium state it makes an individual healthy and when it gets disturbed it causes diseases. This disease may affect physical as well as mental state. Factors responsible for any disease are *Mithya*, *Ati*, and *Ayoga* of *Kala*, *Buddhi*, and *Indriya*. *Satva* represents *Manas*'s constitution; it governs psychic and psycho-somatic manifestations. The psychological and psychosomatic disorders mainly arise due to the improper functioning of *Manas*. The *Manas Roga* is also associated with lifestyle patterns and social behavior. The balancing state of *Satva* helps to cure *Manas Roga* and this state can be achieved by following the rules of *Ahara*, *Vihar*, *Pathya*, and *Apathya*. The spiritual well-being or moral conduction helps to establish balances of *Manas* thus restricting the pathogenesis of *Manas Roga*. Ayurveda advised *Daivavyapashraya Chikitsa*, *Yuktivyapashraya Chikitsa*, and *Satvavajaya Chikitsa* to balance *Satva guna* and emotional factors responsible for mental illness. **Methods:** Various Samhitas, Textbooks, Internet, etc. **Result:** Nowadays due to socialization and a busy lifestyle, lead to increasing Stress, and anxiety which causes *Manas Vyadhi*. As Ayurveda says for being healthy Body and mind should be in Balanced form. Hence through this paper, we tried to elaborate on the etiopathogenesis of *Manas Vyadhi* and treatment as per Ayurveda. **Discussion:** As Ayurveda is a science of ancient times and consists of overall well-being i.e. Physical as well as mental and in various Samhitas detailed description of *mana* and their *Manas Bhava* are given. Various factors affect *Manas bhava* and lead to disease. To cure this type of disease various treatments are followed to cure them.

KEY-WORDS: Ayurveda, *Manas Vyadhi*, Psychological disorders

CORRESPONDING AUTHOR:

Dr. Nidhi Chandrakar

MD Scholar, Samhita Siddhant Department,
Govt. Ayurveda College Raipur C.G. India.

Email Id- Nidhichandrakar94@Gmail.Com Phone No. 8871761835

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INTRODUCTION:

Ayurvedic psychology is the science of the nature and activities of the senses, mind, and soul. These three mental states work through the physical body. The *Panchabhautika Sharir* is considered to be the place of enjoyment of the soul (Atma) i.e. without the body, the soul cannot perform any of the functions. Ayurveda mentions that the combination of *Sharir*, *Indriya*, *Satva*, and *Atma* together form Ayu. Of these 4 *Indriya*, *Satva*, and *Atma* mainly deal with *Manas Vigyan* as all three are directly or indirectly connected to mana and affected by mana. *Sankhya* mentioned that *Prakriti* is *Trigunatmak* in nature i.e. consists of *Satva*, *Raja*, and *Tama*. The Ayurvedic concept of body functions through the gross, subtle, and casual body is very interesting. The mind has the task of operating the gross body mechanism. Psychological stress impairs physiological functioning, resulting in misery, in psychosomatic disorder, also referred to as a psycho physiologic disorder. Organ dysfunction or structural damage results from improper activation of the internal secretory glands and involuntary nervous system. As part of the explanation of *Janopadhvamsa* (many people fall ill and epidemic diseases destroy the region), *Acharya Charaka* said that *Manas Vikara*, the main cause of *Adharma*, is the source of all diseases. Many diseases arise from the vitiation of *Sharirika Doshas* brought on by *Manas Roga*. Ayurveda emphasizes the connection between the mind and body in health and illness discussions. It views illness as a complex psychological experience, despite the physiological cause being vitiated *doshas*, *dhatu*, and *malas*. Ayurveda also recognizes two additional psychological doshas (*Manasika doshas*):

rajas and *tamas*^[4], with knowledge coming from *Sattva*, *Raja's* desire coming from *Rajas*, and *Tamas* coming from *Tamas*. The mental illnesses, including ego, *Unmada*, *Apasmara*, and others, have been suitably categorized and classified along with all the specifics of each disease. The vitiation of both *Sharirika* and *Manasa doshas* (*Rajo* and *Tama*), the impairment of general mental functions, the presence of a weak psyche (*Alpasatva*), and the vitiation of *Manovaha Srotas* are thought to be the causes of *Manasa Vikara*. This can happen in two ways: either *Sharirika Dosha* is the primary involvement and *Manas Dosha* becomes involved later, or the primary involvement is *Sharirika Dosha* and *Manasa Dosha* becomes involved first. The disturbances in *Manas* are the most important factor causing *Manas Vyadhi*.

CONCEPT OF MANA: The Ayurvedic classics refer to different forms of *Manas* as "*Amurtya dravya*," which are unstructured but responsible for a variety of activities, including mental behavior. The predominance of *Manas* in *Satvam* resembles a state of balance; excess *Rajas Guna* refers to arrogance, while excess *Tamas Guna* resembles indolence. Both *Rajas* and *Tamas Guna* are also referred to as *Doshas*. The terrible conduction of *Ahara* and *Vihara* may vitiate *Manas Guna*, causing psychological disturbance at the mental level.

Guna of Manas: *Anutavya* and *Ekatva*^[5]

Lakshana of Manas: *Gyanasyabhavoabhava*^[6]

Karma of Manas: *Indriabhigraha*, *Svasyanigraha*, *Uhya* and *Vichara*^[7]

Vishayas of Manas: *Chintya*, *Vicharya*, *Uhya*, *Dhyey* and *Sankalpa*^[8]

In Ayurveda, the psychosomatic is correlated with *mana*, which is one type of *Ekadashi Indriya*. In psychosomatic disorder, *Vishaya* of *Mana* gets disturbed. *Vishaya* are *chintya*, *vichar*, *uhya*, *dhya*, *Sankalp*. When this all gets disturbed, it causes psychosomatic disorder.

CHINTYA: The thought that goes to the mind as to whether or not to do an action.

VICHAR: The determination of the state of an object by the cause of origin.

OOHYA: To infer based on probability.

DHYE: The subject of knowledge of emotion, i.e. thought.

SANKALAP: Reaching a certain conclusion based on merits and defects.

When a person loses all their control to think about the *Vishaya* (subject) of *Mana* they don't able to live a healthy life. Ayurveda posits that diseases are not only physical but also mental, affecting the body's constitution (*Dhatu*), which provides stability.

CONCEPT OF ATMA ^[9]: Atma, an invisible spiritual power, is linked to the body's movement towards *Moksha* or liberation. According to Vedic texts, *Atma* is the ultimate spirit, subtle in nature, and the substance of the living universe. *Jivatma*, consisting of *Prakriti* categories, five elements, *Tanmatras*, *Karmendriyas*, and four psychological categories of *Manas*, is made up of these elements. *Atma's* psychological and physical characteristics are separate from *Atma*, but they have a close relationship with the body during life and are associated with an individual's spiritual conduct and play a significant role in shaping an individual's psychological characteristics, which in

turn influences their moral, mental, and spiritual behavior.

MANAS VYADHI: Ayurvedic philosophers have identified a number of factors that contribute to *Manas Roga*, such as *Gandharva*, *Rakshah*, *Jwara*, *Daivakritapaap*, *Krimi*, and *Abhichara*. *Manas Bhavas* such as *Shoka*, *Bhaya*, *Krodha*, *Eershya*, and so on also disturb the mind. A common *Manas Roga* is described as including *Apasmara*, *Unmada*, *Chittodvega*, and *Atattoabhinivesha*, among others.

CLASSIFICATION OF MANAS VYADHI

^[10]: The mental disorder is caused by disturbance of *rajas* and *tamas* along with vitiated *vatadi dosha*. Mental disorders related to *Prakriti*.

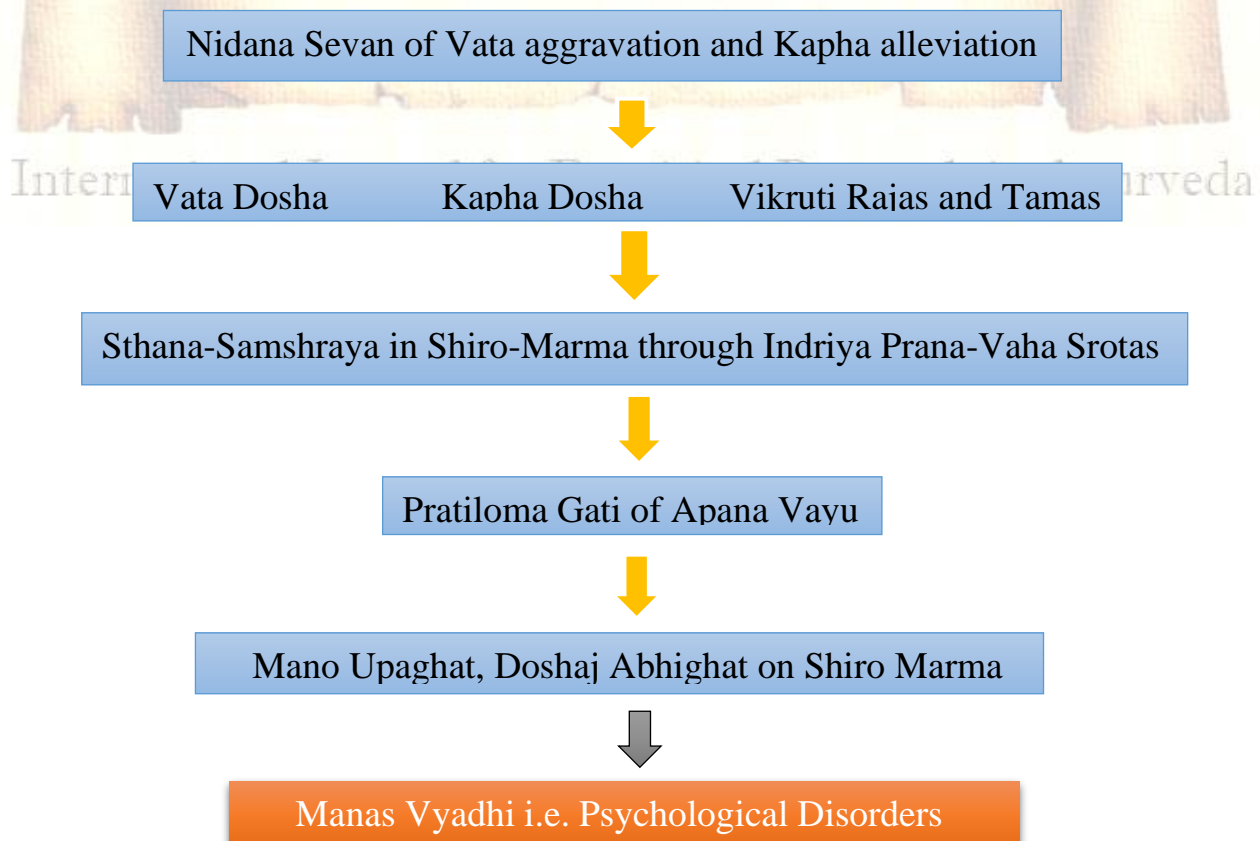
Manodehik vikara: the origin of this type of disease starts at the *manas* level but the *Vyadhi* gets expressed at *Sharirik* level. *Manasika Vyadhi* may be *Ubhayatmaka* (which includes both *Sharira* and *Manasa doshas*) or *Manasik* specific (involving only *Manasa doshas*). Only *Manodoshas* are involved in *Mano Adhithita Manasika Vikara*, such as *Kama* and *Krodha*, among others. *Tandra* and *Bhrama*, among other instances of *Sharirika dosha*, are the cause of *Nanatmaja Manasa Vikara*. *Shaira Mano Adhithita Manasik Roga* incorporates *Manodoshas* and *Sharirika*, such as *Unmada* and *Apasmara*, among others. *Mano Sarira Adhithithana Manasa Roga* is a result of *Manodosha* afflictions, which in turn involve *Sharirka doshas*, namely *Shokaja Jwar* and *Bhayaja Atisara*. Similar to Ayurveda modern science also described various types of mental illness including neurotic, convulsive, and psychotic disorders, etc.

HETUS OF MANAS VYADHI ^[11]: *Asatymasamyog*, *Pragyapradha*, and *Parinama* are the most important causes affecting manas and leading to mental disorders. In Ayurveda, it is mentioned *Adharniya Vega*, and *Dharaniya vega* also affect mana.

PATHOGENESIS OF MANAS VYADHI: The *Manas* and *Indriya* do not function normally in psychological disorders; instead, the pathology arises as a result of it. The inability of *Manas* and *Indriya* to manifest is regarded in *ShiroMarma* as the *Doshabhighata*. The primary reason behind the *Doshabhighat* in *Dosha* is involved in *Shiro-Marma*, and their frustration and relief. A poor diet such as *Tikshna*, *Alpa*, and *Atiruksha Ahara* aggravates *Vata* decreases *Tarpak Kapha Dosha*, and increases the individual's vulnerability to *Doshaj Abhighat* on *Shiro-Marma*. *Vegadharana* and *Mutra*, etc cause *Pratiloma*.

Apana Vayu's Gati consequently creates the *Doshaj Abhighat* and *Mana Upahata* in *ShiroMarma*. Furthermore, if the *Vega Dharaniya* is not prolonged or violently performed, the naturally angry *Manasa*, *Bhaya*, *Shoka*, and *Chinta Bhava* might rise. *Bhava* might intensify *Vata Dosha* and target *Shiro-Marma* causing several mental illnesses. As *Charakacharya* stated, safeguarding the *Trimarma*, particularly from the *Vata Dosha* of *Vikrut*. It indicates that the *Vata Dosha's* aggravation will always have an impact on *Trimarma*, which comprises the *Abhighat* on *Shiro-Marma*, which will therefore take place. Similar to *Vyadhi Udavarta*, the *Pratiloma Vata Dosha* rises with force and assaults on *Manas* and the *Indriya* resulting in *Mano-Vikar*, *Shiro-Abhitap*, and *Badhirya*. The *Vata Dosha* aggravation is directly accountable for alleviating *Kapha Dosha*. Considering these findings, the likely *Samprapti* can be created in the manner described below,

PATHOGENESIS OF MANAS VYADHI:



TREATMENT OF MANAS VYADHI:

- *Vata Pratilomatwa* and *Kapha Kshaya* are present in all psychological disorders, so treatment should be tailored to specific Doshas.
- Ayurveda suggests that Manas and Indriya can receive exceptional Bala from "Tarpana Karma," which can lead to improvements in psychological disorders and lower *Kha-Vaiguna* in *Shiro-Marma*.
- *Tarpana* can be received through various methods, such as *Sneha Nasya*, *Anuvasan Basti*, *Shiro Basti*, *Shiro Abhyanga*, and *Shiro Pichu*.
- *Acharya Charaka* recommends the use of *Mayur Ghrita*, *MahaMayur Gruta*, and *Kalyanak Ghrita* in *Shiro Roga*.
- *Basti* is the best treatment for preserving *Trimarma* and using it with *Vatavyadhi* treatment can induce the *Anuloma* of *Apan Vayu* and protect and restore *Mahamarma*.
- *Hapushadi Yapan Basti*, also known as *Buddhi-Medha Janan*, is suitable for *Doshaj Shiro Marmabhighat*.
- *Sadvritta Palana* and yoga can also help reduce *Rajas* and *Tamas Doshas*. Adhering to *Doshabhighata Janya Shiromarmagata Vyadhi Chikitsa* can effectively manage psychological disorders.
- According to the above quotation, the first line shows *Sharirika Health* and the second line shows *Manshika, Adhyatamika, and Indriya Health*^[12].
- *Acharya Charaka* mentioned *Dharniya, Adharniya Vega* for *Manodehika Swastha* and *Roga*.
- *Adharniya Vega* is known to be a precursor of *Sharirika Vyadhi* and *Dharniya Vega* i.e. *Sahas, Lobha, Shoka, Bhaya, Krodha, Aahankara, Nirlajata* are known to be *Vega* of *Mana*. *Dharana* of this type of *Mansika Vega* helps in balancing *mana* and body together^[13].

- The level of mental health depends on partial Perception (*Anshansha Kalpana*) of *Satva- Raja- Tama*. On this basis, the *Manas Prakriti* and *Satva Praiksha* are determined.
- For the enhancement and inclusion of *Satva Guna – Sadvritta, Achara, Yoga, and Medhya Rasayana* should be followed.

RASAYANA THERAPY^[14]: Rasayana therapy fulfills Ayurveda Prayojanama:

1. To protect the health of normal beings;
 2. To treat the disease of a Diseased person.
- It is primarily helpful in the growth of the body and increases strength but is more helpful in Mental well-being. The most effective *Rasayana* are *Medhya Rasayana* and *Achara Rasayana* which enhance the quality of the brain as they are known to be *Medhakar*. Rasayana therapy is also helpful in Nutrition and the formation of *dhatu*. The technique through which the formation and nourishment of *dhatu* get activated is known as Rasayana therapy. It is also said that Rasayana is not only the medicine (*Ausadha*) but it is the combination of *Ausadha-Ahara-Achara*. It helps in *dhatu Poshan* which results in increasing lifespan, *Vyadhikshamatva*(Immunity), and *Uttam Medhashaakti*.

MEDHYA RASAYANA^[15]: It helps in activation of brain quality along with this it is also helpful in *Manoshantikar* and *Chintahara*(stress release). It also contains *Tricollagen* and an anti-anxiety factor. In *Charaka Samhita*, it is mentioned four types of *Medhya Rasayana* i.e. *Sankhyapushpi, Mandukaparni, Guduchi, and Madhuyasthi*. Other than this type *Ashwagandha, Jyotishmati, Vacha*, etc are also helpful in increasing brain Quality

(Medhya) and also it is Psychotropic and hypotensive.

ACHARA RASAYANA^[16]: In this type of *Rasayana* by following *Sadvritta*, the body and mind get *Rasayana* Effect. This helps in Longevity, disease resistance, and increased intelligence by following good morals improving mental health, and keeping in mind health, Physical activities work healthily and have chemical effects on the body.

- It is mentioned in Charak Samhita that Sharirika Vyadhi is cured by Daviya and Yukti Vyapashraya and Manas Vyadhi is cured by Gyan, Vigyana, Dhairya, Smriti, Smadhi, etc^[17].
- It is also mentioned in Samhita that for every Vyadhi the main treatment is Dosha Samyata^[18] which leads to Dhatu Samyata and balancing Dosha Dhatu Mala which results in Arogayata and Sukha Anubhuti.
- Chikitsa is of three types: 1. Daivya Vyapashraya 2. Yukti Vyapashraya 3. Satvajaya Chikitsa

DAIVYA VYAPASHRAYA CHIKITSA: In this type, the treatment followed is based on Homa, Mantra, Niyama, and Upvasha.

YUKTI VYAPASHRAYA: This treatment is based on Ahara and Aushadha according to Yukti. It is very important and most effective treatment for both mind and body. This type of treatment is divided into 3 parts: Antahaparimarjana, Bahir Parimarjana, Shastra Pranidhana.

Antaha Parimarjana : Antaha Parimarjana include Samshamana and Shansodhana chikitsa. Shanshodhana consist of kriyatamaka and bhautika vidhiya. Kriyatamaka means the panchkarma

procedure and Bhautika Vidhi includes Shock Therapy. Sanshamana Chikitsa includes Ausadha and Ahara. It is mentioned in various samhitas for manas Vyadhi that various types of medicated Ghrita and preparation of Ghrita are included such as Purana Ghrita, Shivaghrita, Bhramhi Ghrita, etc. Sankhyapushpi, Mandukaparni, Guduchi, and Madhuyasthi, Ashwagandha, Jyotishmati, Vacha are also included.

Bahir Parimarjana: It is similar to Physiotherapy. It is related to external Application such as Snehana, swedana, Pralepa, Anjana, Snana etc.

Shastra Pranidhana: In this type, Raktamokshana is included.

SATVAJAYA CHIKITSA: This type of chikitsa mainly deals with Increasing sattva or balancing sattva by doing positive things or by distracting the mind from wrong deeds. It is gained by Adhayatmika Gyana, Darshana, and dhyana.

DISCUSSION:

As per Ayurveda, it is mentioned that Dosha is Sharirika and Manashika and any disturbances in Dosha and Dhatu Samyata cause disease which may be Sharirika or Manashika or both. Both diseases are correlated with each other. The Manas Doṣha anomalies progress to the stage of aggravation, where psychic symptoms like grief, apprehension, fear, and anxiety appear. These symptoms start early in an illness and persist for a long time, infecting the body. Doṣha becomes more irritated, especially Vāta. Sharirika Doṣha and Mānasika Doṣha interact during the Prasara Avasthā (dissemination) phase, affecting the Hṛdaya, Manovaha Srotas, and Dhātu.

Many symptoms become prominent in any Manas or Śarīra Vyādhi's Vyaktāvasthā (manifestation). If left untreated, all Vyādhi fall under Bhedāvasthā (untreatable). Asrayasthāna (location of vitiated Dosha) can be Hṛdaya, Śarīra (Vyakti Sthāna) can be Vyakti Sthāna, and Udbhavasthāna (site of manifestation) can be Manas in Manas Vyādhi. During the initial stage of Vyādhi, all Manas Vyādhi may exhibit emotions like anger, grief, and fear. Ayurveda believes that the mind, soul, and body are like the pillars of life, and that the combination of these three is responsible for Purusa as well as the world. Therefore, in order to prevent diseases, one should adopt measures like daily regimen, seasonal regimen, proper diet, exercise, hygiene, and codes of conduct (Sadvṛtta) mentioned in Ayurveda. Sadvṛtta includes not only mental faculties but also rules regulating general hygiene, religion, food consumption, sexual intercourse, and exercise, which results in the prevention of psychological, physical, and psychosomatic disorders.

CONCLUSION:

Nowadays due to stressful life everyone faces stress anxiety which leads to *Manas Vyadhi*. So, it becomes a matter of choice to know the detailed description of *Manas Vyadhi*. In Samhitas, it is mentioned Mana their *Guna Vishaya*, and karma and how it leads to *Vyadhi*. In this paper, complete view of *Manas Vyadhi*, *Hetus*, and treatment as per Ayurveda are given. Through the above discussion, we elaborated a clear view of the etiopathogenesis of *Manas Vyadhi*.

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