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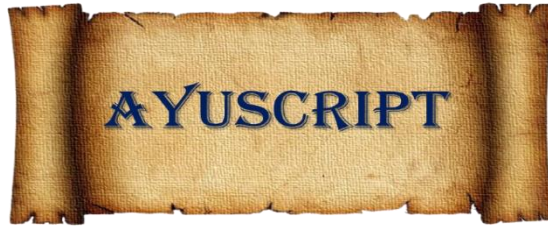
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यन्मन्त्राणां शक्तिरस्यैव कल्पयन् ॥१॥ विश्वकर्मोणमाहूय पुरीताटकानि  
वेत्ता ॥ तत्र खोडशस्यैव स्त्रीणां चैव प्रशधिकम् ॥११॥ भवन्ति मनोज्ञानि  
अस्मिन् चकल्पयन् ॥ परिज्ञानं नरु वैवतासो भोगाय कल्पयन् ॥१२॥ या  
यानां गृहसास्त्रयद्दुपेचाशतकोटयः ॥ अन्यपि बहुवोलाकावसंति विगत  
राः ॥१३॥ यन्किं किंचिद्युक्तिकेषु सुंदरं तत्र दुष्पते ॥ सवाज्ञिनप्रज्ञेनाप्यो पु  
तवुयस्य विद्युते ॥१४॥ अभाषितीरमासाद्य तन्मनस्कतया वसः ॥ सवाजि  
स्तपस्तिपेस्यै मुदिष्टपुष्टिमाका ॥१५॥ अन्ननिरसने ह्यस्यै सवदलाव  
तः ॥ असक्त्राभगवाच्यना जितपुरस्थिता ॥१६॥ सवाज्ञिनापि तुष्टावदृष्टादेवैद  
ाकरयः ॥ तिज्ञोशाशनमस्तेस्तनमस्ते सर्वतो मुखः ॥१७॥ विश्वव्यापिन्नमस्ते क  
मस्ते निस्तरुपिणा ॥ कल्पयन्मस्तेस्त हरिद्वयनमोस्तने ॥१८॥ गृहराजन्म  
तस्तनमस्ते चैवरा विद्यो ॥ वेदत्रयनमस्तेस्त सर्वद्वयनमोस्तने ॥१९॥ प्रसीद  
गहिद्वे वासुदेव्या मोदिवा करी ॥ अथैस्तक्यमानो लोदेवदेवादिवा करः ॥२०॥  
अथमी भिरसपरसक विनभवावे ॥ अरं वदिपयन्ति विद्ये मन्त्रि





## International Journal for Empirical Research in Ayurveda

### 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 constituents are disturbed. According to Ayurveda, it is that the mind has a very powerful influence on our overall health and wellbeing. 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.

**KEY-WORDS:** Mana, Manas Roga, Indriya, Mental Disease.

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## INTRODUCTION:

Along with physical problems people in today's era are suffering from psychological problems. It can be said that every human being who is fighting for survival is facing some kind of psychological disturbances. Currently people are living in the everlasting state of stressful situations arising from the developing science and technology, environmental pollution, highly ambitious and competitive life styles, over population, monotony and boredom of complex interpersonal relationships, job responsibilities and many other emotional causes. All socio-economic groups of population including high pressure executives, businessman, working women and even students are affected by a variety of psychological disorders. *Ayurveda* is highlighted as a comprehensive system of medicine with its concern for prevention of stress and promotion of mental health. *Ayurveda* defines *Ayu* (life) as the combined state of *Sharir* (body), *Indriya* (senses), *Satva* (mind) and *Atma* (Soul).<sup>[6]</sup> In this way, *Manas* i.e. *satva* is important for perceiving good healthy life. Person with equilibrium and coordination among *Dosha*, *Agni*, *Dhatu* and *Mala* along with happy state of soul (*Atma*), sensory organs (*Indriya*) and mind (*Manas*) is said to be healthy (*Swastha*) person.<sup>[1]</sup>

### Mind (Manas) According to Ayurveda-

The entity by which one perceives knowledge is Mind (*Manas*).<sup>[7]</sup> *Satva*, *Chetas*, *Ati Indriya* are synonyms of mind. Mind is different than *Indriya* and it helps *Indriya* to conjugate with their objects, hence mind is called as *Atindriya*. *Ayurveda* explains characteristic feature of mind, to perceive the knowledge or not perceive the

knowledge. Mind is a mediator of both *Dhnyanendriya* and *Karmendriya* hence mind is called as *Ubhayendriya*.<sup>[8]</sup> Mind stimulates sensory organs to perceive knowledge and it controls actions of *Karmendriya* after analyzing the knowledge obtained by sensory organs. As per *Ayurveda*, Heart<sup>[4]</sup> and head<sup>[5]</sup> are the site of mind. With the help of these references, light can be thrown on the connection between body and mind. Just like *Tridosha* occupy whole body, mind also occupies entire body, hence entire body can be called as *Manovaha Strotas*.<sup>[9]</sup> *Vata dosha* stimulates sensory and motor organ along with mind which helps for smooth functioning of senses. Sub type of *Vata Dosha* i.e. *Udan Vayu* controls mind and stimulates mind towards objects.<sup>[10]</sup> Knowledge is stored in the form of memory and these inputs are recalled at proper time. This function is very much important for maintenance of health. Harmful inputs are rejected by mind, but its harmfulness is stored in the form of memory. Intellectual error is the basic cause of disorders, and memory is the important aspect of mind as it can avoid *Prajnaparadha*. Along with *Udan Vayu*, *Prana Vayu* also co-ordinate functions of mind. *Prana Vayu* controls functioning of five senses and controls the functioning of mind. *Prana Vayu* is responsible for Co-ordination between intellect, determination ability and memory (*Dhee*, *Dhriti* and *Smriti*) and it establishes the link between Sensory organs, mind and soul. Heart is the site of *Sadhak Pitta*<sup>[11]</sup> which is subtype of *Pitta Dosha*. Heart is also site of mind.<sup>[12]</sup> Grasping capacity of an individual is called as *Medha* and this

depends on *Sadhak Pitta*. Positive feelings are called as *Sukha* or happy state of mind while negative feeling or unhappy state of mind is called as *Dukha*.<sup>[13]</sup> When mind loses contact with sensory organs, then one cannot perceive knowledge.<sup>[14]</sup> When mind establishes the contact with sensory organs, it can convey knowledge to soul. Mind is called *Ubhayatmak* as it is like a bridge between Sensory organs and motor organs. Mind is a stable (*Nitya Dravya*) and is always connected with soul when it is in balanced state. Subtleness (*Anutva*) and oneness (*Ekatva*) are qualities of mind.<sup>[15]</sup> Mind is so minute that it cannot be seen. Due to its microscopic size, mind can move in the body very fast, it conjugates with different Sensory organs to perceive knowledge rapidly so that visualization, hearing and perceiving the smell, all these processes seem to occur at one time. Multitasking is the perfect example of

Subtleness and oneness of mind. Watching television while eating food is nothing but multitasking action of mind. *Rajas* (action) and *Tamas* (lethargy) are the Doshas of mind while *Satva* (intelligence) is the quality of mind out of which *Rajas Guna* of mind is responsible for rapid actions of mind. Multitasking is the result of *Rajas* property of mind. *Tamas Guna* is essential to control activities of mind. *Satva Guna* is predominantly related to *Pitta Dosha* while *Rajas Guna* is related to *Vata Dosha* and *Tamas* is related to *Kapha Dosha*. Balance state of mind depends on *Satva*, *Rajas* and *Tamas*.<sup>[16]</sup> *Satva Guna* stimulates mind towards objects to acquire knowledge, *Rajas* motivates the mind towards objects and *Tamas* produces lethargy in mind and gives necessary rest to the mind. Combination of *Satva* and *Rajas* leads to positive action while combination of *Tamas* and *Rajas* leads to negative action.

**Charak Samhita state about objects of mind. These are *Chintya*, *Vicharya*, *Uhya*, *Dhyeya* and *Sankalp*.**<sup>[17]</sup>

Object	Description
<i>Chintya</i>	To think about the knowledge perceived.
<i>Vicharya</i>	To establish logical sequence of the knowledge
<i>Uhya</i>	Analyzing capacity of mind.
<i>Dhyeya-</i>	Concentration of specific object
<i>Sankalpa</i>	Determination.

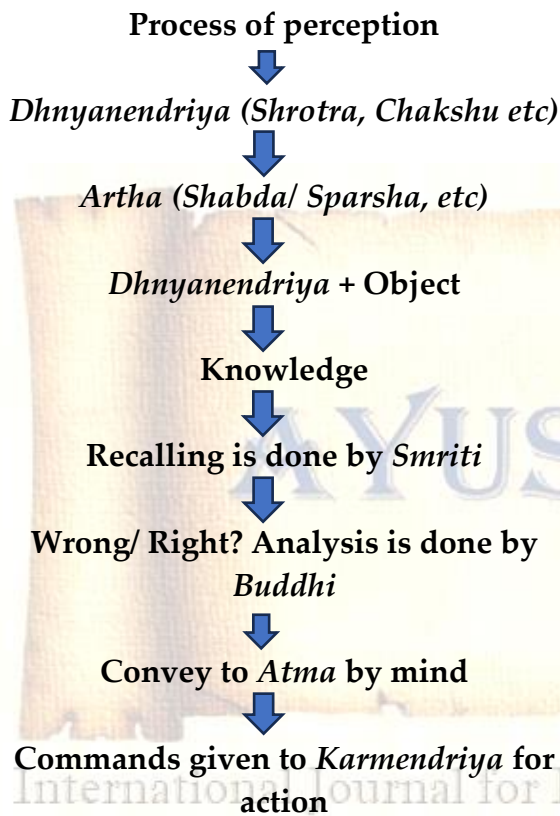
**Charak Samhita Further opines regarding Functions of mind.**<sup>[18]</sup>

Functions of Mind	Description
<i>Indriya Abhigraha</i>	To motivate <i>Dhnyanendriya</i> to perceive knowledge.
<i>Swanigraha</i>	To control our self to stay away from health hazardous objects.
<i>Uhya</i>	Analysis of knowledge perceived by <i>Indriya</i> .
<i>Vicharya</i>	To think logically and to take decision.

Mind becomes very unstable due to *Raja's* quality, but mind can control itself with the help of *Satva Guna*. Decision making

capacity of an individual is called as *Buddhi*.<sup>[19]</sup> *Prajna* is the synonym of *Buddhi*.<sup>[20]</sup> *Hriday* (Heart) is the location of *Atma*, its

guna and mind. <sup>[21]</sup> Heart is the location of *Buddhi* which is a *Guna of Atma*. <sup>[22]</sup> *Dhee* decides and *analyse* what is right and what is wrong which is called as *Adhyavasaya*. <sup>[23]</sup> *Dhriti* is the power which controls mind. <sup>[24]</sup> To recall past experiences is called as *Smriti*. <sup>[25]</sup> Due to *satva guna*, *Dhee- Dhriti-Smriti* analyse the knowledge perceived and control mind and convey the analyzed knowledge to *Atma*.



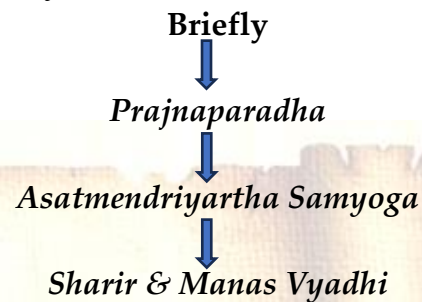
## DISCUSSION:

When *Buddhi* (*Dhee, Smriti*) fails to analyze, then *Dhnyanendriya* and *Karmendriya* gets attracted towards harmful objects. <sup>[26]</sup> Inclination of mind toward harmful object is called as *Prajnaparadha*. *Prajnaparadha* is the result of impairment of intellect (*Dhee Vibhramsha*), impairment of determination (*Dhriti Vibhramsha*) and impairment of memory (*Smriti Vibhramsha*). Conjugation of *Dhnyanendriya* and *Karmendriya* with harmful objects is called as *Asatmendriyarthasamyoga*.

It is of three types-

1. Non indulgence of objects (*Hina Yoga*)
2. Improper or Perverted use of objects (*Mithya Yoga*)
3. Excessive indulgence of objects (*Ati Yoga*).

*Asatmendriyarthasamyoga* is considered as one another principal causes of disease. So, avoidance of *Hina, Mithya, Ati yoga* would be helpful to cure the Psychiatric disorders (*Manas Vyadhi*).



**Ayurveda on Mental Disorders (*Manas Vyadhi*):** Ayurveda is a preventive as well as curative science. In *Charak Samhita*, the concept of *Adharaniya* and *Dharaniya Vega* is explained which is one of the important etiological factors of disease Process. <sup>[27]</sup> *Vega* means urges. There are two types of *Vega* (Urges) 1. *Adharaniya* 2. *Dharaniya*. *Adharaniya Vega* means the *Vegas* which should be expelled or fulfilled immediately when they arise. There is physical as well as psychological urges. Physical urges are to be get rid of immediately for Ex Urine, feces, vomiting, sleep, hunger, sex etc. Psychological urges i.e *Dharaniya Vega* are the *Vega* which should be controlled by an individual for a healthy mind and body. *Dharaniya Vegas* <sup>[28]</sup> are-

- *Lobha* (Impatient desire/craving for anything),
- *Shoka* (sorrow personified),
- *Bhaya* (fright),
- *Krodh* (anger),
- *Maan*(self-superiority),

- *Nairlajjay* (shamelessness),
- *Irshya* (jealous of others),
- *Atiraag* (feeling of passion),
- *Abhidhyaay* (bad feeling for others).

*Tridosha (Vata, Pitta, Kapha)* and *Trigunas (Satva, Raja, Tama)* maintain physical and mental health. [29] Any imbalance in them causes certain disease. Non holding of *Dharniya Vegas* leads to *Pradnya paradha* and *Asatmyaindriyarth Samyoga* which are amongst the main Hetu of all the *Vyadhis*. Non holding of *Dharniya Vegas* also create imbalance in *Doshas*. All mental illness are the result of the disorders of *Rajas* and *Tamas Guna*. That is why *Rajas* and *Tamas* are also called *Manas Doshas*. Psychological disorders are manifested when *Satva* is overshadowed by *Rajas* or *Tamas Guna*. Hence Ayurveda emphasizes on sound Mental Hygiene by following good code of conduct and daily regime. The mental ill health is brought about by unwholesome interaction between the individual and his environment. This interaction operates through three fundamental causative factors *Parinama, Asatmendriya Samyoga* and *Prajnaparadha* [30] Among which *prajnaparadha* is most important to disturb mind. Ayurveda on preventive aspects as well as treatment of mental disorders (*Manas Roga*). Ayurveda is essentially a health-oriented system of medicine and gives greater importance to promotion of health and prevention of disease rather than disease and cure. [31] Ayurveda opines that for prevention of *Manas Roga* one must increase the *Satva Guna*.

For increasing *Satva Ayurveda* Provides comprehensive description of -

1. *Sadvritta palan* (ideal conduct of life with proper sexual conduct),
2. *Satvavajay* (mental control therapy),

### 3. *Achar Rasayan*.

*Sadvritta palan* [32] (Ideal path of good conduct in life): This is code of conduct for keeping good or balanced condition of body and mind. Charak Samhita explained some rules of good conduct and by exercising these confining of senses will be achieved and mind will also be in control. Man must follow the path of righteousness (Dharma), he should always speak truth, always suffer for the sake of observing Svadharma, he should restrain his Sensory organs, always try to control of mind, take efforts on hospitality to guests, treat everybody in humanistic way, not crave to another's wife or another's wealth (long to possess something belonging to someone else.), he should never commit sin even against sinner. By following *Sadvritta* one can control mind. Along with *Sadvritta Palan*, the one who practices yogic exercises and spiritual activities can conquer mind, and this is quoted as *Satvavajay* in Ayurveda. Long life, amplified memory and intelligence, freedom from disease, youth, excellence of lusture of skin, complexion of voice, optimum strength of body and senses, utterance that always gets fulfilled, the respect from people, body glow, all these does a man obtain by the use of vitalizers (*Rasayan*). [33] Charak Samhita explained that one who follow rules of good conduct, rules in life he will get all the benefits of vitalization therapy. This is called as *Achar Rasayan*. *Achara Rasayana* told in the classics has a direct influence in maintaining the mental and spiritual well-being. [34] One who incorporates these *Sadvritta* and *Achara Rasayana* in day-to-day life will attain *Hitayu* (healthy life) and *Deerghayu* (long life). [35]

Sr No.	Questionnaire	Condition			Remark		
		Always	Occasional	Never	Pravar Satva	Madhyam Satva	Avar Satva
1	Can you tolerate physical Pain?						
2	Can you tolerate psychological pain/ Mental Stress?						
3	Do you frequently express your pain in public?						
4	Do you need support in adverse conditions?						
5	Are you anxious about animals such as dogs?						
6	Are you afraid of driving a vehicle?						
7	Do you have extreme emotions? (Fear/anger/Greed/Greif/ Sorrow/ disrespect)						
8	Do you cry easily?						
9	Do you get fainting while facing violence/blood/ accident/death?						

### CONCLUSION:

Mind and body are interdependent. Satva, Rajas and Tamas Gunas of mind are intersected with, Pitta, Vata and Kapha Dosha respectively. Tridosha and Triguna can affect each other. Vriddhi or Kshya of Tridosha affects Triguna and vice versa. Hence one must follow the code of conduct for physical equilibrium and Yoga, Pranayam for psychological health. Daily practice of Yoga, Pranayam enhances mental fitness by increasing Satva Guna which is a need of hour.

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