

ROLE OF ANCIENT INDIAN SCIENCES IN MENTAL HEALTH

¹*Dr. Madhu Pathak. ²Dr. Anita Sharma and ³Dr. Dinesh Kumar Kumawat,

¹PhD Scholar Agadtantra and Vyavahara Ayurveda, ²Associate Professor and HOD,

P. G. Dept. of Agadtantra, National institute of Ayurveda, Jaipur, India.

³P.G scholar. Department of Agad Tantra, National Institute of Ayurveda.

Article Received on
25 April 2017,

Revised on 15 May 2017,
Accepted on 05 June 2017

DOI: 10.20959/wjpr20177-8760

***Corresponding Author**

Dr. Madhu Pathak

PhD Scholar Agadtantra
and Vyavahara Ayurveda,
P. G. Dept. of Agadtantra,
National institute of
Ayurveda, Jaipur, India.

ABSTRACT

Manas roga vigyana is a unique branch of *Ayurveda*. It mainly deals with with *manas* (mind). According to ancient science if there is a balance between *Manas*, *indariya*, *satva*, *aatma* then it is called *shariram*, if imbalance of these three factor then it can leads to *Manashika Vikaras*. There are some causative factor for *manashika vikara* like *Asatmyendriyarth*, *samyoga*, *Pragyaparadha*, *Parinama*. These all factors directly or indirectly affects *manas* (mind) and our body and lastly cause disease. *Roga* can be *shareerika* or *manashika*. So, the treatment can be *Daivavyapasraya Chikitsa*, *Sattvavajaya Chikitsa*, *Nidanaparivarjana*, *Naisthiki Chikitsa*, yoga, Relaxation etc which is mentioned in *Ayurveda*.

KEYWORDS: *Ayurveda*, *Manas*, *Manashika Vikaras*.

INTRODUCTION

In today's era every one is affecting by psychological problem that is stress, from the childhood to last of his or her life. Stress is a main cause which is affecting all, for example: children's are having stress for their studies, females are more beauty conscious if any bad thing happens then they will be feel depressed, men are tensed to maintain their socio economic status. So if there's any disturbance in these things, they are soon stressed and depressed. All these factors lead to mental illness. As said in our literatures, equilibrium of *Mana*, *indariya*, *satva*, *aatma* is called *shariram*. *Ayurveda* mentioned, person is said to be healthy (*swasthya*), when they enjoy balance between *sharirika* and *manasika dosha*, of energies produced in the body (*samaganischa*), tissues in the organs (*samadhatu*) combined

with proper elimination of *mala* from our body (*malakriya*), a happy *atma* (*prasannatma*), happy of functioning mind (*prasanna manaha*) and proper functioning of five senses (*sama indriyas*). WHO says the definition of health, it is a state of complete physical, mental and social well being and not merely the absence of disease. So, both the science says that physical health as well as mental health should be considered, then only person can have live healthy life. The concept of *Manas* (mind) is existing since pre-Vedic period in India. In ancient science the basic approach to the concept of health was basically psychosomatic in nature which was related to the state of equilibrium of physiobiochemical factors namely *Dosha*, *Agni*, *Dhatu*, *Mala* and a state of well being of mental and spiritual forces (*Atma*, *Indriyas* and *Manas*). *Rajas* and *Tamas* are the important factors affecting mind and *vata*, *pitta* and *kapha* are the morbid factors affecting the body. When they are in state of equipoise, the body and mental health is good but when these *gunas* becomes disturbed, the disease occurs.^[1] The *Manas Roga Vigyan* is a branch of *Ayurveda* which deals with *manas*, its disease and treatment. *Kama* (desire), *Krodha* (anger), *moh*(delusion), *Bhaya* (fear), *Shoka* (grief), *chinta* (worry), *Irsha* (envy), *vilap* (groaning), *lobh* (greed) etc. are the *Manasika Bhavas* which leads to imbalance of mind and intellect. *Asatmya indriya arth sanyog*, *pragyapradh* and *parinaam* are the causes of *manas roga*. If we examine these aetiological factors properly, then we will get same factors in stress which are responsible for psychosomatic disorders also. Fifteen epidemiological studies on psychiatric morbidity in India was conducted in that national prevalence rate for mental disorders was 70.5 (rural), 73 (urban) and 73 (rural + urban) per 1000 population.^[2] So, the accurate and appropriate knowledge of *Manas* and it's rogas is very necessary to understand about the nature of life and health. Stress-strain less and cheerful state of mind is necessary for good and healthy life.

AIMS AND OBJECTIVES

To discuss the role of Psychaitry in *Ayurveda*.

To study the *Manas roga vigyana* in detail.

MATERIAL AND METHODS

Material related to *Manas roga vigyana* is collected from *Ayurvedic* books. The available commentaries of *Ayurvedic samhitas* have also referred to collect relevant matter. The index, non-index medical journals has also referred to collect information of relevant topic.

LITERATURE REVIEW

Manas Roga Vigyana

Ayurveda is a science of life and it is existing since ancient time. *Atharva-Veda*, describes that mental illness may result from divine curses. *Ayurveda* is made up with two word that *Ayu* -age and *Veda* which is the science that gives life to individuals, (here life should be considered as healthy life). *Ayurveda* not only deals with the body or physical symptoms but also it give complete knowledge about spiritual, mental and social health. So, it is a qualitative, holistic science of health and longevity, a philosophy and system of healing the whole person's body and mind. The ideal health according to this science is complete balance between the mind, body and soul.

Definition of *Manas*

- *Manas* can be a object or substance which establish link between the *Atma* (soul) and *Sharira* (Body) and which control the functions of the Indriyas is called as *Manas*.^[3]
- According to the concept of *Ayurveda*, *Manas* is inactive by itself but get activated when it combined with *Atma*(soul).^[4]

Doshas of Sharira and Manas

Ayurveda described three *Manas gunas*, i.e *Satwa*, *Rajas*, *Tama*.^[5] According to this science, if there is imbalance between the *Satva*, *Rajas* and *Tamas* then it can lead to disease by vitiation of *Manas Guna's* and becomes *manas Dosha* except the *Satva guna*. We can understand these *gunas* like the darkness and brightness of the mind or negative thoughts in the mind or the clearness of mind. These impurities or imbalances are called as *Manasika Doshas*. It can produce symptoms like emotional imbalance or depression and also results in psychological disturbances, hence *Rajas* and *Tamas* are termed as '*Doshas* of mind'. *Sharira* doshas are *Vata*, *Pitta* and *Kapha*. *Vata* is responsible for control of all the movements of body and nervous system of a person, *pitta* does metabolism in the body and responsible for transformation, *kapha* is responsible for the stability of mind, gives strength to the body and nourishes the tissues. When these *dosha* are in equilibrium state then person is healthy. Vitiated *vata* cause anxiety, nervousness, painful movements, loss of sleep (insomnia), restlessness.^[6] Vitiated *pitta* leads to anger, irritable mind etc., *kapha* leads to depression, *shoka*, *moha*. *Acharaya Charak* has mentioned in *viman sthana*, that vitiated *vata*, *pitta* and *kapha* (*doshas of sharira*) circulate in entire body through the *shrotas* along with *manasika*

doshas, then cause mental illness. It means, the whole body is vehicle and field of operation for mind.

Elements of *Manas*

- a) *Dhi* (intellect),
- b) *Dhruti* (processing information)
- c) *Smruti* (memory).

Dhi helps to learn the things, concentrate and understand the thing and vata dosha balances the *Dhi*. *Dhruti* is related to processing of information either chemical or electrical, so it is controlled by *pitta*. *Smruti* function is the capability to remember the things, *Kapha* dosha maintains the functioning of *Smruti*. If these three elements are balanced in body then the mental health of a individual is perfect but if there is any imbalance in these three factors then it will lead to mental disorders.

Properties of mind

- *Jnana Shakti* (Power to know)
- *Ichha Shakti* (Power to Desire)
- *Kriya Shakti* (Power to act)

Always person get fluctuation in mind because of *Raga* (Attraction), under the influence of *Rajasa* and *Dvesha* (repugnance) and due to *Tamasa*. *Satva* is the *guna* which maintain the equilibrium between two. The *Raga* and *Devsha* can be explained by one word that is called as Desire or *Ichha shakti* or *Trishna*. *Raga* is a desire of a person to get things which he likes, *Dwesha* is desire to get rid of a thing, which an individual does not like, this can be consider *kriya shakti*. Therefore, mind considered as a active substance which joins an individual to his desires. So, this desire is the root cause for the psychic imbalance.

Desire – Root Cause for Psychic Imbalance

Acharya Charaka has mentioned Psychic disease happens when individual's desires are not fulfilled.^[7] In *Ashtanga Hridaya*, *Sutra sthana* *Acharya* mentioned a word *Ragadi*, here *Raga* means is fearsome and *Ragadi* means a group of disease like *Kama* (Lust), *Lobha* (greed), *Moha* (in fluctuation), *Krodha* (anger), *Mada* (egotism), *Matsarya* (jealousy)etc. These disease causes intense excitement, unconsciousness and restlessness too.^[8] According to all

Acharyas these emotional urges must be controlled otherwise it can lead to mental disease or fluctuation of mind and that can harm an individual or society.

Fluctuation of Mind (*Yoga sutra 1/1*)

Fluctuation of mind includes all types of awareness, impulses and affection; they are called as *Chittavrittiya*. They are five types or categories.

1. *Kshipta*- due to *Rajo dosha*. Distracted mind – Fluctuation of mind.
2. *Vikshipta*- due to *Rajo dosha* and *tama dosha*. Unsteady mind- Occasionally stable
3. *Mudha*-due to *tama dosha*. Stupid and passionate.
4. *Ekagra*- due to *Satva guna* .Concentrated mind
5. *Nirudha* - due to *satva gunas*. Restricted mind.

Aetiological factors for *Manashika Vikaras*

1. *Asatmyendriyarthasamyoga*
2. *Pragyaparadha*
3. *Parinama*

Asatmyendriyarthasamyoga: *Indriyas* are always in contact with their respective *indriyarthas* (objects) by bridging with *Atma*. If there is excessive, absence, incomplete contact with their respective *arthas* then it will cause disease. *Manas* controls the *Indriyas*. Without active involvement of *Manas*, *Indriyas* are not able to perceive their *Arthas* and results in useless results. Vitiating of *Manas* indulges *Indriyas* in improper way by *Asatmyendriyarthasamyoga*.

Pragyaparadha: Functional dearrangement of *Dhi*, *Dhriti*, *Smriti*. These acts as obstacle in discussions and making decisions. The individual will not come to know that what is good or bad for him/her. Then he lands up in a situation that even knowingly he does successive *pragyaparadha*.

Parinama: *Parinama* is an ever lasting's as well as unavoidable aspect. *Parinama* is not in our hand because it is basically depend on *Sharirika* and *Manasika dosha* according to the *kala*. During *kala vaisamya*, if *Manas* is in normal state then it will make body for the suitable change but if *Manas* is in imbalanced state then body can not change itself. Then disease become more dangerous for person.

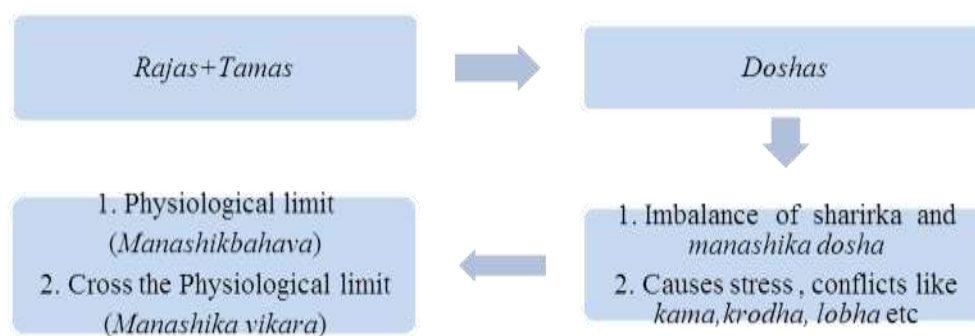
II. If the *Satva, Rajas & Tamas guna* in person is not balanced then this is also a one aetiological factor for *Manshika Vikaras* and person get more *Krodha, Kama, Bhaya, Lobha* etc

III. *Vata, Pitta, Kapha* are the three *sharirka doshas* and *Rajas* and *Tamas* is *Manshika dosha*. They are both interconnected to each other. Hence if any imbalance in these two *doshas* it leads to *Vyadhi*.

Samprapti of Mansika Vikaras

Nidan Sevana → *Dosha gets vitiated (Manas, Sharira Dosha)* → takes shelter in *Hridaya* (Seat of intellect) → *manovaha Srotodusti* → *Manas Vyadhi happens* (Mental disorder)

Uttapati of Manasikbhava



Manasikbhava (Physiological limit)^[9]

Kama- *Kama* simply means desire. In present time, *kama* word means sexual desires but the actual meaning of desire or *kama* is any kind of wish, pleasure of the senses or passion to achieve something in life.

Krodha- *Krodha* is an anger, it is type of emotion or mental state of mind of an individual. Opposition of *mana, vani* and *karma* is *Krodha*. When *Rajo guna* increases in the body then *krodha* is the main and prominent feature to appear. The person will have the tendency to harm somebody or even to kill. And also, symptoms can be produced according to the vitiated *dosha* like silent resentment, hysteria etc.

Shoka – This is state of mind which occurs after a person loses beloved ones or object. It also occurs due to the *rajo dosha* involvement and *vata, pitta dosha* vitiation respectively. *Shoka* is seen on person's face.

Bhaya - It occurs due to facing a dreadful situation and because of this *vata dosha* can get aggravated and cause *Unmad roga*. Any Symptoms vary from person to person like excessive sweating, tremors, giddiness, stamering -not able to speak any thing, feeling of dry mouth and causes many types of *Manashika vikar*.

Lobha- The meaning of *lobha* is greed, appetite or cupidity. *Lobha* is always due to the *rajo guna*.this situation leads to disturbed mental health. In this, person will have the desire to possess others object that can be money, property, food etc.

The *mansikbhava* are nothing but the physiological limit which when crosses then it leads to *Manasika Vikaras* because when these *Bhavas* are not fulfilled by individual then there will be vitiated *vata* mainly.

Some *Manashika Vikaras* describes in *Ayurveda*

- *Unmada* (Psychosis)
- *Apasmara* (Epilepsy)
- *Bhrama* (illusion)
- *Vibhrama*(Delusion)
- *Vyamoh* (paranoia)
- *Avyavasthit chitata* (mood disorders)
- *Prajnaparadha* (Lack of harmonization between *dhi, dhriti and smriti*)
- *Bhranti*
- *Manograsita* (Obsession)
- *Apatantrakam* (Hysteria)
- *Avasada* (Depression)
- *Citto Udvega* (Anxiety disorder)

Chikitsa* According to *Ayurveda* for *Manasha roga

We can do *chikitsa* in two ways

- ✓ Pharmacological management
- ✓ Non- Pharmacological management

Pharmacological management – Among three modalities of *chikitsa* only *Yuktivyapasraya Chikitsa* comes under pharmacological management. In this person should be treated by

external and internal therapy. Like *Shodhana*, *Samsaman*, *Sastra pranidhana* (operative procedures) in case of traumatic psychoses and other organic mental disorders.

Non pharmacological management

1. *Daivavyapasraya Chikitsa*.
2. *Sattvavajaya Chikitsa*.
3. *Nidanaparivarjana*.
4. *Naisthiki Chikitsa*.
5. Practice of *Yoga*.
6. Relaxation etc

1. *Daivavyapasraya Chikitsa* – *Daivavyapasraya Chikitsa* is a type of *chikitsa* in which *mantra*, *mani*, *mangala*, *tapa*, *bali*, *homa*, *upavasa*, *pranipatra* etc are done to increase *satva* (confidence) and remove fear.

2. *Sattvajaya Chikitsa* – By this we increase the *satva* of person as in *Mansika Vikaras* there is decreased *satva* guna as compare to *rajas* and *tamas*. According to *Acharya Charak*, *Sattvajaya* & *chikitsa* is nothing but withdrawal of mind from wholesome objects. In this *Acharya* has mentioned *Adravyabhuta chikitsa* in *Viman sthana*. The method of this treatment are *Bhayadarsana*(terrorizing), *vismaphana* (surpising), *vismarana*(de-memorizing). *Kosbhana*(socking), *harsa*(exciting), *bhatsana*(chideing) etc.

3. *Nidaan parivarjana* (Avoidance of Causal Factors): The main treatment in every disease is *Nidaan parivrrjana*. It is very important and foremost principle of treatment of any disease. (a) *Sadvritta palan* (b) *Samyak vega dharana* and *udirana* (c) Wholesome contact of *Kala*, *Buddhi* and *Indriyartha* (d) Following the *Ahara visheshayatana*. e) *pathya sewan*..

4. *Naisthiki Chikitsa*: These terms refers to absolute eradication of miseries attained by the elimination of desires (*Upadha*), which are root cause of all miseries. Elimination of desired lead to the eradication of all misery.^[10]

5. *Practice of Yoga*: ‘*Yogo moksha pravartakah*’ i.e. by the practice of *yoga* one can attain the state of *Moksha* (salvation). It is a process of increasing *satva* and decreasing *Rajsa* and *Tama dosha* leading to *Karma Kshaya* (loss of deeds) is the path of attaining *Moksha*.^[11]

6. Relaxations therapy: Relaxation is a means of getting free from mental stress and strain. Stress is supposed to be a major etiological factor of mental illness. Various types of relaxation procedures have been devised.

CONCLUSION

Ayurveda is a science of life which deals with not only externally but internally also. Some times person looks perfect but when observed, the irritable and changed behaviour such as way of talking and reaction, activities- then that time we can conclude that this person is affected by some mental disorders. And that disorder is nothing but the *Manashika Vikaras* and the field which deals with that is called as *manas roga vigayan in Ayurveda*.

Manas roga vigayan deals with the dosha related to the *manas* i.e *rajas*, *tamas* if any imbalance the three then they are called as *Mansika doshas* but when *manashika* and *sharirika doshas* vitiates then they takes shelter in *Hridaya* i.e is the site of *Atma*, *Manas*, *Buddhi* and *Srothas* (*Sangyawah*, *manowaha*, *chetanawaha srothas*). These *Srothas* originate from the *Hridaya*. *Vitiated doshas*, do the *avarana* (cover) of *manovaha srotasa* and cause disease like *unmaad*, *apasmad* etc. Hence present article shows the importance of *manas*, their *gunas*, aetiology, symptoms and their treatment in the shelter of *Manas Roga Vigyan*.

REFERENCE

1. Vriddha Vagbhata, edited by Tripathi Ravidutta, Ashtanga Sangraha with Saroj hindi commentary Delhi: Chaukhamba Sanskrit Pratishthana; 2003. Sutra sthana-1/44.S.SU.1/44.
2. Epidemiological findings on prevalence of mental disorders in India, H.C.Ganguli, Indian Journal of Psychiatry, 2000 Jan-Mar; 42(1): 14-20.
3. Acharya Y.T., Charak Samhita with Ayurveda Deepika commentary of Chakra pani, Edition- Rastriya Ayurveda Sansthan, 2006; 312.
4. Acharya Y.T., Charaka Samhita with Ayurveda Dipika commentary of Chakra panidatta. Varanasi: Edition -Chaukhamba Surabharati Prakashana, 2011. Sha-1/75.
5. Acharya Y.T., Charaka Samhita with Ayurveda Dipika commentary of Chakrapani datta. Varanasi: Edition -Chaukhamba Surabharati Prakashana, 2011. Sha-4/36.
6. Ayurveda and Mental health, Review Of Progress, vol-1, Issue-51, April edition 2014.
7. Acharya Y.T., Charak Samhita with Ayurveda Deepika commentary of Chakra pani, Edition- Chaukhamba Surabharati Prakashana; 2011. Su-11/45.

8. Vagbhata, Paradkar HS. Ashtanga Hridaya with Sarvangasundara teeka of Arunadatta and ayurveda rasayana of Hemadri. Varanasi: Chaukhamba Surabharati Prakashan; 2010. Su-1/1.
9. Agnivesha, Charak Samhita with Ayurveda Dipika commentary of Chakrapani Datta, Ed. AcharyaYadavji Trikarma Ji, Chaukhambha Surabharati Prakashan, Varanasi : Edition 7th. 2002, Nidana Sthana Chapter 7 verse 4.
10. Sharma Ram Karan Das Vaidya, Bhagwan. (2009). Charaka Samhita of Agnivesa, Editor, (1st Ed.), Vol. II Sharira Sthan; Katidhapurusheeya Adhyaya: Chapter 1, Verse 94-95. Varanasi: Chaukhamba Krishnadas Academy.
11. Sharma Ram Karan Das, Vaidya Bhagwan. (2009). Charaka Samhita of Agnivesa, Editor, (1st Ed.), Vol. II Sharira Sthan; Katidhapurusheeya Adhyaya: Chapter 1, Verse 137-142. Varanasi: Chaukhamba Krishnadas Academy, 345-446.