

CHIKITSA OF MANAS ROGA ACCORDING TO AYURVEDA

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ABSTRACT

Life according to Ayurveda is a conglomeration of the four interdependent components namely, the body (Shareera), the sensory and motor faculties (Indriya), the mind (Satva), and the soul (Atma). A healthy life necessitates a perfect complementary support of all these factors and thus the concept of health encompasses physical, mental, sensory and spiritual domains. It is also indicated that a person with Swastha Mana (healthy mental state), Prasanna aatmendriya (delighted soul with proper functioning of sense organs) along with sama dosha (well balanced state of dosha), Sama Agni (proper metabolism), Sama Dhatu (proportionate body organs and tissues) and Sama Kriya (proper physiology) is perfectly healthy.

KEYWORDS: Shareera, Indriya, Atma, Swastha, Aatmendriya, Dhatu.

INTRODUCTION

“Chittam chetah hrdayam svantam hrnmanasam manah iti” (Amarakosha 1/4/3)

Mana is the entity through which the knowledge is obtained, which is closely related with *Atma*, through which one can perceive and the seat of *Mana* is *Hridaya*.

Mana is the superior analyzing faculty, the seat of soul or *Atma* and controls the whole body, by accommodating the superior senses and can be said as the seat of knowledge. The proof of existence of mind is given by Ayurveda is the existence of knowledge (*Lakshanam Manaso Jnana*). According to Vedanta Darshana, *Manas*, *Buddhi*, *Chitta* and *Ahankara* combine are called four *Antahkarana* (Internal instruments/Mechanism).

Manas is told as ‘*Ubhayatmaka*’ i.e. it is a dual faculty which has both sensory and motor functions and hence considered as a superior faculty because it controls and co-ordinates all other faculties connecting them with the soul.

In contemporary psychology, mind is an all-encompassing umbrella term that covers the joint functioning of the brain and body in conjunction with the memory, world view, personality, soul, and other intangible facets of human life and psychology. It covers the way a person interacts with people and the world, how they learn and express themselves and how they relate to abstract concepts such as religion, spirituality, metaphysics, and other areas of thought. The mind is the manifestations of thought, perception, emotion, determination, memory, knowledge, conscience and imagination that take place within the brain.

It is conventional in Ayurveda to attribute anatomical sites for conceptual entities to provide some concrete feature to abstract ideas. ‘सत्त्वादिधाम हृदयम् स्तनोरः कोष्ठमध्यगम्’ Acharya Vagbhata says that the Hrudaya (heart) is the seat of *Satva* or *Manas*, likewise Acharya Charaka and Sushruta [S.Śa 4/33] also explains the *Hridaya* as the seat of *Manas* as it is said to be the *Chetana Sthana*. Acharya Bhela [B.Ci 8/2] in context of *Unmada*, says Head (*Shira*) as the seat of *Mana*.

Dhee, *Dhriti*, and *Smriti* are the three main faculties, which are closely related to *Manas*.

Dhee: [*Buddhi*] “*Buddhirhi Nischayatmika*”

The function of *Buddhi* is decision-making or determination of input *Manas* places before it, as perceived through *Indriyas*. It is correlated with Intellect.

Dhriti: ‘*Dhṛtirhi Niyamatmika*’

It is the power of will, which control *Manas* from the various diversions or temptations of surroundings.

Smriti: ‘*Smarāṇat Smṛti*’

Recollection of the past is known as *Smriti*. The experiences get registered by *Drishta* (seen), *Shruta* (heard) or *Anubhuta* (experienced) by the person and can be recalled later. An unimpaired condition of all these functional aspects is necessary for mental health.

According to Susruta, the predominance of either *Satva* guna or *Mano* doshas will show the following characteristics accordingly.^[3]

Sattvika:- Mercy, sharing nature, Endurance, Truthfulness, Good conducts, Belief in God, Knowledge, Intellect, Capacity to learn, Memory, Self-control/ dhruiti, and Selfless service.

Rajasika:- Excess grief, moving habit, lack of self-control, inflated self-esteem, Lying nature, Cruelty, Wickedness, Pride, Excitation, Attachment and Anger.

Tamasika:- Depressed mood, lack of faith in God, lack of good conducts, intellectual deficits, ignorance, crookedness, laziness and sleepiness.^[1]

In Ayurveda, due importance was given to the role of psychotherapy (*Satvavajaya*) in somatic as well as psychiatric diseases. The essence of psychotherapy in many forms has been established in civilizations since the beginning of life in the form of counselling by elders either in supportive or in a rehabilitative way. *Satvavajaya* is achieved through spiritual knowledge, philosophical understanding, fortitude, remembrance of good things and concentration, *Mantrah* (Incantations), *Manidharan* (Precious Stones), *Oushadam* (Amulets), *Mangalam*(rites), *Balih* (sacrifice), *Homah* (oblations), *Upavasah* (fasting), *Japah* (prayer) and *Vratam* (vows) were considered a part of the *Daivavyapasraya Chikitsa*(spiritual therapy) which was deemed to be effective in diseases of mind and body alike. Current psychotherapy is a version of the *Satvavajaya Chikitsa* mentioned in traditional Ayurveda system.^[2]

Management and lifestyle for Prevention and Management of manas rog

To promote mental health and prevent illness, there is a need to create such living conditions and environment that support mental health and allow people to adopt and maintain healthy lifestyle. The intake of healthy “Ahara” as per the rules prescribed under “Ashtahara Vidhivishaha Aaytan”^[3]

“Ahara Parinamkar Bhava”^[4]

Adhering to the principles of “Dincharya”, “Ritucharya”, “Sadvritha” and “Achara Rasayana”^[5] are the fundamental entities which play a key role in maintaining good mental health.

General line of treatment of manasa rog in ayurveda

Ayurveda approach is a holistic approach with due importance to the pharmacotherapy, panchkarma interventions and psychotherapy in the form of spiritual and psychotherapy in the form of spiritual and psychological interventions.

- **Daiv-vyapashraya Chikitsa (Spiritual therapy)**

Ayurveda considers individuals as part of the supreme conscience and the role of spirituality has been explained in detail in various texts. Logical use of Mantra, Aushadi, Mani, Bali, Upahara, Homa, Niyama, Prayashchitta, Upavasa, Swatyayama, Pranipatagamana etc. are aimed at boosting the self-confidence and mental strength to the individuals.

- **Sattavavajaya chikitsa**

Sattavavajaya Chikitsa means controlling the mind, in such a way that it is not acted upon by various stressors making to prone to Prajnaparadha. According to Acharya Charaka, “Mano nigraha”^[6] regulates mind/ subjugating mind from unwholesome subjects. According to Acharya Vagabhatt, “Dhee-dhairyaatmadi Vijnanam” provides a deeper level of understanding helping ultimately in controlling the mind. Thus, Sattavajaya Chikitsa encompasses various aspects that deal with mind, it is physiology, morphology, morbidity and also management of Psychological as well as Psychosomatic diseases.

- **Yukti vyapashraya chikitsa**

This includes treatment through logical use of medicines and modifications of Ahara and Vihara to suit the needs of the person. The patient should be Encouraged to follow a proper dietary regimen, follow rules for Sadvritta, to use Medhya Rasayana (medicines which boosts psyche) and Doshahara Aushadha (medicines) to control imbalance in mind.

- **Yoga & Mental Health**

Acharya Charak and Acharya Vagbhatt while prescribing the principles of treatment of Manas Rog have mentioned the importance of Yoga in prevention and treatment of mental health. Acharya Charaka: “Manaso GyanVigyanam Dhyani Dhairya Smriti Samadhibhi”.^[7] Acharya Vagbhatt: “Dheedhairyatmadi Vigyam”^[8]

DISCUSSION AND CONCLUSION

The “Satvavaisheshikakra Bhavas” or the factors on the Psyche of the future progeny holds prime importance in the pre-conceptional care. The diet and regimes are the best way to enhance the possible Satva in the progeny. The concept of Sadvritta and Achara Rasayana help in the prevention of derailment of mind. The concept of Sattavavajaya and Daivvyapasraya can be used in the form of treatment methods or therapies in rehabilitation of the individual. Yogaabhyas and meditative practices are also an attempt towards strengthening

the Satvabala of a person and ideally aim at attaining a state towards “Satvasara Purusha” which can be considered as a gold standard in positive mental health.

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