

**IMPORTANCE OF YOGA IN MANAS ROGA- A REVIEW ARTICLE****Dr. Veena Agarwal\***

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**ABSTRACT**

Yoga has its origin from the ancient times. It is an integration of mind, body, and soul. Besides, mindfulness emphasizes focused awareness and accepting the internal experiences without being judgemental. These techniques offer a trending new dimension of treatment in various psychiatric disorders. Manas chikitsa (treatment of Mental Disorders) Ayurveda recommends preventive medicine. Correct behavior, balanced-diet, and nonsuppression of natural urges, following daily and seasonal health regimens are integral part of the Manas chikitsa. Ayurveda advocates use of nervine-tonics like Brahmi (*Bacopa monnieri*), Ashwagandha (*Withania somnifera*), Guduchi (*Tinospora cordifolia*), Yastimadhu (*Glycyrrhiza glabra*) and Vacha (*Acromus calamus*) for preventing onset of Manas roga. (Mental Disorders).

**KEYWORDS:** Yoga, Soul, Dimension, Manas, Nervine , Brahmi, Yastimadhu, Vacha

**INTRODUCTION**

Yoga is a philosophical science seeking unity of an individual's soul with absolute reality. Yoga is gaining importance across the world. While the western world views yoga as a form of physical exercise (PE), the eastern world recognizes yoga more holistically as a means of integration of the body and the mind.<sup>[1]</sup>

The science of Yoga has its origin thousands of years ago, long before the first religion or belief systems were born. According to Yogic lore, Shiva has seen as the first yogi or ādiyogi and the first guru or ādiguru. Several thousand years ago, on the banks of lake Kantisarovar in the Himalayas, ādiyogi poured his profound knowledge into the legendary saptarishis or "seven sages". These sages carried this powerful Yogic science to different parts of the world

including Asia, the Middle East, northern Africa and South America. Interestingly, modern scholars have noted and marvelled at the close parallels found between ancient cultures across the globe. However, it was in India that the Yogic system found its fullest expression. Agastya, the saptarishi who travelled across the Indian subcontinent, crafted this culture around a core Yogic way of life.

Yoga is widely considered as an "immortal cultural outcome" of the Indus Saraswati Valley Civilisation – dating back to 2700 BC – and has proven itself to cater to both material and spiritual uplift of humanity. The presence of Yoga is also available in folk traditions, Vedic and Upanishadic heritage, Buddhist and Jain traditions, Darshanas, epics of Mahabharata including Bhagawadgita and Ramayana, theistic traditions of Shaivas, Vaishnavas and Tantric traditions. Though Yoga was being practiced in the pre-Vedic period, the great sage Maharishi Patanjali systematised and codified the then existing Yogic practices, its meaning and its related knowledge through Patanjali's Yoga Sutras.

After Patanjali, many sages and Yoga masters contributed greatly for the preservation and development of the field through well documented practices and literature. Yoga has spread all over the world by the teachings of eminent Yoga masters from ancient times to the present date. Today, everybody has conviction about Yoga practices towards the prevention of disease, maintenance and promotion of health. Millions and millions of people across the globe have benefitted by the practice of Yoga and the practice of Yoga is blossoming and growing more vibrant with each passing day.

Yoga has been demonstrated to have several positive effects on the cardiorespiratory performance glucose tolerance and musculoskeletal system. Similarly, recent evidence has shown promising results of yoga in various psychiatric disorders.

Basically, three forms of yogic practices, namely asana-based (bodily), breathing-based (breath), and meditation-based (mental), are inherent to any form of yoga. An asana-based practice involves various bodily postures coordinated with breathing. Meditation-based yoga involves dissociating oneself from the disturbing thoughts and focusing on breathing. Thirdly breathing-based yoga, which is referred to as “pranayama,” involves slow and focused breathing providing designated time for inhalation and exhalation. Human life is considered as the invaluable opportunity to achieve the prime goals of the life viz Dharma (righteousness, moral values), Artha (the objects of the senses), Kama (pleasure, love,

psychological values) and Moksha (liberation, spiritual values). To achieve all these one need a healthy and calm life. Whole ancient society tried to achieve all four prime goals of life for which they advocated some rules for healthy life by which they had a smooth, safe, assured, steady and healthy life style.<sup>[2]</sup> According to Ayurveda mental health is brought about essentially as a result of unwholesome interaction between the individual and this environment.

### **Definition of Manasa**

- A substance which is responsible for the presence or absence of the knowledge is called Manasa (psyche)<sup>[3]</sup>
- A substance which establishes the contact between the soul and body and which regulates the functions of the Indriyas (senses) is defined as a Manasa (psyche)<sup>[4]</sup>
- All Indriyas (cognitive and co-native organs) together with the Manas emerge from Hridayam.

The diseases produced due to the involvement of rajas and tamas along with Vata, Pitta and Kapha.

### **Some Psychological symptoms**

- Aches and pains.
- Chest pain or a feeling like your heart is racing.
- Exhaustion or trouble sleeping.
- Headaches, dizziness or shaking.
- High blood pressure.
- Muscle tension or jaw clenching.
- Stomach or digestive problems.
- Trouble having sex.

### **Role of Manas in different physiopathology**

All three Sarira Doṣa, as well as the Manas Doṣa have their own way of functioning, even though they influence one another. This influence can be envisaged on the basis of some classical references regarding the physical cause and its psychological effect/manifestation, or the psychological cause and its physical effect. Some examples are as follows:

**Nidra (sleep):** Acharya Caraka said that when the sensory and motor organs along with the Manas are exhausted and they dissociate themselves from their objects, the individual sleeps. Nidrā is nothing but the location of the Manas in a place unconnected with the sensory or motor organs.

**Upacaya (nourishment):** Freedom from anxiety about any work, intake of nourishing diet, and adequate sleep make a person fat and bored. Here, Aciñtana is the Manas Bhāva which has an effect on the physiology of Śārīra. In Agrya Saṁgraha, narrated by Acārya Caraka in the 25<sup>th</sup> chapter of Sūtrasthāna, there are many examples of such types of interrelationship of Manas and Śārīra.

**Vṛṣyatā/Avṛṣyatā (aphrodisiac therapy):** Caraka has defined the term Vṛṣyatā and has quoted that a Dravya (substance) which is pleasant to mind is a Vṛṣyatā one. In the same chapter, the Acārya says that due to Cesta (activity) and Saṁkalpa (determination), Śukha (happiness) gets squeezed out of the whole body with the help of Vāyu which has great velocity. Hence, he has indicated Saṁkalpa (determination) as an inevitable factor for Śukra Cyavana (production of semen). It means that sexual intercourse is a psychosomatic event.

**Priṇana (delightfulness)/Śoṣaṇa (slenderness):** Priṇana is the function of Rasa Dhātu (chyme/chyle). Caraka opines that vitiation of Rasavaha Srotoduṣṭi (~fluids which circulate in body) occurs due to excessive thinking, as it causes provocation of Vāta. In the 25<sup>th</sup> chapter of Sūtrasthāna, Caraka has indicated Harṣa (cheerfulness) as the best Priṇana. Here, Harṣa does not mean an ecstasy, euphoria, or like being in the seventh heaven; rather, it is the mental feeling of pleasure, ease, or comfort. Such a condition of comfort is Ārogya or Swāsthya (health).

**Roga (diseases):** Disease may be caused by psychological factors, but it steps ahead with the degree of mental energy drop off. It may be because Roga represents any kind of Ruja (pain). The experience, tolerance, and expression of pain are solely dependent upon Sattvabala (mental strength), and hence, definition of Roga itself reveals the psychological aspect of all the diseases, whether somatic or psychosomatic.

## **SOME IMPORTANT YOGA FOR MANAS ROGA**

### **1. Sukhasana (Easy pose)**

Sukhasana will lengthen your spine and open your hips. It will help you calm down and eliminate anxiety. It will also reduce mental and physical exhaustion. Start by sitting down with your spine straight and legs extended in front of you. Now, bend your knees and bring your left foot under your right knee and your right foot under your left knee. Keep your palms on your knees. Align your head, neck and spine. Gaze ahead and pay attention to your breathing. Stay in this position for 60 seconds and then change the crossed legs.

### **2. Balasana (Child's pose)**

Balasana is beneficial for your lymphatic system and nervous system. It will calm your mind and release stress. It stretches your thighs, hips and ankles. It relieves neck and back pain. Start by kneeling down and sitting on your heels. Now, bend forward till your chest touches your thighs. Let your hands rest on the side. Hold this position as long as possible and breathe deeply.

### **3. Paschimottanasana (Seated forward bend)**

Paschimottanasana will stretch your spine, hamstring and lower back. Apart from relieving stress, this pose will ease the symptoms of PMS, improves digestion, stimulates liver, reduce fatigue and relieves symptoms of menopause. Sitting down with your feet extended forward. Now bend forward till your stomach touches your thighs. Hold your feet with your hands. Hold this position for 30 seconds and then return to the original position.

### **4. Ananda Balasana (Happy baby pose)**

Ananda Balasana will help calm you and get rid of fatigue and stress. It will gently stretch your spine and groin. Lie down on your back with your legs extended and arms on your side. Now, bend your knees towards your belly. Stretch your hands and hold your feet. Open your knees wide and stay in this position for 60 seconds.

### **5. Uttanasana (Standing forward bend)**

Uttanasana will relieve mild depression and stress. It will calm your brain and stimulate your kidneys and liver. It will also strengthen your knees and stretch your hips, calves and hamstring. How to do it: Stand straight and bend forward. Stretch your body to touch your palms to the ground. Straighten your legs for deeper stretch. Hold this position for three to four deep breaths and then return to the original position.

## 6. Anulom Vilom Pranayama

Anulom Vilom Pranayama is a popular breathing exercise associated with traditional yoga which is used to calm the mind and body. 'Anulom' translates as 'with the grain' or 'natural' whilst 'vilom' means 'against the grain'. We can do this exercise through deep breath inhalation and exhalation while alternating between the right and left nostril with the help of our fingers.

We can reduce stress by performing this exercise and in turn improve the overall performance of the body. This also helps us keep ailments like depression and anxiety at bay. Even the way our brain functions improves, which helps to:

- Prevent depression disorders
- Reduce headaches/migraines
- Manage anger
- Improve quality of sleep

## 7. Meditation

Meditation can give you a sense of calm, peace and balance that can benefit both your emotional well-being and your overall health. And these benefits don't end when your meditation session ends. Meditation can help carry you more calmly through your day and may help you manage symptoms of certain medical conditions. Meditation might also be useful if you have a medical condition, especially one that may be worsened by stress.

## DISCUSSION AND CONCLUSION

Caraka Samhitā gives a very good description of Manas Siddhānta including its normal and abnormal states, but all these descriptions are highly scattered. Seeds of Ayurvedic concept of Manas are found in different philosophical texts, but Āyurveda considers it in an applied way. Manas is the connecting link between the Atmā with Sarira, and hence, influences both which can be controlled by Yoga. Yoga Nidra can be considered as an effective nonpharmacological practice for reducing stress and anxiety which starts revealing effect within very short duration, as it relieved the stress and anxiety of the patients only after one week of practice. Therefore it can be said that this technique would have better and more profound effect on stress and anxiety management if practiced for longer duration.

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