ROLE OF ANCIENT INDIAN SCIENCES IN MENTAL HEALTH

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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 Asatmyendriyartha 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. The Manas Roga Vigayan 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 indiriya 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. 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 Psychiatry 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 an 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)
- **Iccha 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 *Iccha 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. 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), *Moho* (in fluctuation), *Krodha* (anger), *Mada* (egotism), *Matsarya* (jealousy) etc. These disease causes intense excitement, unconsciousness and restlessness too. 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.

2. *Vikshipta-* due to *Rajo dosha* and *tama dosha*. Unsteady mind- Occasionally stable
4. *Ekaya*— due to *Satva guna*. Concentrated mind
5. *Nirudha-* due to *satva gunas*. Restricted mind.

**Aetiological factors for Manashika Vikaras**

1. *Asatyendriyartha samyoga*
2. *Pragyaparadha*
3. *Parinama*

*Asatyendriyartha Samayoga:* *Indriyas* are always in contact with their respective *indriyartha* (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. Vitiation of *Manas* indulge *Indriyas* in improper way by *Asatmyendriyartha Samayoga*.

*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 *Manasiaka 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 looses 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 Manshika 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 Yuktiyapasraya 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* (surprising), *vismarana* (de-memorizing). *Kosbhana* (socking), *harsa* (exciting), *bhatana* (chiding) etc.

3. **Nidaan parivarjana** (*Avoidance of Causal Factors*): The main treatment in every disease is *Nidaan parivjana.* 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, manowahah, chetanawaha srothas*). These *Srothas* originate from the *Hridaya*. *Vitiated doshas*, do the *avarana* (cover) of *manovaha srotasa* and cause disease like *unmaad*, *apasmar* etc. Hence present article shows the importance of *manas*, their *gunas*, aetiology, symptoms and their treatment in the shelter of *Manas Roga Vigyan*.

**REFERENCE**


