

## MANASA ROGA & ITS MANAGEMENT IN AYURVEDA- A CRITICAL REVIEW

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### ABSTRACT

Mental health is an integral part of health and is more than the absence of mental illnesses. It refers to a broad array of activities directly or indirectly related to the mental well-being including not only individual attributes such as the ability to manage one's thoughts, emotions, behaviors and interactions with others, but also social, cultural, economic, political, addictive behaviors and environmental factors. Like other aspects of health, it can be affected by a range of socioeconomic factors, psychological factors like severe psychological trauma suffered as a child (emotional, physical, or sexual abuse), an important early loss, neglect brain defects or injury, prenatal damage or substance abuse. Ayurveda has duly recognized the individuality of

*Mana* and *Sharira* and their inseparable and interdependent relation in living body. *Manas Roga* is termed as a disorder of *Manovaha Strotas* and includes vitiation of both *Sharirika* and *Manasik Doshas*. Ayurvedic literature dealing exclusively *Manas* and *ManoVikara* are not available, however the scattered aphoristic materials related to *Mana*, *ManoVikara* and its prevention and Management are available in the Ayurvedic texts.

**KEYWORDS:** Ayurveda, *Alpa Satva*, *Manas Roga*, Mental health.

## INTRODUCTION

Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity. India is one of the three countries, along with China and USA, with the highest rate of depression, schizophrenia and bipolar disorder. It is estimated that, in India, the economic loss, due to mental health conditions, from 2012-2030, is 1.03 trillions of 2010 dollars.<sup>[1]</sup> The age group between 40 and 49 years is predominantly affected with depressive disorders, and neurotic and stress-related disorders. The gender prevalence of psychotic disorders is near similar while there is a male predominance in alcohol use disorders and a female predominance is observed for depressive disorders and lifetime for neurotic and stress-related disorders. Residents from urban metro had a greater prevalence across the different disorders.

Mental illness refers to a wide range of mental health conditions that affect mood and behavior which include depression, anxiety disorders, schizophrenia, addictive behaviors and disturbed eating patterns.<sup>[2]</sup>

Ayurveda perhaps is the earliest system of medicine to have the concept of *Mana* and *ManoVikaras*. Indicating the influence of *Mana* even at the embryonic stage, in classical texts it states that “the fetus grows steadily with the help of reproductive elements, the five *Mahabhootas*, the subtle mind and the *Sara* of food taken by the mother.<sup>[3],[1]</sup> It is known from the earlier times that the mind and the body influence each other and the psychological suffering is often expressed through somatic problems and vice versa.

## AIMS AND OBJECTIVES

To evaluate role of traditional system of medicine in the *Management of Manas Rogas*.

## MATERIAL AND METHOD

To fulfill the aims and objectives relevant Ayurveda and Modern literature, available information on internet were searched. The result on search is described hereafter.

## DISCUSSION

In Ayurvedic texts, life or Ayu is an amalgam of four interdependent components namely, the *Sharira*(body), *Indriya*(sensory and motor faculties), *Satva*(mind) and *Atma*(soul).<sup>[4]</sup> It is also indicated that a person with *Swastha Mana*, *Prasanna Atma*, *Indriya* and *Mana* along with *Sama dosha*, *Sama agni*, *Sama dhatu* and *mala* is perfectly healthy.<sup>[5]</sup>

## CONCEPT OF MANA IN AYURVEDA

In classics, mentioned that entity which is responsible for thinking is known as *Mana* also *Hridaya*<sup>[6],[7],[8]</sup> is the seat of *Mana*. The *Karmas* of *Mana* include *Indriyaabhigrah* (the *Mana* should control the *Indriyas* and not perceive *Ahita Vishaya*) and *Swasya Nigraha* (self-control).<sup>[9][2]</sup> The faculties of mind include *Chintya* (*Chintan* or *Purva Anubhava* - memorizing the previous experience or knowledge), *Vicharya* (*Guna Dosha Vicharna* of the existing knowledge-enquiring the pros and cons) *Uhya* (Debates to establish the probable reasoning after *Guna* and *Dosha Vicharana*), *Dhyeya* (to establish the fixation or concentration of the fluctuation mind for *Yathartha Gyana*), *Sankalpa* (*Kartavya- akartavya Nirnaya*).<sup>[10]</sup> After the above 4 assessment, the mind establishes the *Kartavya* i.e what to do and *Akartavya* i.e what not to do.

## HISTORICAL BACKGROUND

The history of *Manasa-Roga* dates back to Vedic period, *Samhita Kala*, *Samgraha Kala* and modern period. The speed of mind, curiosity for method of mental happiness, prayer for mental happiness and method of increasing *Medha* (intelligence) has been described in Rig Veda.<sup>[11]</sup> Mental illness were independently identified along with physical illness.<sup>[12]</sup> Complete description *Manasik Rogas* are mentioned as *Unmada*, *Apasmara* and *Attatvabhinivesha* with management given in *Charaka Samhita*.<sup>[13]</sup> 16 types of *Manas Prakriti* are mentioned in detail.<sup>[14]</sup> Introduced *Dhi*, *Dhairya*, and *Atma Vigyan* as the best treatment of mental disorders.<sup>[15]</sup> Description of depression as a sign of *Vatik Grahani Roga* is described by *Madhav*.<sup>[16]</sup> Description of syncope, vertigo, sleep and *Sanyaas* are also available in *Madhav Nidana*.<sup>[17]</sup> *Sharangdhara* described the importance of psychological factors (Grief, Fear, Anger, and less of Affection) in less production of mother milk.<sup>[18]</sup> Relation between age and mental entity of mind, like *Medha* (memory) not improves after age of 40 year and *Budhi* (intelligence) not improve after age of 90 year.<sup>[19]</sup> *Oja Kshaya* (low immunity), *Dukha* (Grief), *Ajirna* (indigestion) and *Shram* (Fatigue) are the root causes of *Glani* (depression).<sup>[20]</sup>

### *Samanya Nidan*

There are many reasons that lead to *Manas Rogas* the classical ones being *Rajas* and *Tama*.<sup>[21]</sup> *Asatmaya Indriyarthasamyog*, *Pragyapradha* and *Karan*.<sup>[22]</sup> *Manobhavas* like *Krodha*, *Bhaya*, *Harsha* etc.<sup>[23]</sup> In *Atharva Vedas* the causes of mental disorders are given as *Devakrita-pap*, *Jvara*, *Krimi*, *Abhichara*, *Rakshasa*, *Gandharva* and *Apsara* etc.

### **Samprapti**

When a person consumes *Mithya Ahar* or *Vihar*, it vitiates *Sharik dosha* or *Manasik dosha* or both, which in turn lead to *Manovaha Stroto Vaigunya* leading to *ManokarmaVikruti* thus giving rise to *Mano Rogas*.<sup>[24]</sup>

### **Classification Of Mano Vikara<sup>[25]</sup>**

CCRAS has classified the *Mano Vikaras* on the basis of *Rog Adhishtana* as:

1. *Mano Adhishtith Mano VVikara* (pure psychic): Emotional disturbances having *Manas* as their *Adhishtan* and are caused due to initial impairment of *Mano Doshas*. These include *Vishada*, *Chittodvega*, *Kama*, *Krodha* etc.
2. *Ubhaya Adhishtith Mano Vikara* (psycho-somatic)
  - a. *Mano Sharira Adhishtith* (psychic origin affecting body): These originate due to impairment of *Mano Doshas* and subsequent secondary involvement of *Sharir Doshas*. They present them clinically as physical illness and are relieved only when causative emotional disturbances are treated. The examples include *Shokaja Atisara*, *Kamaja Jwara*, *Bhayaja Atisara*, *Dwishtartha Yogaja Chardi*.
  - b. *Sharira Mano Adhishtith* (somatic origin affecting psychie): Involves primary impairment of *Sharirik Doshas* and subsequent involvement of *Mansik Doshas*. Examples include *Unmada*, *Apasmara*, *Mada*, *Madatya*, *Murcha*
3. *Nanatmaj Mano Vikara* (disorders originated through *Tridosha* purely)

### **SAMANYA LAKSHANA**

For kevala mansik *Rogas*, no individual description of lakshana is available in texts. For *Ubhayatmaka Vikarar (Sharira and Mana)* like *Unmada*, *Apasmara*, etc signs and symptoms have been described in the texts.<sup>[26]</sup>

### **SAMANYA CHIKITSA**

The general *Chikitsa* for *Manas Roga* can be classified into

1. Line of Management
2. Management Principles
3. Diet and lifestyle modification
4. Miscellaneous

**PRINCIPLE LINE OF MANAGEMENT<sup>[27]</sup>**

The best treatment for *Manasik Roga* is said to be spiritual and scriptural knowledge, patience, memory and meditation.

***Daivavyapashraya Chikitsa (faith cure)*** depends upon faith. *Daiva* refers to divine or deity. Or it also means “*Purva Janma Kkrita Karma*”. These include *Mantra Aushadhi Mani Mangala Bali Homa Niyama Prayashchita Upavasa Pranipata Yatragamana Upahara* etc.<sup>[28]</sup>

***Yuktivyapashraya Chikitsa*** includes therapeutics involving rational thinking. That which deals with appropriate administration of *Ahara*, *Vihara* and *Aushadha* and measures undertaken keeping in view the *Dosha dushya samurchana* of any disease.<sup>[29]</sup>

***Satvaavjaya Chikitsa*** is that which restrains the mind from desire for unwholesome objects is termed as *Satva Avjaya Chikitsa*. It is achieved by increasing the *Satva* and pacifying the *Raja* and *Tama*.<sup>[30]</sup>

**MANAGEMENT PRINCIPLES**

Ayurvedic texts states that *Panchakarma* which is done properly restores the normalcy of intellect, sense of faculties and mind.<sup>[31]</sup> Also Acharyas have mentioned specific Panchakarma procedures for various *Manas Roga*. In patients suffering from *Unmada* should be treated with *Sneha* (unction) and *Sweda* (sudation) and then subjected for evacuation with drastic emetics, purgatives and *Shirovirechana*.

Ayurveda has described the following line of management for the *Unmad*.

***Sanshodhana Chikitsa:*** In *Vataja Unmada* – *Snehana* followed by *Mridu Shodhana Pittaja Unmada* – *Virechana* (purgation) *Kaphaja Unmada* – *Vamana* (emesis). After elimination therapy *Samsarjana Karma* (dietic regimen) should be followed.<sup>[32]</sup>

Ayurveda has described the following line of management for the *Apasmar*.

***Sanshodha Chikitsa-*** in *Vataj Apasmar Basti karma* (medicated enema), in *Pittaj Apasmar Virechan*(purgation) and in *Kaphaj Apasmar Vaman*(emesis) should be done. During *Vega* period, *Pradhama nasya* etc should be given.<sup>[33]</sup>

Some common formulations mentioned in Ayurvedic texts include *Brahmi ghrita*, *Kalyanakaghrita*.<sup>[34]</sup>, *Pancagavya ghrita*<sup>[35]</sup>, *Cyavanaprasa*<sup>[36]</sup>, *Sarasvatarista*<sup>[37]</sup>, *Asvagandharista*<sup>[38]</sup>, *Smritisagara rasa*<sup>[39]</sup> etc.

## DIET AND LIFESTYLE MODIFICATION

### DIET

In present era, due to changing lifestyles, man is giving least importance to his diet and dietary rules. If the *Ahara Vidhi Vidhayatan* mentioned in Ayurveda are followed, many diseases can be prevented arising merely due to faulty dietary habits. It emphasize on *Atmanamabhisamikshya bhunjeet samyak*<sup>[40]</sup> that is eating after analyzing one's need.

Some commonly used daily used food articles that should be consumed for healthy mind are *Jala Varga* (Water) Stimulates the intellect, *Godugdha*(Cow milk) Increases intelligence, *Ghrita* (Butter) is *Medhya*, *Smriti Vardhaka*, *Navneet* (Clarified Butter) is *Medhya*, *Puran ghrita* (Old Butter) is *Medhya*, *Tila* (Sesame) increases intelligence, *Kushmand* (Pumpkin) is useful in *Chetovikara*, *Lashuna* (Garlic) is *Medha Vardhaka*, *Ksheer Palandu* (Onion) is *Medhya*, *Amla Rasa* (Substances Sour in taste) *Manobodhayati*, *Tikta rasa* (Substances Bitter in taste) increase intelligence.

### LIFESTYLE MODIFICATION

The 10 Vegas or the natural urges mentioned by *Acharya* i.e. greed, malice, envy, infatuation, anger, grief, fear, ego, hatred shamelessness should be held back by means of our deeds (*Kayika*), by the words we speak (*Vachika*) and by our thoughts (*Mansika*).<sup>[41]</sup>

Following the *Dinacharya* (Daily regimen) plays a major role in prevention and management of the *Manasik Rogas*. The whole *Dinacharya* starting from waking up at *Brahma Muhurta* till *Ratri Nidra* plays a key role in maintaining the mental wellbeing of a person. Some of the daily regimens mentioned in the texts, particularly for promotion of mental health are; *Nasya*<sup>[42]</sup> (Nasal drops) the person who takes *Nasya* daily becomes cheerful and lively, all his sense organs become clear and there is considerable strength. Disease affecting head and neck does not attack him all of a sudden, *Dhoomapan*<sup>[43]</sup> (Smoking medicated fumes) maintains the alertness of the mind by preventing *Vyamoha* of *Mana* and also prevents *Atinidra* and drowsiness, *Padabhyanga*<sup>[44]</sup> (Oiling the foot) induces sleep, *Sharira parimarjan*<sup>[45]</sup> (cleansing the body)eliminates *Tandra* and *Vibhatsata*, *Shiro Abhyanga*<sup>[46]</sup> (Head oiling) nourishes the *Indriyas* and promotes clarity to them and it induces sleep,

*Snan*<sup>[47]</sup> (Bathing) is said to be *Param Ojaskara*, *Ratna dharan*<sup>[48]</sup> (Use of ornaments) promotes *Harsha* and is *Ojaskar Mala Marg Shudhi* and *Pada Shudhi*<sup>[49]</sup> (Cleansing the excretory orifices) is said to be *Medhya*, *Danda Dharan*<sup>[50]</sup> (Use of hand stick) is said to be *Bhayaghna*.

### **Yoga therapy**

Yoga helps by deepening the sense of perception, enhancing mental alertness and focus, reducing unnecessary distractions, improving attention span and awakening latent areas. *Asanas* are claimed to provide both spiritual and physical benefits in medieval *Hatha Yoga* texts. Some of the *Asanas* include Fish Pose (*Matsyasana*)-Heart-opening postures like fish pose are essential to bringing awareness and relaxation to the chest, shoulders and neck. This is a common area to store tension if experiencing anxiety.

Headstand (*Salamba Sirsasana*)<sup>[51]</sup> is an inversion and balancing posture. Through this asana, we find mastery in conquering fear through strength and control. Physically balancing our bodies brings stillness, while the inversion rushes freshly oxygenated blood to the brain.

Corpse Pose (*Savasana*)<sup>[52]</sup> increases the sensation of relaxation and alerts us to hidden areas of tension by using the contrast between forceful tension and relaxation.

### **MISCELLANEOUS**

#### ***Achara Rasayana***<sup>[53]</sup>

*Achara Rasayana* implies moral, ethical, and benevolent conduct, truth, nonviolence, personal and public cleanliness, mental and personal hygiene, devotion, compassion, and a yogic lifestyle. These behaviors bring about rejuvenation in the body-mind system. One who adopts such conduct gains all benefits of *Rasayana* therapy without physically consuming any material *Rasayana* remedy or recipe.

#### ***Medhya Rasayana***<sup>[54]</sup> (Intellectual rejuvenator)

Use remedies which increase the functions and strength of intellectual and provide effect like rejuvenation for the mind i.e *Guduchi* (*Tinospora cordifolia*. linn).

### **CONCLUSION**

Mental disability has become one of the most dreadful conditions across the world. It is prevalent in almost each and every society and creates enormous social and economic burden. The modern medical treatment of this mental disease requires long term use of, antipsychotic

and sedative drugs, which may lead to the side effects like drowsiness, impaired motor function, loss of memory, fatigue, constipation etc. In the case of chronic stage these medicines are least effective, that's why it is need to explore the herbal sources to prevent the disease. Ayurveda is an ancient system of medicine, having aim to maintain the balanced health status in healthy individuals and to cure the disease.

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