



A REVIEW OF MANAS VIKARS AND MANAS ROGAS

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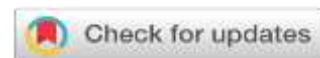
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ABSTRACT

According to WHO report, today nearly one billion people live with a mental disorder and in low-income country, more than 75% population with such kind of disorders don't receive treatment. Every year, close to three million people die due to substance abuse and in every 40 seconds, a person dies by suicide. About 50% of mental disorders started at the age by 14. It is estimated that over 160 million people need humanitarian assistance because of conflicts, natural disasters and other emergencies. And one of five people affected by conflicts is estimated to have mental health conditions. So, the rate of mental disorders can double during such crisis. We can say that humanity is facing these great challenges in the form of lifestyle diseases and psychological problems.

According to Ayurvedic texts, under the influence of *Rajas* and *Tamas Guna* due to excessive consumption of *Mithya Ahara-Vihar* which includes altered sleeping habits, professional work stress, decreased physical activities, substance abuse, computerized lifestyle, with carelessness and self-centredness contributes to production of *Kama, Krodha, Lobha, Shoka, Bhaya, Chinta, Eirshya*, etc. which described as *Manas vikars* of *Manas doshas*. Hence, these *Manas Vikars* acts as predisposing factors for *Manas rogas*. In this article, role of *Manas vikars* in the pathophysiology of *manas rogas* is described.

Keywords: *Manas, Manas vikars, Manas rogas, Kama, Krodha, Lobha*, etc.

INTRODUCTION

According to *Acharya Sushruta*, the equilibrium state of *Doshas*, *Agni*, *Dhatu*, *Mala* with their proper functioning into body also including cheerful (*Prasanna*) *Atma* (soul), *Indriya* (sense organs) and *Mana* (mind), is known as *Swasthya*¹. There are 7 *dhatu*s (i.e., *Rasa*, *Rakta*, *Mamsa*, *Medha*, *Asthi*, *Majja* and *Shukra*), two *doshas* i.e., *Sharirika* (*Vata*, *Pitta* and *Kapha*) and *Manasika* (*Rajas* and *Tamas*) and three *Mala* (*Mala*, *Mutra* and *Sweda*) in our body. Diseases occurs when the equilibrium in between three gets disturbed. *Manas rogas* mainly manifested when the equilibrium of *Rajas* and *Tamas* is disturbed. In *Sharirika vyadhi*, vitiation of *Vata-adi doshas* leads to manifestations mainly, while in *manas rogas*, first *Rajas* and *Tamas* vitiated leading to vitiation of *vata-adi doshas* along with them also.

In Ayurvedic texts, *Unmada* and *Apasmara* is mainly described as *Manas rogas* by all *Acharyas*. While, *Manas Vikaras* are *Kama*, *krodha*, *lobha*, *moha*, *raga*, *dvesha*, etc. are described as *Manas vikars* by *Acharya Charak* and *Sushruta*. Hence, it is very necessary to study patho-physiology of *Manas vikara* and *Manas rogas* along with their possible correlation.

Aims and objectives.

To understand the fundamentals of *Manas rogas* and *Manas vikaras* along with its patho-physiological, correlations form *Brihatrayi*, Modern literature, Journals and other sources.

Materials and methods

- Review of Ayurvedic literature from *Brihatrayi* along with their commentaries.
- Review of modern literature for the possible correlation, along with journals, magazine, and online information sources.

Review of literature

Mana is the one of the tripods of life i.e., *Tridanda*². *Mana* is one, it has two properties i.e., *Anutva* and

*Sukshmatva*³, three types (*Sattvika*, *Rajasika* and *Tamasika*)⁴, four functions (i.e., *Indriya-abhigraha*, *Swasyanigraha*, *Vichrya* and *Uhaya*)⁵ and have five subjects (i.e., *Chintayam*, *Vicharya*, *Uhaya*, *Dhyeya* and *Samkalpa*)⁶. In mental illness, these subject and functions of the *Mana* gets disturbed by *Mano-abhighatakara bhava* which are described by *Acharya Chakrapani*.

According to *Ayurveda*, probably no disease can develop without the interaction of the bodily and mental with influences. Causes of disease are as follows⁷:

1. *Asatmendriyarth Samyoga*
2. *Pragyaparadha*
3. *Parinama*

They are not only responsible for *Sharirika vyadhi* but also for *Manasika*. *Acharya Charaka* states that a person whose *Dhi* (*Budhi*), *Dhriti* (intellect) and *Smriti* (memory) are deranged, indulges into undesired acts, called *Pragyaparadha*⁸ which leads to the development of disease. Thus, this postulation has been made to emphasise that a psychic disturbance may lead to a disease. *Acharya Charaka* states that *Rajas* and *Tamas*⁹ are chief pathogenic factors of the mind and because of them, due to them many *Manas Vikaras* are produced like *Kama* (passion), *Krodha* (anger), *Lobha* (greed), *Moha* (infatuation), *Eirshya* (grief), *Maana* (pride), *Mada* (arrogance), *Shoka* (grief), *Chittodvega* (anxiety), *Bhaya* (fear), *Harsha* (exhilaration), *Vishada* (depression), *Abhyasuya* (indignation), *Dainya* (affliction) and *Matsarya* (jealousy).¹⁰ *Acharya Sushruta* also explains that all the *Mano-Vikaras* are produced due to various types of *Ichchha* (desire) and *Dvesha* (hatred/enmity)¹¹. Hence, *Raja* and *Tama* are the causative factors of mental disorders, which produce various types of desire and hate and at the end of the process, all mental disorders are generated.

Table no.-1- Manas Vikara description by Acharyas

Manas Vikara	Acharya Charak (Sutra.-7)	Acharya Sushruta (Sutra.-1)	Astang Samgraha (Sutra-5) / Astanga Hridaya (Sutra.- 4)	Acharya Bhela (Sutra.-6)
1. Lobha	✓	✓	✓	✓
2. Shoka	✓	✓	-	-
3. Bhaya	✓	✓	-	-
4. Krodha	✓	✓	-	-
5. Maana	✓	-	-	✓
6. Nairlajjita	✓	-	-	-
7. Eirshya	✓	✓	✓	-
8. Atiraga	✓	-	✓	-
9. Abhidhya	✓	-	-	-
10. Dwesha	✓	-	✓	-
11. Matsrya	✓	✓	✓	-
12. Harsha	-	✓	-	-
13. Vishada	-	✓	-	-
14. Abhyasuya	-	✓	-	-
15. Kama	-	✓	-	-
16. Mada	-	-	-	✓
17. Chintya	-	-	-	✓

Table No.-2: Definition of Manasika Bhava

Manas Bhava	Acharya Chakrapani ¹²	Acharya Dalhana ¹³
Kama	-	showing aspiration in the objects of the senses.
Lobha	The faulty desire for anything	desire to take property of others from position and pride are also taken along. It is a kind of desire which depends upon desires of various objects.
Shoka	It is the suffering from loss of some one very close.	disturbance in mind by separation of Son, etc.
Bhaya	Annoying from others	It is suffering occurs as a response towards the suspicion of any bad misery.
Krodha	It is feeling of burning like fire due to hatred toward enemy.	It is mistreating others.
Maana	It is feeling of competent by self or being worshipped by others.	-
Nairlajjyata	It is lack of <i>lajja</i>	-
Eirshya	It is a thought that one should not achieve the same thing which is achieved by him/her.	anguish caused by seeing others and unable to bear it.
Harsh	to be happy or feeling happy in yourself when others blame you for no reason.	-
Dwesh	It is a kind of dislike toward anything or anyone.	-
Atiraaga	It is desire that gets one involved in person or object again and again.	-
Abhidhya	It is desire of getting others money through	-

	incorrect means.	
<i>Vishada</i>	–	lack of interest in any work due to fear of failure into it.
<i>Abhyasuya</i>	–	The temperament of keeps finding faults in other even into their qualities.
<i>Matsarya</i>	–	not mediating or showing cruelty in the virtues of others.
<i>Bhaya, Vishada, etc.</i>	–	These are a type of <i>Dweshha</i> .

DISCUSSION

Mana is site of *Vyadhi*, which has been denoted as “*Aadhi*”. Hence, the efforts one put to protect the body, should be same as for ‘*Mana*’. *Mana* should be protected from the undesired thoughts.

Asatmendriya-arthya Samyoga, Pragyaparadha and *Parinama* are the cause of all diseases in which *Pragyaparadha* is mainly responsible for vitiation of all doshas. *Pragyaparadha* causes *Vibhransha* of *Dhi, Dhriti* and *Smriti* leading to all kind of manifestation. It hampers the process of acquiring knowledge along with misinterpretation leading to false knowledge through the process of *Chintya, Vicharya, Uhaya*, etc. which finally results in the *vikriti* of *Mano-bhava* (deformity of the *Manobhava*) along with disturbance of *Rajas* and *Tamas guna*. This lays the foundation of *Manas roga*.

Factors like *Kama, Bhaya, Shoka, Krodha* etc. *Krodha* (Anger) leads to provocation of *Pitta, Bhaya, Shoka, Chinta* etc. leads to provocation of *Vata & Harsha* leads to provocation of *Kapha*. Thus, psycho-somatic relation is very obviously established as regards physiology & pathology in Ayurvedic classics.

There is involvement of two types of *Hetu* for *Utpatti* of *Manas Rogas* i.e., *Viprakrista* and *Sannikrista Hetu*. *Viprakrista Hetu* are *Lobha, Moha, Maana, Eirshya-adi* along with *Avara Sattva* of the person and also leading causes of *Manas rogas* at same time. *Adharma* and *Purvajanma-krita karma* results into distortion of *Dhi, Dhriti* and *Smriti* occur, known as *Pragyaparadha* also can be considered as *Viprikrista hetu*. While *Vata-Pitta- Kapha* and *Rajas-Tamas* are *Sannikrista hetu* of *Manas rogas*. Due to *Pragyaparadha*, person consumes *Viruddha-dusta-ashuchi Ahara* and *Vihara*. As a result of

which, there is disturbance in the equilibrium of body along with *Vikruti* of *Rajas* and *Tamas guna*. As this *Vikruti* reaches to *Hridaya* and *Manovaha srotas*, it leads to *Manovibhrama* stage. The repetitive cycle of negative thoughts and emotions established. If the persons can't cope up from it and prolonged standing of *Mano-vikaras* leads to originate *Manas rogas*.

CONCLUSION

Mental well-being is an integral of ayurvedic definition of ‘*Swasthaya*’ along with Physical and spiritual well-being. *Mana* is a *Karana dravya* means it generates *Vichara* (thoughts). It acts under the influence of *Rajas* and *Tamas*. Their equilibrium establishes *Swasthaya*, while its disturbance leads to *Mano-Vikars* and *Manas rogas*.

Pragyapradha is main causes. It causes impairment of all judgements as a result of which perversion of *Dhi, Dhriti* and *Smriti* occur, leading to inability to control mind from harmful objects. *Pragyapradha* occurs due to *Adharma* and *Purvajanma-krita Karma*. Hence, *Pragyaparadha* first leads to disturbance of *Rajas* and *Tamas* leading to origin of *Manas vikars* in early stage which if are not treated in their early stage causes *Manas rogas*.

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