

**MANOVIKARA IN AYURVEDA: BRIDGING MIND AND BODY****Kriti Joshi<sup>1</sup>, L.C.Harjpal<sup>2</sup>, Shweta Singh<sup>3</sup>**

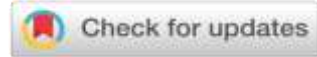
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In *Ayurveda* utmost importance is given to mental health. A person would be considered healthy when his body and mind are in equilibrium. In *Ayurveda*, psychiatry unites the body, mind, and soul in which the mind-body connection is highly valued. The main cause of worsening any disease is *vishada*. (*Vishado Rogvardhananam*). In terms of mental health, two conditions that are very similar to depression are *Avasada* and *Vishada*. Physical imbalances can cause mental disorders, and mental illnesses can cause bodily functions to be disrupted.

**Keywords:** *Mana, Vikara, Rajas, Tamas, Chikitsa***INTRODUCTION**

Manovikara is an integral concept in Ayurveda, the ancient science of life, which emphasizes the close relationship between the body and the mind. Manovikara is the Sanskrit term for mental disturbances or psychological disorders. It is derived from the words "Manas" (mind) and "Vikara" (disorder). The

term "mind," or mana, is regarded as essential to attaining overall health and wellbeing. In contrast to Western medicine, which frequently distinguishes between mental and physical health, Ayurveda sees these as intricately linked, with Mana being a key component of this delicate balance.

## Body Mind Constitution

### Tridosha

Vata governs all movement and nervous system functions. When vata is vitiated then our body is associated with conditions such as attention deficit, bi-polar disease, delusions, irrelevant talk, social anxiety, auditory hallucinations, fears and phobia. Pitta is more associated with digestive and hormonal functions hence regulates metabolism and brings about transformation in the body. Pitta is responsible for comparison, anger, rage, violence, jealousy, frustration, and visual hallucinations. Kapha mainly provides stability and is involved with building up of tissues. Kapha is associated with sadness, melancholia, stubbornness, dark depression, hoarding, catatonia, overeating and kinesthetic hallucinations.

### Qualities of mind

Satwa (Equilibrium) is responsible for knowledge, acquisition and reasoning. Rajas (Activity) is the initiator and provides the essentials for initiation of thought. Tamas (Inertia) provides a calming, soothing effect and in a normal stage becomes the brake which controls the overactive rajas and reasoning satwa. A balance of these three is essential for a healthy state of mind. When this balance is lost totally, we have mental disorders.

### Signs of Healthy mind

Taking the proper diet at the proper time according to the body type. Healthy memory and awareness of responsibilities. Following good values, self-awareness and responsibilities and beyond self. Maintaining self-hygiene and cleanliness. Staying active and being fearless. Doing things enthusiastically and preserverance.

### Ayurveda and Psychosomatics:

Ayurveda has duly recognized the individuality of manas (psyche) and sharir (body) and their inseparable and interdependent relationship in a living body. The following descriptions available in the classics of Ayurveda, bear proof to this statement.

While defining 'Ayu' it is said that 'life is the combined state of body, senses, mind and soul. Further, the expectant parents are advised to contemplate on

the physique, complexion, and mental traits they wish to have in their child, in support of their desire.

Indicating the influence of manas even at the embryonic stage, Ayurveda states that 'the foetus grows steadily with the help of the reproductive element, the five panchmahabhuta namely, Prithvi, Aap, Teja Vayu and Akash, the subtle mind and sap of food taken by mother.

The statement that 'manifestation of manas occurs during 5th month of pregnancy in the foetal body' indicates the coexistent nature of mind and body.

Indicating the direct influence of manas on certain physiological functions, it is said that anger, and fear could cause diaphoresis.

Similarly, grief and anger are counted among the causes of the loss of breast milk.

Describing the role of manas in the digestion of food consumed, Ayurveda advises that food should be consumed with rapt attention. Defying this, is liable to allow the food to go wrong way or injure the health or the food is not properly placed in the stomach and there is no appreciation of either the good or bad qualities of food taken.

Vayu which is one of the tridoshas (the three bioentities viz., Vata, Pitta and Kapha which are generally more related to sharir) is said to be the controller and prompter of manas. It is also said that the excited vayu depresses mind, gives rise to fear, grief, stupefaction, feeling of helplessness, delirium etc.

These descriptions enable one to conclude that Ayurveda is perhaps the earliest system of medicine to have certain clear concepts about the psychosomatics.

### MANAH SWAROOPA (Concept of mind)

According to Acharya Charaka, 'that entity which is responsible for thinking is known as manas'. It is said to have been inherited from the previous birth and evolved from the combination of vaikarika and tejasa ahankara. It is Achetana (inactive) by itself but gets Chetana (activeness) from Atma (soul). It is called a Dravya (substance). Although beyond sensory perceptions, it is called so since it has got both action and quality, coexistent within itself. It is connected to both Jnanendriya (sensory centres) and Kar-

mendriya (motor centres). That is why it is called Ubhayatmaka (combined psychomotor entity).

MANOVIJNANA (Understanding of mind)

Manas is understood by its actions which are, indriyabhigraha (sensory and motor perceptions and control), svasyanigraha (self-control), uhya (speculation), and vicharya (thinking). Its objects are those, which are chintya (thought about), vicharya (discriminated from), uhya (speculated upon), dhyeya (aimed at), and sankalpya (decided upon).

MANOGUNA (Qualities of mind)

Manas has two basic qualities viz., anutva (atomic nature) and ekatva (unitary nature). But it is difficult to understand these qualities directly and clearly. Therefore, manas is said to be constituted of 3 more operational qualities viz., satva, rajas and tamas. These are understood by the role they play in the emergence of three different mental response patterns. For example, satva or kalyanabhaga is understood by self-control, knowledge discriminative ability, power of exposition, etc. Rajas or roshabhaga is understood by violence, despotic envy, authoritarianism, self-adoration, etc. Tamas or mohabhaga is understood by dullness, non-action, sleep etc.

MANASTHANA (Location of mind)

Manas is said to be active throughout body except nail ends, hairs, and such other structures. Its seat of control is said to be between shira (head) and talu (hard palate) Also it is said that shira is the sthana of all senses. Since the senses are controlled by manas, it is necessary to consider shira in understanding manas. Similarly Hridaya (heart) is also said to be the sthana of chetana or atma. Since manas is always associated with atma different emotions generally influence blood circulation, consideration of hridaya will also be important while studying manas.

Aetiology and Symptoms of mental disorders

Emotional stress, occupational stress, trauma, poor upbringing, influence from disturbed individual, sexual abuse or perversion, excess thinking, drugs. All these impure actions cause too much anger, hate, fear, nervousness, worry, apathy, dullness and sleeplessness.

Vata symptoms – insomnia, anger, fearfulness, mood swings, insanity, schizophrenia.

Pitta symptoms – anger, blaming others, aggravation, always fight full

Kapha symptoms – Daydream/sleep, excess sleep, low motivation, always dependent.

Classification of Manas Roga According to Ayurveda

RAJA TAMA DUSHANJANYA

Kama	-	Lust
Krodha	-	Anger
Lobha	-	Greed
Moha	-	Delusion
Irshya	-	Jealousy
Maan	-	Pride
Mada	-	Neurosis
Shoka	-	Grief
Chinta	-	Depression
Udvega	-	Anxiety
Bhaya	-	Fear
Harhsa	-	Euphoria

B) RAJA TAMA AND VATA PITTA KAPAH DUSHANJANYA

Unmada	-	Psychosis
Apasmara	-	Epilepsies
Apatantraka	-	Hysteria
Atatwabhinivesha	-	Obsession
Bhrama	-	Vertigo
Tandra	-	Drowsiness
Klama	-	Neuresthenia
Mada	-	Psychoneurosis
Murchha	-	Fainting
Sanyasa	-	Coma
Madataya	-	Alcoholism
Gadodwega	-	Hypochondriasis

C) DUE TO DEFFECTIVE PERSONALITY

Sattva Heenata	-	Inadequate Personality
Amedhata	-	Mental Deficiency
Vikrita Sattva	-	Psychopathic Personality

D) MANODAIHIK VIKARA (PSYCHOSOMATIC)

Bhayaja, Shokaja, Atisara	–	Nervous Diarrhea
Kama Jwara, Shoka Jwara	–	Nervous Pyrexia
Aamvata	–	Rheumatoid arthritis
Tamaka Shvasa	–	Bronchial asthma

Amlapitta/Parinamshula – Acid peptic disorder/Duodenal ulcer

E) JARAJANYA MANAS ROGA (Geriatric Psychiatry)

Smritibhrans, Avasad, Udweg, Unmada etc.

F) BALA MANAS ROGA (Child Psychiatry)

Dhyanabhava vichar Abhighataj Tanava etc.

G) Disease in females

Sutikonmada, Rajonivrittijanya Unmada etc.

MANAH PARIKSA (Mental examination): Ayurvedic Scheme

Charaka's description about the examination of certain mental aspects by anumana (inference) like, vijnana (understanding) by vyavasaya (purposeful nature of action), dhairya (courage) by avishada (fortitude), rajas (passion) by sanga (strength of attachment), preeti (pleasure) by tosha (sense of satisfaction), shoka (grief) by dainya (helplessness), bhaya (fear) by vishada (anguish) etc, also appear very brief and hence inadequate.

In view of this situation this unit has prepared a detailed scheme of examination based on the Ayurvedic basic concepts and Charaka's definition of Unmada.

Sheel (Habits, Temperament etc.)

Habits

Temperament

Physiological functions

Leisure time activity

Chesta (Psychomotor activity)

General motor activity

Speech

Facial expression

Posture

Aachar (Conduct)

Personal standards ii)Social standards

Mana (Mind)

i)Indriyabhighraha (Perception and Motor control)

ii)Manonigraha (mental control)

iii)Uhya (guess)

iv)Vichara (Thought)

Buddhi (Decision)

Smriti (Memory)

Sangya (Orientation and responsiveness)

i)Orientation to:

Desh (Place)

Kaal (Time)

Atmagya (person)

ii)Responsiveness to external stimuli

Bhakti (Desire) Desire in relation to:

Ahara (Food)

Vyavaya (sex)

Vesha (Dress)

Entertainment & Anya (Others)

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KRIYASUTRA IN MENTAL DISEASES

Nidana Parivarjana/Elimination of cause

Samprapti vighatana/Reversal of disease

Samshodhana/biopurification

Samshamana/biobalancing

3. Medhya Rasayana therapy

4. Sattvavajaya/Psychotherapy

5.Lifestyle management

6. Rehabilitative care

PRINCIPLES OF TREATMENT OF MANAS ROGA

Ekulks KkufoKku/kS;ZLe`frlekf/kfHk % A 1/4p-lw-1@58½

/kh/kS;kZRekfnfoKkue~ euksnks`kkS`k/ka ije~A 1/4v-g`-lw- 1@26½

iqu% vfgrsH;ks vFksZH;ks euksfuzzg % 1/4p-lw-11@54½

MANASAVIKARA CHIKITSA( Treatment of mental disorders)

Ayurveda recommends three types of chikitsa viz., daivavyapasrayachikitsa (divine or spiritual/therapy), yuktivyapasrayachikitsa (logical therapy), and satwavajayachikitsa (psychotherapy), for treating mental illnesses as well.

1. Daivavyapasrayachikitsa: (Ch.Su. 11/54)

Mantra, Ausadha, Mani, Mangala, Bali, Upahar, Homa, Niyama, Prayaschita, Upavasa Swastyayan, Pranipata ,Teerthagamana

2.Yuktivyapasrayachikitsa: This refers to the use of ahara (diet) and aushadh (drugs).

Under ahara, it is interesting to note that different food articles like kshira (milk), ghrta (ghee), draksa (grapes), panasa (jack fruit) Brahmi (Centella asiatica- plant), mahishamansa (buffalo meat), sarpamansa (snake meat), kurmamansa (tortoise meat), vastuka (goose foot), kakamachi (solanum nigirum), barhimansa, mahakusmanda (ash gourd) kapittha (wood apple) mastulunga and others are recommended as beneficial in various mental disorders.

Treatment processes:

Virehcana (purgation)

Basti (enema)

Nasya (nasal instillation)

Abhyanga (anelling)

Takradhara/Ksiradhara/tailadhara,

Kasayadhara (streaming of medicated buttermilk/milk/oil/decoction on the forehead of the patient)

Mastishka (application of medicated wet cakes on the head)

Shirolepa (application of medicated wet cakes on the vertex)

3. Sattvavajaya Chikitsa

Psychological and Psychodynamic methods to divert the psyche of an individual from unwholesome objects towards wholesome objects.

That treatment procedure by which DHI DHRITI and SMRITI come into normalcy

The measure like JNANA (Knowledge) VIJANANA (Specific Knowledge) DHIARYA (Restrain ) SMRITI (Memory) and SAMADHI (Concentration).

Components of Sattvavajaya

Assurance

Replacement of emotions

Regulations of thought Process

Referring of IDEAS

Channelization of Presumptions

Corrections of Objectives and Ideals

Guidance and Advice for taking Decisions

Control of Patience.

Medhya Rasayana

Certain herbs and minerals categorized as Medhya Rasayana are known to act as medicinal neuro-nutrients and promote memory and intelligence and retard mental aging. They are micro-nutrients in themselves and boost metabolism and enhance microcirculation.

## CONCLUSION

Thus, *Ayurveda* makes a positive approach to mental health care advocates for a positive lifestyle and ethical conduct to promote health. *Sattvika* diet, *Rasayana* therapy and practice of yoga, meditation and counselling is the basic matrix of mental health care. *Medhya Rasayanas* Possessing neuronutrient impact and certain forms of *panchkarma* that afford psycho-neuro-rehabilitative effect.

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