

ROLE OF AYURVEDA IN MANASA VYADHI

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ABSTRACT

Introduction: Ayurveda, a holistic science, deals with physical and mental well-being. As in Samhitas, it is mentioned that “*Dosha dhatu malamulam hi Shariram*” means these three are the root of the human body. When it is in an equilibrium state, it makes an individual healthy; when it gets disturbed, it causes diseases. This disease may affect physical as well as mental state. Factors responsible for any disease are *Mithya*, *Ati*, and *Ayoga of Kala*, *Buddhi*, and *Indriya*. *Satva* represents *Manas*'s constitution; it governs psychic and psycho-somatic manifestations. The psychological and psychosomatic disorders mainly arise due to the improper functioning of *Manas*. *Manasa Roga* is also associated with lifestyle patterns and social behaviour. The balancing state of *Satva* helps to cure *Manasa Roga*, and this state can be achieved by following the rules of *Ahara*, *Vihara*, *Pathya*, and *Apathya*. The spiritual well-being or moral conduction helps to establish balances of *Manas*, thus restricting the pathogenesis of *Manasa Roga*. Ayurveda advised *Daivavyapashraya Chikitsa*, *Yuktivyapashraya Chikitsa*, and *Satwavajaya Chikitsa* to balance *Satva guna* and emotional factors responsible for mental illness.

Methods: Various Samhitas, Textbooks, Internet, etc.

Result: Nowadays, socialisation and a busy lifestyle lead to increasing Stress and anxiety, which causes *Manasa Vyadhi*. As Ayurveda says, your body and mind should be balanced to be healthy. Hence, in this paper, we tried to elaborate on the etiopathogenesis of *Manasa Vyadhi* and its treatment as per Ayurveda.

Discussion: As Ayurveda is a science of ancient times and consists of overall well-being, i.e. Physical as well as mental, and in various Samhitas, detailed description of mana and their *Mano Bhava* are given. Various factors affect *Mano bhava* and lead to disease. Various treatments are followed to cure this type of disease.

Keywords: Ayurveda, *Manasa Vyadhi*, Psychological disorders

INTRODUCTION

Ayurvedic psychology is the science of the nature and activities of the senses, mind, and soul. These three mental states work through the physical body. The *Panchabhautika Sharira* is considered the place of enjoyment of the soul (Atma), i.e., without the body, the soul cannot perform any of its functions. Ayurveda mentions that the combination of *Sharira*, *Indriya*, *Satva*, and *Atma* form Ayu. Of these 4, *Indriya*, *Satva*, and *Atma* mainly deal with *Manas Vigyan*, as all three are directly or indirectly connected to mana and affected by mana. *Sankhya* mentioned that *Prakriti* is *Trigunatmaka* in nature, i.e., it consists of *Satva*, *Raja*, and *Tama*. The Ayurvedic concept of body functions through the gross, subtle, and casual body is very interesting. The mind has the task of operating the gross body mechanism.

Psychological stress impairs physiological functioning, resulting in misery; in psychosomatic disorder, also referred to as a psycho-physiologic disorder—organ dysfunction or structural damage results from improper activation of the internal secretory glands and involuntary nervous system. As part of the explanation of *Janapadodhwamsa* (many people fall ill and epidemic diseases destroy the region), *Acharya Charaka* said that *Manasa Vikara*, the leading cause of *Adharma*, is the source of all diseases. Many diseases arise from the vitiation of *Sharirika Doshas* brought on by *Manasa Roga*.

Ayurveda emphasises the connection between the mind and body in health and illness discussions. It views illness as a complex psychological experience despite the physiological cause being vitiated *doshas*, *dhatu*s, and *malas*. Ayurveda also recognises two additional psychological doshas (*Manasika doshas*): *rajas* and *tamas* ^[4], with knowledge coming from *Sattva*, *Rajas* desire coming from *Rajas*, and *Tamas* coming from *Tamas*.

Mental illnesses, including ego, *Unmada*, *Apasmara*, and others, have been suitably categorised and classified along with each disease's specifics. The vitiation of both *Sharirika* and *Manasa doshas* (*Rajo* and *Tama*), the impairment of general mental functions, the presence of a weak psyche (*Alpasatva*), and the vitiation of *Manovaha Srotas* are thought to be the causes of *Manasa Vikara*. This can happen in two ways: either *Sharirika Dosh*a is the primary involvement, and *Manasa Dosh*a becomes involved later, or the primary involvement is *Sharirika Dosh*a, and *Manasa Dosh*a becomes engaged first. The disturbances in *Mana* are the most critical factor causing *Manasa Vyadhi*.

CONCEPT OF MANA:

The Ayurvedic classics refer to different forms of *Manas*, such as "*Amurtya dravya*," which are unstructured but responsible for various activities, including mental behaviour. The predominance of *Manas* in *Satvam* resembles a state of balance; excess *Rajas Guna* refers to arrogance, while excess *Tamas Guna* resembles indolence. Both *Rajas* and *Tamas Guna* are also referred to as *Doshas*. The terrible conduction of *Ahara* and *Vihara* may vitiate *Mano Guna*, causing a psychological disturbance at the mental level.

Guna of Manas: *Anutva* and *Ekatva* ^[5]

Lakshana of Manas: *Gyanasyabhavoabhavah*^[6]

Karma of Manas: *Indriyaabhigraha*, *Svasyanigraha*, *Uhya* and *Vichara*^[7]

Vishayas of Manas: *Chintya*, *Vicharya*, *Uhya*, *Dhyeya* and *Sankalpa*^[8]

In Ayurveda, the psychosomatic is correlated with *mana*, which is one type of *Ekadashi Indriya*.

In psychosomatic disorder, *Vishaya* of *Mana* gets disturbed. *Vishaya* are *chintya*, *vichara*, *uhy*a,

dhyeya, Sankalpa. When this all gets disturbed, it causes psychosomatic disorder.

CHINTYA: The thought that goes to the mind about whether or not to do an action.

VICHARA: The determination of the state of an object by the cause of origin.

OOHYA: To infer based on probability.

DHYEYA: The subject of knowledge of emotion, i.e. thought.

SANKALPA: Reaching a particular conclusion based on merits and defects.

When people lose control when thinking about the *Vishaya* (subject) of *Mana*, they can't live a healthy life.

Ayurveda posits that physical and mental diseases affect the body's constitution (Dhatu), providing stability.

CONCEPT OF ATMA^[9]:

Atma, an invisible spiritual power, is linked to the body's movement towards *Moksha* or liberation. According to Vedic texts, *Atma* is the ultimate spirit, subtle in nature, and the substance of the living universe. *Jivatma*, consisting of *Prakriti* categories, five elements, *Tanmatras*, *Karmendriyas*, and four psychological categories of *Manas*, is made up of these elements. *Atma's* psychological and physical characteristics are separate from *Atma*. Still, they have a close relationship with the body during life. They are associated with an individual's spiritual conduct and play a significant role in shaping their psychological characteristics, influencing their moral, mental, and spiritual behaviour.

MANASA VYADHI:

Ayurvedic philosophers have identified several factors contributing to *Manasa Roga*, such as *Gandharva*, *Rakshah*, *Jwara*, *Daivakritapaapa*, *Krimi*, and *Abhichara*. *Manasa Bhavas* such as *Shoka*, *Bhaya*, *Krodha*, *Irshya*, and so on also disturb the mind. A common *Manasa Roga* includes *Apasmara*, *Unmada*, *Chittodvega*, and *Atattvabhinivesha*, among others.

CLASSIFICATION OF MANASA VYADHI^[10]

The mental disorder is caused by disturbance of *rajas* and *tamas* along with vitiated *vatadi dosha*—mental disorders related to *Prakriti*.

Manodehika vikara: The origin of this type of disease starts at the *manas* level, but the *Vyadhi* is expressed at the *Sharirika* level.

Manasika Vyadhi may be *Ubhayatmaka* (which includes both *Sharira* and *Manasa doshas*) or *Manasika* specific (involving only *Manasa doshas*).

Only *Manodoshas*, such as *Kama* and *Krodha*, are involved in *Mano Adhishtita Manasika Vikara*. *Tandra* and *Bhrama*, among other instances of *Sharirika dosha*, cause *Nanatmaja Manasa Vikara*.

Sharira Mano Adhishtita Manasika Roga incorporates *Manodoshas* and *Sharirika*, such as *Unmada* and *Apasmara*.

Mano Sharira Adhishtana Manasa Roga results from *Manodosha* afflictions involving *Sharirika doshas*, namely *Shokaja Jwara* and *Bhayaja Atisara*. Similar to Ayurveda, modern science also describes various types of mental illness, including neurotic, convulsive, and psychotic disorders etc.

HETUS OF MANASA VYADHI^[11]:

Asatmyendriyarth, *Samyoga*, *Prajnaparadha*, and *Parinama* are the most critical causes affecting *manas* and leading to mental disorders.

In Ayurveda, is mentioned *Adharaniya Vega*, and *Dharaniya vega* also affect *mana*.

PATHOGENESIS OF MANASA VYADHI:

The *Manas* and *Indriya* do not function normally in psychological disorders; instead, the pathology arises as a result of it. The inability of *Manas* and *Indriya* to manifest is regarded in *Shiro Marma* as the *Doshabhigata*.

The primary reason behind the *Doshabhigata* in *Dosha* is that it is involved in *Shiro-Marma* and their frustration and relief. A poor diet such as *Tikshna*, *Alpa*, and *Ati ruksha Ahara* aggravates *Vata*, decreases *Tarpaka Kapha Dosha*, and increases the individual's vulnerability to *Doshaja Abhigata* on *Shiro-Marma*.

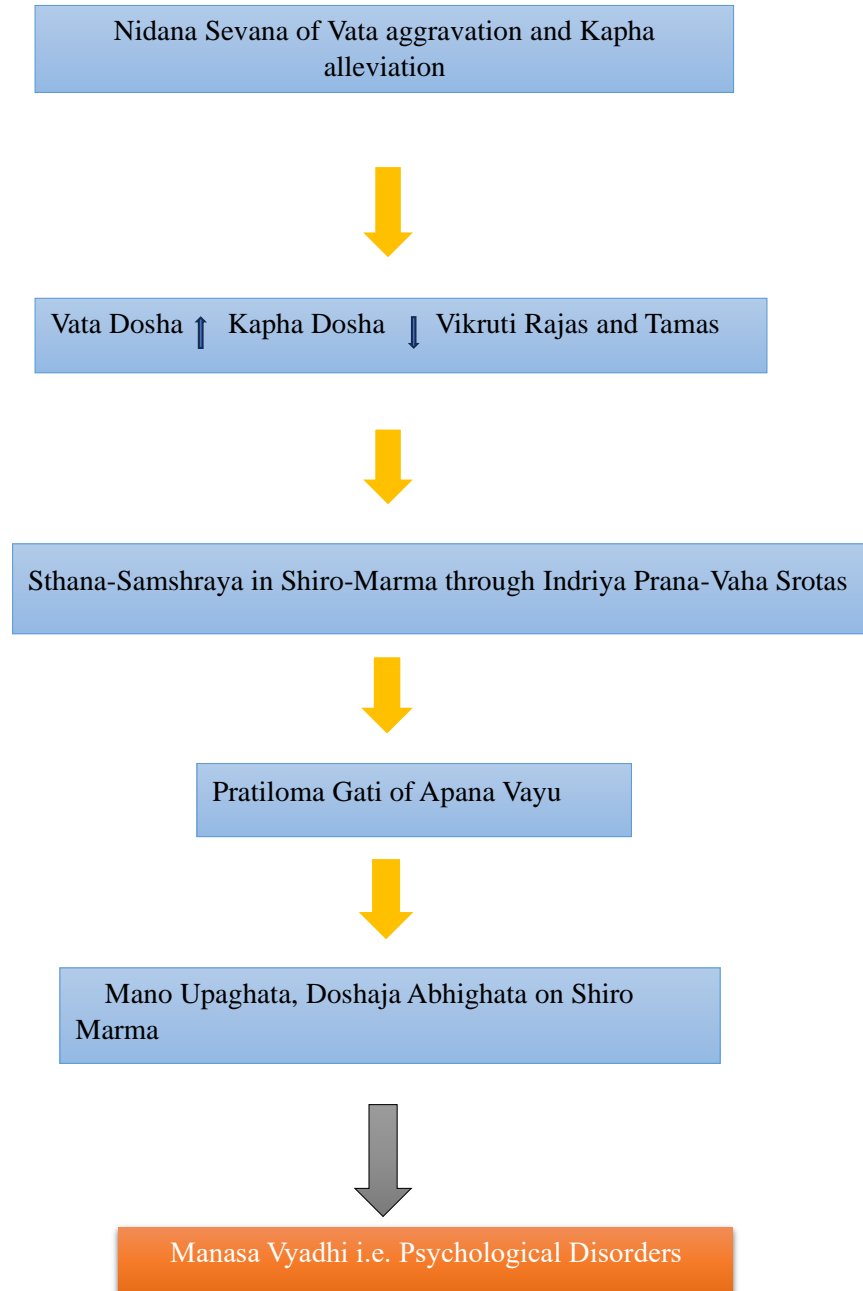
Vegadharana and *Mutra*, etc cause *Pratiloma*. *Apana Vayu's* *Gati* creates the *Doshaja Abhigata* and *Mana Upahata* in *Shiro Marma*. Furthermore, if the *Vega Dharaniya* is not prolonged or violently performed, the naturally angry *Manasa*, *Bhaya*, *Shoka*, and *Chinta Bhava* might rise. *Bhava* might intensify *Vata*

Dosha and target *Shiro-Marma*, causing several mental illnesses. As Acharya Charaka stated, safeguarding the *Trimarma*, particularly from the *Vata Dosha* of *Vikruta*. It indicates that the *Vata Dosha*'s aggravation will always impact *Trimarma*, which comprises the *Abhighata* on *Shiro-Marma*, which will take place. Like *Vyadhi Udavarta*, the *Pratiloma Vata*

Dosha rises with force and assaults on *Manas* and the *Indriya*, resulting in *Mano-Vikara*, *Shiro-Abhitapa*, and *Badhirya*.

The *Vata Dosha* aggravation is directly accountable for alleviating *Kapha Dosha*. Considering these findings, the likely *Samprapti* can be created as described below.

PATHOGENESIS OF MANASA VYADHI:



TREATMENT OF MANASA VYADHI:

- ✓ *Vata Pratilomatwa* and *Kapha Kshaya* are present in all psychological disorders, so treatment should be tailored to specific Doshas.
- ✓ Ayurveda suggests that Manas and Indriya can receive exceptional Bala from "*Tarpana Karma*," which can improve psychological disorders and lower *Kha-Vaiguna* in *Shiro-Marma*.
- ✓ *Tarpana* can be received through various methods, such as *Sneha Nasya*, *Anuvasana Basti*, *Shiro Basti*, *Shiro Abhyanga*, and *Shiro Pichu*.
- ✓ *Acharya Charaka* recommends using *Mayura Ghrita*, *Maha Mayura Gruta*, and *Kalyanaka Ghrita* in *Shiro Roga*.
- ✓ *Basti* is the best treatment for preserving *Trimarma*, and using it with *Vatavyadhi* treatment can induce the *Anuloma* of *Apana Vayu* and protect and restore *Maha marma*.
- ✓ *Hapushadi Yapana Basti*, also known as *Buddhi-Medha Janana*, is suitable for *Doshaja Shiro Marmabhighata*.
- ✓ *Sadvritta Palana* and yoga can also help reduce *Rajas* and *Tamas Doshas*. Adhering to *Doshabhighata Janya Shiromarmagata Vyadhi Chikitsa* can effectively manage psychological disorders.
- ✓ According to the above quotation, the first line shows *Sharirika Health*, and the second line shows *Manshika*, *Adhyatmika*, and *Indriya Health*^[12].
- ✓ *Acharya Charaka* mentioned *Dharaniya and Adharaniya Vega* for *Manodehika Swastha* and *Roga*.
- ✓ *Adharaniya Vega* is known to be a precursor of *Sharirika Vyadhi* and *Dharaniya Vega*, i.e. *Sahasas*, *Lobha*, *Shoka*, *Bhaya*, *Krodha*, *Ahankara*, *Nirlajata* are known to be *Vega* of *Mana*. *Dharana* of this type of *Manasika Vega* helps balance *mana* and *body* together^[13].
- ✓ The level of mental health depends on partial Perception (*Anshansha Kalpana*) of *Satva-Raja-Tama*. On this basis, the *Manasa Prakriti* and *Satva Pariksha* are determined.

✓ To enhance and include *Satva Guna*, *Sadvritta*, *Acharya*, *Yoga*, and *Medhya Rasayana* should be followed.

✓ **Rasayana Therapy**^[14]:

Rasayana therapy fulfils Ayurveda *Prayojana*: 1. To protect the health of normal beings; 2. To treat the disease of a Diseased person.

It is primarily helpful in the growth of the body and increases strength, but it is more advantageous for mental well-being.

The most effective *rasayanas* are *Medhya rasayana* and *Acharya rasayana*, which enhance the quality of the brain, known as *Medhakara*.

Rasayana therapy is also helpful in Nutrition and the formation of *dhatu*. The technique through which the formation and nourishment of *dhatu* get activated is known as *Rasayana* therapy.

It is also said that *Rasayana* is not only the medicine (*Ausadha*) but also the combination of *Ausadha-Ahara-Acharya*. It helps in *Dhatu Poshana*, increasing lifespan, *Vyadhikshamatva*(Immunity), and *Uttam Medha shakti*.

✓ **MEDHYA RASAYANA**^[15]:

It helps activate brain quality. It is also helpful in *Manoshantikara* and *Chintahara*(stress release). It contains *Tricollagen* and an anti-anxiety factor.

Charaka Samhita mentions four types of *Medhya Rasayana*, i.e. *Shankhapushpi*, *Mandukaparni*, *Guduchi*, and *Madhuyashti*. Other than this type, *Ashwagandha*, *Jyotishmati*, *Vacha*, etc., are also helpful in increasing brain Quality (*Medhya*), which is *Psychotropic* and *hypotensive*.

✓ **ACHARA RASAYANA**^[16]:

In this type of *Rasayana*, by following *Sadvritta*, the body and mind get the *Rasayana* Effect. This helps in Longevity, disease resistance, and increased intelligence by following good morals, improving mental health, and keeping in mind health; physical activities work healthily and have chemical effects on the body.

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✓ It is mentioned in Charaka Samhita that Sharirika Vyadhi is cured by Daiva and Yukti Vyapashraya, and Manasa Vyadhi is cured by Gyana, Vigyana, Dhairya, Smriti, Samadhi, etc^[17].

✓ It is also mentioned in Samhita that for every Vyadhi, the primary treatment is Dosha Samyata [18], which leads to Dhatu Samyata and balancing Dosha, Dhatu and Mala, which results in Arogyata and Sukha Anubhuti.

✓ Chikitsa is of three types: 1. Daiva Vyapashraya 2. Yukti Vyapashraya 3. Satwavajaya Chikitsa

✓ **DAIVYA VYAPASHRAYA CHIKITSA:**

This type of treatment is based on Homa, Mantra, Niyama, and Upavasa.

✓ **YUKTI VYAPASHRAYA :**

According to Yukti, this treatment is based on Ahara and Aushadha. It is an essential and most effective treatment for the mind and body.

This type of treatment is divided into three parts: Antahaparimarjana, Bahir Parimarjana, and Shastra Pranidhana.

✓ **Antaha Parimarjana**

Antaha Parimarjana include Samshamana and Samshodhana chikitsa.

Samshodhana consist of Kriyatamaka and Bhautika vidhiya. Kriyatamaka means the Panchakarma procedure, and Bhautika Vidhi means shock therapy.

Samshamana Chikitsa includes Aushadha and Ahara. It is mentioned in various Samhitas for Manasa Vyadhi that multiple types of medicated Ghrita and preparation of Ghrita are included, such as Purana Ghrita, Shiva ghrita, Brahmi Ghrita, etc.

Shankhapushpi, Mandukaparni, Guduchi, Madhuyashti, Ashwagandha, Jyotishmati, and Vacha are also included.

✓ **Bahir Parimarjana :**

It is similar to Physiotherapy. It is related to external applications such as Snehana, Swedana, Pralepa, Anjana, and Snana.

✓ **Shastra Pranidhana:**

In this type, Raktamokshana is included.

✓ **SATVAJAYA CHIKITSA:**

This type of chikitsa mainly deals with increasing sattva or balancing sattva by doing positive things or distracting the mind from wrong deeds. It is gained by Adhyatmika Gyana, Darshana, and dhyana.

DISCUSSION

As per Ayurveda, it is mentioned that Dosha is Sharirika and Manasika, and any disturbances in Dosha and Dhatu Samyata cause diseases, which may be Sharirika or Manasika or both. Both diseases are correlated with each other. The Manasa Dosha anomalies progress to the stage of aggravation, where psychic symptoms like grief, apprehension, fear, and anxiety appear. These symptoms start early in an illness and persist for a long time, infecting the body. Dosha becomes more irritated, especially Vata. Sharirika Dosha and Manasika Dosha interact during the Prasara Awastha (dissemination) phase, affecting the Hridaya, Manovaha Srotas, and Dhatu. Many symptoms become prominent in Manas or sharira Vyadhi's Vyaktavastha (manifestation). If left untreated, all Vyadhi fall under Bhedavastha (untreatable). Ashrayasthan (location of vitiated Dosha) can be Hridaya, Sharira (Vyakti Sthana) can be Vyakta Sthana, and Udbhavasthan (site of manifestation) can be Manas in Manasa Vyadhi. During the initial stage of Vyadhi, all Manasa Vyadhi may exhibit emotions like anger, grief, and fear. Ayurveda believes that the mind, soul, and body are like the pillars of life and that the combination of these three is responsible for Purusha and the world. Therefore, to prevent diseases, one should adopt a daily regimen, seasonal regimen, proper diet, exercise, hygiene, and codes of conduct (Sadvritta), which are mentioned in Ayurveda. Sadvritta includes not only mental faculties but also rules regulating general hygiene, religion, food consumption, sexual intercourse, and exercise, which results in the prevention of psychological, physical, and psychosomatic disorders.

CONCLUSION

Nowadays, everyone faces stress and anxiety due to a stressful life, which leads to Manasa Vyadhi. So,

knowing the detailed description of Manasa Vyadhi becomes a matter of choice. In Samhitas, Mana, their Guna Vishaya, karma, and how it leads to Vyadhi are mentioned. In this paper, a complete view of *Manasa Vyadhi*, *Hetus*, and treatment as per Ayurveda are given. Through the above discussion, we elaborated a clear view of the etiopathogenesis of *Manasa Vyadhi*.

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