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A Review of Mana and Manas Roga From Traditional Ayurvedic Literature.

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ABSTRACT:

Introduction: This paper discusses the concept of health in *Ayurveda*, which is based on the balance of bio energies, digestive fire, body tissues, excretory functions, and emotional well-being. The triad of life, which consists of *Sattva*, *Aatma*, and *Sharir*, is crucial to achieve overall well-being. The disturbance of the *Doshas* of *Mana*, *Rajas* and *Tamas*, can lead to *Manas roga*, which is a psychological disorder caused by an emotional imbalance.

Methods: This paper reviews classical *Ayurvedic* texts to provide insights into the causes, symptoms, prevention, and management of *Manas roga* from an *Ayurvedic* perspective.

Results: *Ayurvedic* texts describe several instances of *Mana* and *Manas roga*, providing a comprehensive understanding of their causes, symptoms, prevention, and management. *Ayurveda* emphasizes the importance of a balanced lifestyle, ethical conduct, and *yoga* practices in maintaining mental and emotional health.

Conclusion: *Ayurveda* considers mental and emotional health to be as important as physical health, and the balance of mind and body is crucial for overall well-being. By understanding the causes, symptoms, prevention, and management of *Manas roga* from an *Ayurvedic* perspective, individuals can take proactive measures to maintain good mental and emotional health. This paper provides a valuable resource for healthcare professionals and individuals seeking to achieve balance and well-being in their lives.

Keywords: Ayurveda, *Doshas*, *Satva*

INTRODUCTION

India has a high prevalence of mental disorders, which are a significant cause of non-fatal disease burden. According to a 2017 study, around 197.3 million people in India (with

a 95% UI of 178.4-216.4 million) had mental disorders, including 45.7 million individuals with depressive disorders and 44.9 million with anxiety disorders. These



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disorders affected one in seven Indians with varying degrees of severity in 2017.¹

Ayurveda is a discipline that focuses on the overall well-being of an individual, encompassing both their physical and mental health. According to Ayurveda, maintaining clarity of the mind, proper functioning of the sense organs, and normal physiological processes of the body are crucial for good health.² The term "Ayu," meaning life, encompasses the body, senses, mind, and soul, highlighting the concept of psychosomatics in Ayurveda.³ Therefore, absolute health is achieved when the mind and body are both healthy.

According to Ayurveda, both the mind and body are susceptible to disease.⁴ The mind is composed of three attributes - *Sattva* (balance), *Rajas* (arrogance), and *Tamas* (indolence), of which the latter two are reactive tendencies that can cause emotional and psychological disturbances if they become imbalanced. Thus, they are referred to as the two Doshas of the mind. A balanced Dosha of the mind is necessary for emotional regulation, while an imbalanced Dosha of the mind plays a crucial role in the development of mental disorders. On the other hand, *Vata*, *Pitta*, and *Kapha* are referred to as *Sharir Dosha*, and their imbalance in the body can cause metabolic and somatic disturbances.⁵ The mind and body are interconnected and can influence each other, leading to psychosomatic disorders.

In today's fast-paced world, the societal influence of *Rajas* (arrogance) and *Tamas* (indolence) has resulted in a surge of psychological issues. Due to the pressures of everyday life, almost every person who is struggling to survive is likely to face some form of mental or psychological disturbance. Mental illnesses can be more hazardous than physical ailments and can lead to intellectual errors causing problems and misery for individuals and communities alike.

It is believed that a healthy association of *Sattva* (mind) with the sense organs is essential for acquiring proper knowledge. The origin of any disease can be attributed to three factors, namely, *Asatmyaindriyarth Samyoga* (excessive, non-utilization or improper utilization of sense faculties), *Pragyaparadha* (intellectual errors), and *Parinama* (time). If *Rajas* or *Tamas Guna* overshadows *Sattva*, it can lead to the manifestation of *Manas Roga* (mental diseases).⁶

The aim of this study is to examine the traditional Ayurvedic understanding of *Mana* (mind) and *Manas Roga* (mental disorders), including an exploration of the *Samanya Hetu* (general causes), *Samprapti* (pathology), and different types of *Manas Roga*.

MATERIALS AND METHOD

This study is based on the analysis of classical Ayurvedic texts, including Charak Samhita, Sushrut Samhita, Ashtang Hridaya, Madhav Nidan and their commentaries. In addition, reference materials such as Amarkosha and Sanskrit Hindi Shabdakosha dictionaries were consulted, along with various scientific journals available online to gather relevant information and knowledge related to the topic.

RESULT

Concept Of Mana : According to Ayurvedic principles, a healthy life is achieved when the mind (*Mana*), soul (*Aatma*), and body (*Sharir*) are in harmony. The functions of the mind are influenced by the presence of the soul in the human body, and these two elements are inseparable during an individual's lifetime. The consciousness of the soul and the functioning of the mind are interdependent. The mind is considered *Atindriya* (beyond the level of the senses) and its relationship with the soul is believed to exist since the beginning of the universe, as the mind is said to be present in the fertilized ovum. Various Ayurvedic texts such as Charak Samhita, Sushrut Samhita, Ashtang Hridaya, Madhav Nidan, and dictionaries such as Amarkosha and Sanskrit Hindi Shabdakosha have been consulted for this literary and conceptual study. Additionally, scientific journals available on the Internet have been reviewed to gather information and knowledge on the topic.

Nirukti (Etymology) :

•The Word "Manas" Has Been Defined In Shabdakosha As The Entity That Enables Us To Think And Analyze About Everything.⁷ It Is Responsible For Cognitive Functions Such As Thinking And Analysis.

•As Per Amarkosha, Mind Is The Entity That Helps In Acquiring Knowledge And Is Closely Linked With The Soul (*Aatma*) That Facilitates Perception. The Heart (*Hridaya*) Is Considered The Seat Of The Mind.⁸

Development Of Mana : The Development Of *Mana* (Mind) Occurs During The 5th Month Of Intrauterine Life.⁹

Synonyms : The Terms *Sattva*, *Chitta*, And *Chetas* Are Interchangeable With *Mana* (Mind).¹⁰

Site Of Mana : Charaka states that *Saguna Aatma*, *Chet*, and their *Artha* are held within the *Hridaya*.¹¹ Additionally, he mentions that *Rasa*, *Vatadi Dosha*, *Sattva*, *Buddhi*, and the senses are also located within the *Hridaya* along with

Aatma.¹² The site of *Mana*, along with *Prana* and *Indriya*, is also mentioned as "Shir".¹³

Both *Sushruta*¹⁴ and *Vagbhata*¹⁵ have emphasized that the location of *Sattva* is in the *Hridaya*. While the functions of *Mana* are related to the brain, the heart can be considered as its place of residence.

Lakshan of Mana (Characteristic feature of Mind) : The quality of retaining or forgetting knowledge is a distinctive attribute of *Mana* (mind).¹⁶

Charak, in his writings, mentioned two qualities of the mind or *Mana*, namely *Anutvam* and *Ekatvam*.¹⁷ *Anutvam* refers to the ability of the mind to focus on a particular subject when combined with *Indriyarth*. On the other hand, *Ekatvam* refers to the unitary nature of the mind, wherein all creatures possess only one mind and can gain knowledge from only one source at a time. *Ayurveda* describes three other qualities of the mind, namely *Sattva*, *Raja*, and *Tama*, which are understood through different mental response patterns. However, *Raja* and *Tama* are also considered *Manasik Dosha* because they can lead to the manifestation of diseases

Mano artha (Objects of Mind) : These are the five characteristic features of *Mana*: 1. *Chintya*, which means thoughtfulness; 2. *Vicharya*, which refers to reasoning, logic, and discrimination; 3. *Uhya*, which denotes logical interpretation; 4. *Dhyeya*, which stands for goal and aim; and 5. *Sankalpa*, which signifies resolution.

Karma of Mana:¹⁸

1. *Indriyabhiraha* - Refers to the control of sensory and motor functions
2. *Swanigraha* - Refers to self-control or mental discipline
3. *Uhya* - Refers to logical deduction or inference
4. *Vichara* - Refers to the process of thinking, reasoning and contemplation

Manovah Srotas :

Charak Samhita mentions the presence of *Manovaha Srotas*,¹⁹ where *Hridaya* (heart) and *Dasha Dhamanis* (ten blood vessels) are the *Moolasthan* (origin) of it.

Nourishment and development of mind :

Chandogya Upanishada describes *Mana* as *Annamaya*. Mind is nourished from food the gross part of the food generates faeces. According to a certain source, the middle section of the body is responsible for the development of muscular and other bodily tissues, while the more delicate parts provide nourishment to the mind.²⁰

Interdependence of dosha and mana :

The relationship between the body and mind is interdependent and interconnected.²¹ There is a reciprocal relationship between the mind and the body, meaning that

the mind has an impact on the body, and conversely, the body can also affect the mind. According to *Ayurveda*, the three doshas in the body - *Vata*, *Pitta*, and *Kapha* - have different functions that are directly related to the mind. *Vata*, in particular, is considered the primary dosha that influences mental activities, as it regulates and motivates them.²²

The following table summarizes the normal physiological functions and pathological effects of the doshas.

Manas roga Samanya Nidan :

According to *Ayurveda*, the basic causative factors for all types of diseases are the unwholesome contact of time, intellect, and sense objects, which lead to *Asatmyaindriyarth* *Samyoga*, *Pragyaparadha*, and *Parinama*.²³

1. Asatmyaindriyarth Samyoga : The mind serves as a crucial intermediary between the senses (objects) and the soul, influencing perception and knowledge. Proper sensory and motor inputs received by the mind are essential for its development and nourishment. On the other hand, unwholesome contact with the senses is a causative factor for mental disorders, which can take the form of *Atiyoga*, *Ayoga*, and *Mithyayoga* of sense organs.²⁴

2. Pragyaparadha : Impairment of a person's ability to comprehend (*Dhi*), controlling power (*Dhruti*), and power to recall memories (*Smruti*) can result in inauspicious deeds that lead to aggravation of all *Dosha*. This condition is referred to as *Pragyaparadha*, which can cause various types of improper physical action and mental disorders.²⁵ Defects in one's intellect can lead to various mental disorders such as jealousy, grief, fear, anger, egoism, hatred, and others²⁶ Physical actions²⁷ such as forcible stimulation of natural urges, suppression of manifested ones, excess adventure beyond one's capacity, overindulgence in sexual acts, negligence in seeking treatment on time, initiation of action at an improper time, loss of modesty and good conduct, disrespect for respectable persons, enjoyment of harmful objects, resorting to factors causing *Unmada*, traveling at improper places at improper times, and avoiding healthy activities are included in *Manasa Nidana*, which can lead to many types of mental disorders.²⁵

3. Finally, the time factor or *Parinama* is also considered a cause of mental disorders, as the result of all improper deeds will eventually mature, leading to a specific disorder.²⁶

The *Gita* acknowledges that food plays a crucial role in the physical and psychological development of an individual. It categorizes food into three types - *Satvika*,

Rajsika, and *Tamsika*.²⁸ Similarly, *Mana* is also classified into these three types, and its nature changes based on a person's deeds.

Satvika food is known to boost vitality, energy, health, joy, and cheerfulness.

food that is bitter, sour, salty, overly hot, pungent, and dry is categorized as *Rajasika* food, which can lead to pain, grief, and sadness. *Tamasika* food refers to food that is stale, tasteless, odorous, prepared too long ago, and impure, which can lead to a feeling of laziness, dullness, and heaviness. Consuming *Satvika* food promotes a *Satvika* nature, while consuming *Rajsika* and *Tamsika* food promotes their respective natures. Individuals with low mental strength, and those with a dominant nature of *Rajas* or *Tamas*, may be prone to mental disorders. The channels responsible for transporting nutrients and emotions in the body, the *Manovaha Strotas* and *Rasavaha Strotas*, are closely interrelated. If the *Rasavaha Strotas* are affected, it can also impact the *Manovaha Strotas* and lead to mental disorders. Misdeeds or actions from a previous life, known as *Purvajanmakrita karma*, may also contribute to the development of mental disorders. Mental disorders can also be caused by external factors such as physical or emotional trauma, possession by malevolent spirits, or the influence of celestial bodies, also known as *Aagantuj hetu*. The foremost cause of both mental and physical illnesses is *Pragyaparadha*.

***Manas Roga Samanya Samprapti*²⁹**

The disturbance of *Sharir* and *Manas Dosha* can cause disruptions in both the physical and mental aspects of the body's metabolism. According to Ayurveda, *Vata* is responsible for controlling the mind or *Mana*. Therefore, it is believed that *Vata* and *Mana* function together, and any disturbance in one can affect the other, leading to various illnesses. In other words, vitiated *Mana* can lead to imbalances in *Vata*, and vice versa, resulting in the development of pathological conditions.

The general pathogenesis of mental disorders, also known as *Manas Roga*, can be described in the following manner: When an individual with low resilience consumes *Nidan* (causative factors), it leads to an imbalance in the bodily and mental humors (*Vata*, *Pitta*, *Kapha*, *Raja*, *Tama*) which then settles in the *Hridaya* (heart) and results in the impairment of *Manovaha Strotas* (channels of the mind). Within physiological limit, it produces *Manasik Bhavas* but when it crosses the physiological limit, then it produces *Manasik roga*.

Classification of *Manovikara* (mental disorder)

Although Ayurveda does not provide a detailed

classification of *Manas Roga* (mental disorders), for effective patient care, it is categorized into the following groups.

1. *Manoadhistita Manovikara* (Pure psychic origin):

A. These mental disorders arise from an imbalance of *Raja* (passion) and *Tama* (ignorance) and include *Kama* (lust), *Krodha* (anger), *Lobha* (greed), *Moha* (*delusion*), *Irsha* (*envy*), *Mana* (*pride*), *Shoka* (*grief*), *Chinta* (*anxiety*), *Chittodvega* (*mental stress*), *Bhaya* (*fear*), and other related conditions.

B. These mental disorders are caused by an imbalance of *Raja* (passion), *Tama* (ignorance), and *Sharir Dosha* (physical elements) and include conditions such as *Unmada* (*psychosis*), *Apasmara* (*epilepsy*), *Apatantrak* (*hysteria*), *Atatvabhinivesha* (*obsessive-compulsive disorder*), *Mada* (*intoxication*), *Murchha* (*fainting*), *Sanyasa* (*schizophrenia*), *Madatyaya* (*alcoholism*), *Bhrama* (*delirium*), *Tandra* (*drowsiness*), *Klama* (*fatigue*), and *Gadodvega* (*restlessness*).

2. *Ubhayadhistita Manovikara* (Psycho somatic origin) :

A. *Manosharisadhistita Manovikaras* (The impact of mental or psychological factors on the physical body).

Table 1 illustrates the physical disorders that arise as a result of mental or psychological factors.

B. Physical disorders that have their origin in mental or psychological factors

Table 2 displays several physical disorders that are caused by mental or psychological factors.

3. *Nanatmaja Manovikara* refers to disorders that arise due to the imbalance of a single *Dosha* (*Ekadosha*) in the body-mind complex.

Table 3 presents a list of psychological disorders that are caused by the dominance of a single *Dosha* in the body-mind complex.

4. *Aagantuja*:

1) *Bhutabadhajanya* 2) *Grahabadhajanya*

DISCUSSION

According to the World Health Organization, mental health is a crucial component of overall well-being, and it involves an individual's ability to recognize their own strengths, manage stress, be productive, and contribute positively to their community. Mental health is influenced by a range of factors, including socioeconomic status, biology, and environment. It is an essential aspect of a good quality of life and psychological well-being, and it is considered one of the three fundamental pillars of the holistic human being, along with the body and soul. In

Ayurveda, the mind is known as "Manas" or "Mana," which is considered one of the nine *Karan Dravyas*, or primordial elements. The mind functions as both *Karmaindriya* and *Gyanendriya*, and its primary site is the heart, although its functioning is connected to the brain. The mind interacts with the soul, sense organs, and objects to understand and comprehend them, and its presence can be determined by knowledge. *Manovaha strotasa*, which is related to the flow of the mind, is spread throughout the body through Dasha Dhamani originating from the heart. The obstruction to *Manovaha strotas* by *Rajas* and *Tamas* can cause confusion in the mind. The causes of mental illness are classified as *Aahariya Hetu*, *Vihariya Hetu*, *Manas Hetu*, *Alpasatva vyakti*, *Purvajanmakruta Karma*, and *Aagantuja Hetu*.

There is no detailed classification of *Manas Roga* in Ayurveda, but it can be classified based on its origin as pure psychic, psycho-somatic, disorder originating due to *Ekadosha*, and *Agantuja*. To maintain and protect mental health, proper nutrition of the body and mind and preserving harmony in all aspects of life are crucial. In Ayurveda, treatment for mental illness depends on the cause, the involved *Dosha* (*Manas* or *Sharir*), and the origin of the disorder. Achieving mental health involves following spiritual and scientific knowledge, cultivating patience and courage, improving memory, and practicing meditation. Overall, the mind and body are interconnected, and any somatic disorder can affect the mind, while any mental disorder can influence the body.

CONCLUSION

The relationship between physical and intellectual health is similar to that of the body and mind, where they are interconnected. To prevent the onset of *Manas Roga* (mental disorders), it is crucial to consider factors such as *Ahara* (diet), *Vihara* (lifestyle), and ethical codes of conduct. Adhering to a proper daily and seasonal routine, practicing *Sadvrutta* (good conduct), *Achara Rasayana* (ethical rejuvenation), and engaging in *Yogabhayas* (yoga practices) can all play significant roles in preventing and managing *Manasa Roga*.

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