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Role of Ayurveda in the Management of *Manas Roga* (Mental Disorders): A Review Dr Anil Badhoria¹ Dr Y k Sharma²

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ABSTRACT

An eternal science of healthy living treasure deals with physical, psychological and spiritual well-being of the human beings which covers all the aspects of human life. It is not materialistic science but a physiological and factual truth, which enhanced by our great sages through experienced logic and power of wisdom. This unique ancient Indian wisdom has survived vividly down the ages is flourishing in the present times in newer dimensions attracting the attentions globally. Depression is a very common mental disorder which affects way of thinking and behavior of person. Ayurveda aims at preservation and promotion of health, and prevention and cure of diseases through the concepts of positive physical and mental health. Management of mental disorders or psychological medicine was an area of specialization even during Samhita period. *Manas chikitsa* (treatment of Mental Disorders) Ayurveda recommends preventive medicine. Correct behavior, balanced-diet, and non-suppression of natural urges, following daily and seasonal health regimens are integral part of the *Manas chikitsa*. Ayurveda advocates use of nervine-tonics like *Brahmi* (*Bacopa monnieri*), *Ashwagandha* (*Withania somnifera*), *Guduchi* (*Tinospora cordifolia*), *Yastimadhu* (*Glycyrrhiza glabra*) and *Vacha* (*Acromus calamus*) for preventing onset of *Manas roga*. (Mental Disorders)

Key words-*Manas Roga, satva, rajas, Tamas*



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INTRODUCTION

Human life is considered as the invaluable opportunity to achieve the prime goals of the life viz Dharma (righteousness, moral values), Artha (the objects of the senses), Kama (pleasure, love, psychological values) and Moksha (liberation, spiritual values). To achieve all these one need a healthy and calm life. Whole ancient society tried to achieve all four prime goals of life for which they advocated some rules for healthy life by which they had a smooth, safe, assured, steady and healthy life style.¹ According to Ayurveda mental health is brought about essentially as a result of unwholesome interaction between the individual and this environment. Epidemiological studies report prevalence rates for psychiatric disorders varying from 9.5 to 370/1000 population in India. These varying prevalence rates of mental

disorders are not only specific to Indian studies but are also seen in international studies². In today's metaphysical society, human life has become speedy, mechanized, and less effective and more centred, which contribute to more production of *Kama (Desire)*, *Krodha (anger)*, *Lobha (greed)*, *Bhaya (fear)*, *Soka (Grief)*, *Chinta (Worry)* and *Irsha (envy)* etc. like *Manasa Vikars* (Mental disorders)³

At this juncture the search for better remedies, continue. Reference has made to the treasures of ancient Indian medicines and attempts are being made to explore the herbal resources to develop suitable remedies for the management of mental diseases of different kind.

AIMS AND OBJECTIVE

1. To evaluate, elaborate and discuss the aetiology, pathogenesis and Ayurvedic method of *Manas roga*. (Mental Disorders)
2. To evaluate, elaborate and discuss the management and prevention of *Manas roga*. (Mental Disorders)

MATERIAL AND METHOD

1. Material related to *Manas roga* (Mental Disorders) is collected from Ayurvedic text including *Brahatriye*, *Laghutrye* and text book of modern medicine respectively. The available commentaries of Ayurvedic Samhita's have also

referred to collect relevant matter. The index, non-index medical journals has also referred to collect information of relevant topic.

Conceptual Study

Definition of *Manasa*:

- A substance which is responsible for the presence or absence of the knowledge is called *Manasa* (psyche)⁴
- A substance which establishes the contact between the soul and body and which regulates the functions of the *Indriyas* (senses) is defined as a *Manasa* (psyche)⁵

- All *Indriyas* (cognitive and co-native organs) together with the *Manas* emerge from *Hridayam*.⁶

Manodoshas:

Acharya Charaka and Vagbhata have considered *Tama* and *Raja* as the *dosha* of the *manas* and have included *Sattva* as a *Guna* (Quality).⁷ A balance of these three temperaments results in the normalcy of

behaviour while their imbalance results in otherwise. The variations in human behaviour are also contributed by the variations in proportional ratios of three temperaments with each other. Even in the same individual the momentous expression of any these temperaments may results in expression of various emotions at different times.⁸

General Etiological Factors of *Manas Roga* (Mental disorders):

Etiological factors can be classified into the basic threefold causes unwholesome contact of *kala*(time), *Buddhi* (intellect) and *Artha* (economic values) i.e⁹.

- Parinama* (effects of time)
- Prajnapradha* (an offence against wisdom.)
- Asatmendriyatha samyoga* (Misuse of the Senses)
- Sadvritta apalana* (Not following code of good conduct)

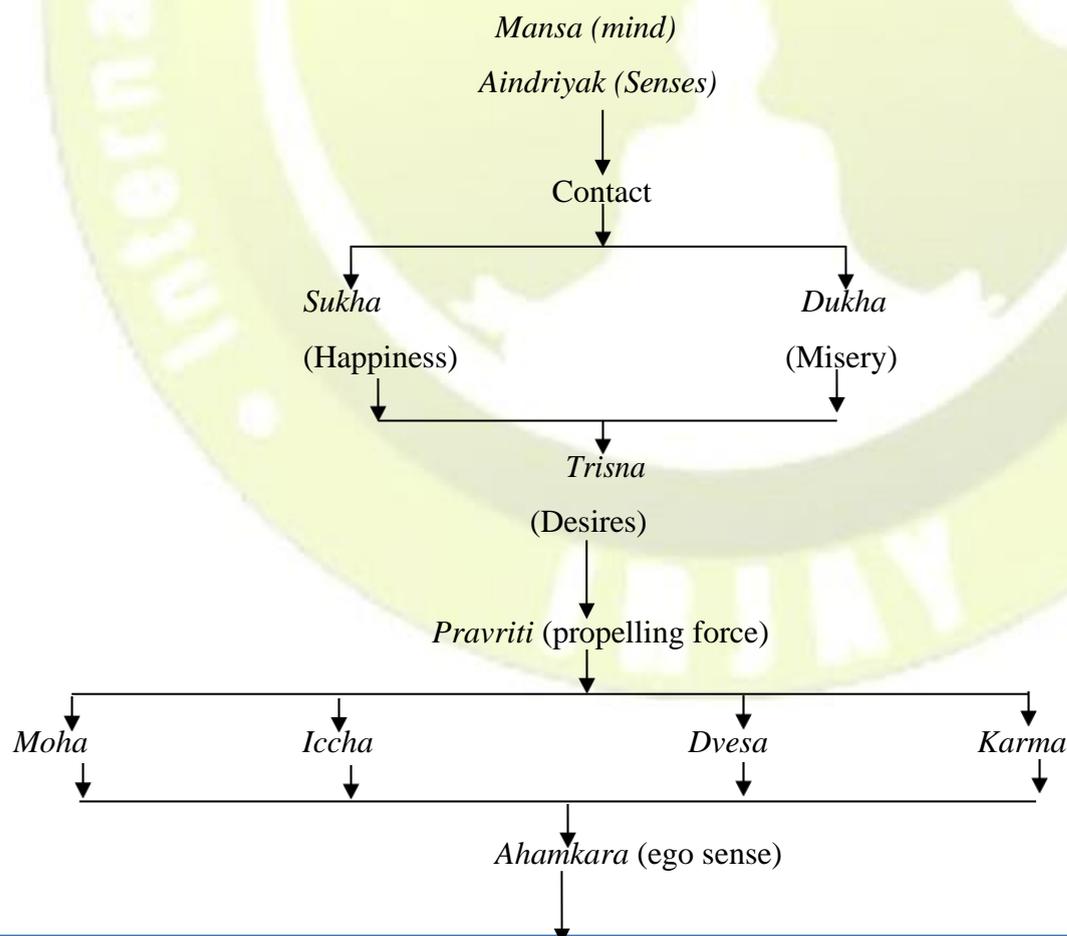
- Vegavrodha and Vegodharan* (suppression of natural urge)
- Purvajanmakrta* (deed of past birth)
- Prakrti viparyaya.* (Against genetic constitution)

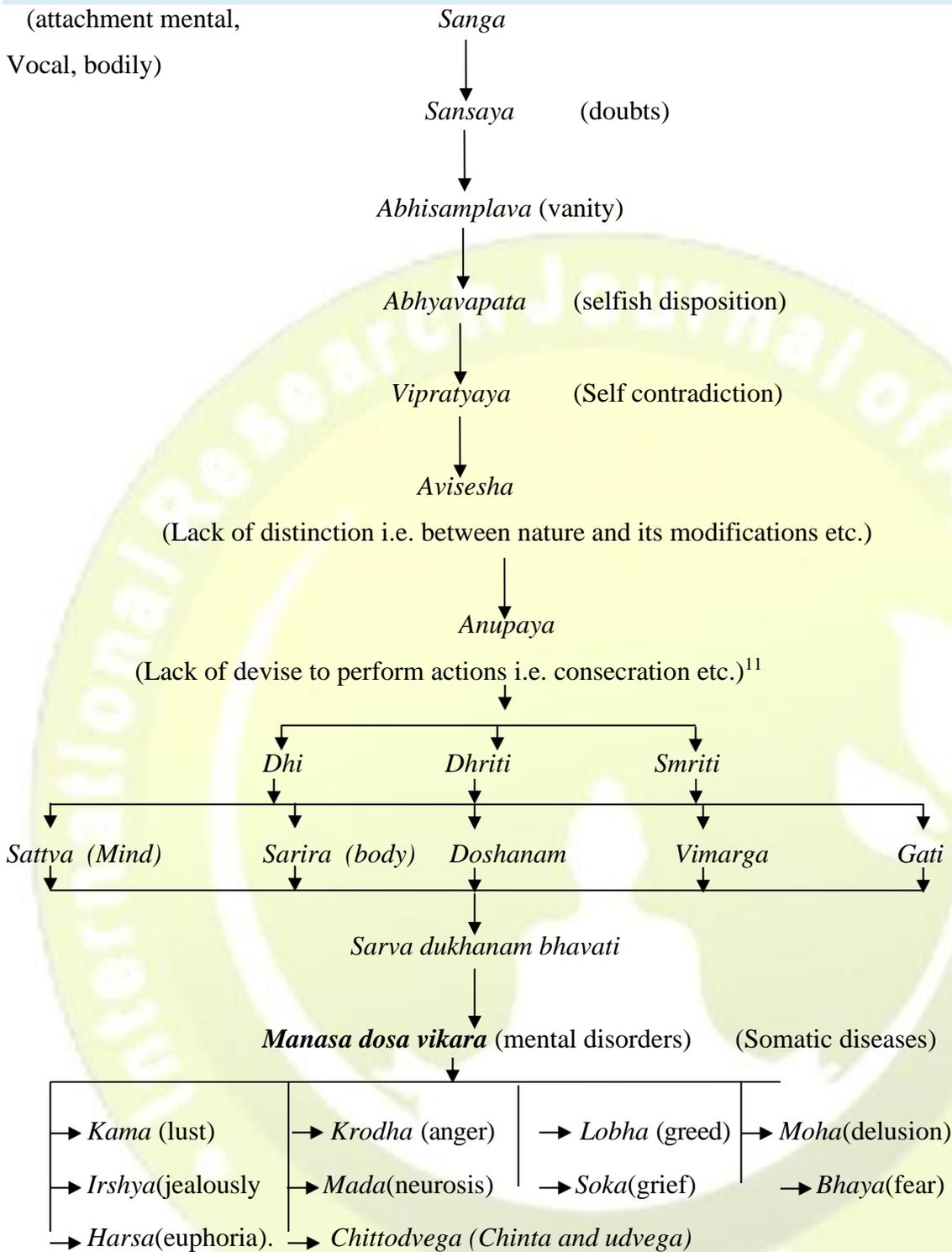
Samprapti (Pathogenesis) of Manas Roga (Mental disorders):

Manas vikara (Mental disorders) usually runs a sequential process from minor unnoticed general behavioural symptoms to the marked alteration of *Buddhi* (intellect) *Dhriti* (power of retention of knowledge) and *Smriti* (memories), usually these unnoticed or noticed *manas vikara* symptoms act as *Nidanarthakara roga* (primary disease act as an aetiology of secondary disease). Following are the *Samprapti* of mental diseases based on *Charaka Samhita*.

*Samprapti (Pathogenesis)*¹⁰

Based on *Trisna* (Desires) and its consequences ultimately cause the mental disorders.





Classification of *Manas Roga*:¹²

Present era is the era of psychiatric problems. Statistical data show that one out of every ten in the populations suffer from some or the other psychic problem. Following is a classification of *manas roga* (Mental disorders) described in Ayurveda as depicted in *Ayurvediya manas vijnana*.

A. The diseases primarily due to involvement of rajas and tamas, which are considered as true *manas rogas* or *manas vikara* these are perceived as a result of extreme involvement of mental function in its practical physiological function and hence require correlation. It may be outcome of a causative factor or primary due to biological dysfunctions.

1. *Kama* (lust)
2. *Krodha* (anger)
3. *Lobha* (greed)
4. *Moha* (delusion)
5. *Irshya* (jealously)
6. *Mana* (pride)
7. *Mada* (neurosis)
8. *Soka* (grief)
9. *Chinta* (depression)
10. *Udvega* (anxiety)
11. *Bhaya* (fear)
13. *Harsa* (euphoria).

B. The diseases produced due to the involvement of rajas and tamas along with Vata, Pitta and Kapha. These are considered as major disorder of mixed nature –

- a. *Unmada* (psychosis)
- b. *Apasmara* (epilepsy)
- c. *Aptantraka* (hysteria)
- d. *Atattvabhinivesa* (obsession)
- e. *Brahma* (vertigo)

Management of *Manas Roga*:

Systemic management of *manas roga* is available in Ayurvedic classics and those which are applicable and relevant are summarized:

- A. *Nidana parivarjana chikitsya* (Avoidance of causative factors.)
- B. *Daivavyapasroga chikitsya* (spiritual therapy)
- C. *Sattvavajaya chikitsya* (psycho therapy)
- D. *Yuktivyapasroga chikitsya* (logical therapy)
- E. *Naisthiki chikitsya* (spiritual approach)

- f. *Tandra* (drowsiness)
- g. *Klama* (neurasthenia)
- h. *Mada* (psychoneurosis)
- i. *Murcha* (fainting)
- j. *Sanyasa* (coma)
- k. *Madatyaya* (alcoholism)
- l. *Gadovega* (hypochondriasis)

C. Psychiatric illness related with personality defect:

1. *Sattvahinta* (inadequate personality)
2. *Amedhata* (mental deficiency)
3. *Vikrta sattva* (psychopathic personality)

D. Psychosomatic illness (*Adhi-vyadhi*) which are characterized by predominance of psychic and emotional elements in the aetiology with manifestation of clinical features predominantly at somatic level:

- *Bhayaja and Shokatisara* (diarrhea due to fear and grief)
- *Kamaja and shokaja jvara* (nervous pyrexia)
- *Ama Vata* (rheumatoid arthritis)
- *Tamak svasa* (bronchial asthma).

A. *Nidana Parivarjana* (Avoidance of Causal Factor):¹³

The first and foremost principle in the treatment of any diseases is to avoid the causative factors viz.

- *Sadvritta apalana* (following good conduct), *achara rasayan* (code of conduct) and *yoga*.
- *Samyaka Vega dhahran and udhirana* (proper restraining and elimination of natural urges).

- Wholesome contact of *kala*(time), *B uddhi* (intellect) and *Indriya Artha*. (the objects of the senses)
- Following the rules of diet, exercise and conducts.
- *Balavat karma saniksayat*, annihilation of the past actions i.e. cure through exhaustion of past actions.

B. *Daivavyapasroga Chikitsya* (spiritual therapy)

Daivavyapasroga chikitsya are incantation of *mantras* (Incantations), *ausadhi* (medicine), *mani*, *mangala*, *bali* (practise of sacrifice.), *upahar*(gifts), *homa* (oblations), *niyam* (Practise of healthy habits and religious observances), *Prayashchita* (atonement of evil deeds), *tapa*, *upavasa* (fasting), *astyayan* (chanting auspicious hymns) and going to on pilgrimage etc.¹⁴

C. *Sattvavajaya Chikitsya*: (psycho therapy)

Sattvavajaya chikitsya is aimed at the control of mind (*Pravisyadhyatmama tmajnah sve jnane paryavasthitah* i.e. one should keep himself established in his own self after knowing the real nature of the soul and attaining the height of spiritual wisdom.¹⁵

D. *Yuktivyapasroga Chikitsya*: (logical therapy)

This is a prevalent rational method of treatment designed to treat mental and physical diseases. This consists of dietetics, exercise and drug regimens based on the fundamental theories of Ayurveda doctrine of *Samanya* (similarity) and *Vishesha* (difference). This consists of following:

- *Antahparimarjana* (internal purification) viz. *samsodhana* (purification) i.e. elimination of vitiated *dosas* by *Purva Karma* (pre-treatment), *Pradhana Karma*

(main-treatment) and *Paschat Karma* (post-treatment). of pancha karma therapy.

- *Sansaman* (alleviation) includes different types of drugs, diets and activities used to alleviate the aggravated *dosas*.
- *Ausad dravya* (drugs): The important ones are: *asvagandha*, (*Withania somnifera*), *Jyotismati* {*Celastrus paniculatus* Willd.) ,*Jatamansi* (*Nardostachys jatamansi*), *sankhapuspi* (*Convolvulus pluricaulis*) *kapikachu* (*Mucuna prurita*) etc.

➤ *Ghrita* –

- i. *Hingvadrya ghrita*
- ii. *Kalyanaka ghrita*
- iii. *Mahapaisacika ghrita*
- iv. *Lasunadhya ghrita* etc.

➤ *Yoga (Herbomineral Compounds)* :

- i. *Unmadgajaksari rasa*
- ii. *Smrti sagra rasa*
- iii. *Unmadagajankusa rasa*

➤ *Bahirparimarjna* (external purification):

Includes physiotherapy, where drugs and medicated oils are used for external applications. Medicated cigar, effusions, eye ointments insufflations, nasal medication and smokes have been advised in different types of psychoses.

➤ *Sastrapranidhana* (Operative Treatment):

There is indication of bloodletting in psychoses. Susruta has mentioned operative correction in case of traumatic psychoses. Operative procedures are also followed in organic causes of mental disorders in modern psychiatry.

➤ *Psycho shock therapy*:

Ayurveda describes with special emphasis on the use of psycho shock and physical treatment as a therapy in mentally sick patients for restoring the derailed thought process more or less on the same principle on which electroshock therapy is practiced in western modern psychiatry.

E. Naisthiki Chikitsya:(spiritual approach)

This term refers to absolute eradication of miseries obtained by the elimination of desires

(*upadha*), which are root cause of all miseries. Elimination of desires leads to the eradication of all miseries.¹⁶

DISCUSSION AND CONCLUSION

The state equilibrium of *doshas* (humours), *Dhatus* (body tissues) and *Malas* (excretory products) is responsible for the normal health of an individual according to Ayurveda.¹⁷ Shushruta regards that for an ideal health, happiness of Soul senses and mind is also necessary. The equilibrium of *Sattva*, *Rajas* & *Tamas* preserves the Mind and body to keep an individual in healthy state.¹⁸ *Sattva* is responsible for the perception of knowledge and senses are active due to its presence. Various psychiatric illnesses are due to rajas as it produces all type of desires, wishes, ambitions, and fickleness and responsible for the production of different emotions and pains. The *Tamas* produces delusion, false knowledge, laziness, apathy, sleep and drowsiness.¹⁹ Moreover inadequacy in mental strength plays an important role in producing various mental diseases. Further, the disobeying of Right conducts (rules of mental hygiene), disobeying rule of nature, dishonouring teachers and elders, perverted sexual activity, incompatible & vitiated diet, mental shock, etc. predispose the mental disorders. Ayurveda regards that diseases occur due to controlling the dischargeable urges or due to discharging the controllable urges. The suppressible urges include: psychic impulses, speech impulses and physical impulses. The psychic impulses are; greediness, sorrow, fear, anger, pride, over attachment and envy. When these urges are not

controlled or discharged properly, mental tension and conflict may arise and various psychological and psychiatric illnesses may originate. Recently the stress related diseases are being recognized as a new class of disease which require different scientific assessment and medical attention. With the advancement of modernization and developmental industrial phase, urbanization etc, diseases related to psychiatric illness are broadening its sphere. Depressive disorders are most prevalent in psychiatric illness in general, as found in 15 to 20 % cases of medical clinic patients When *Alpa Sattva* (inadequate mental makeup or personality) person indulges in or is afflicted by *Manohighata and Prajnapradha* a. (an offence against wisdom.), it results in the imbalance of *manas Dosh Rajah and Tama* leading to the vitiation at bodily level by affecting *Prana, Udana, Vyana vayu*, *Sadhaka pitta and Tarpaka kapha*, along with the vitiation of *Agni & depletion of Ojas* (essence present in every dhatu) which present the psychosomatic presentation of disease. Being alarming disease, it requires effective management. In recent years several synthetic drugs have been introduced for the treatment of depressive disorders. Although these drugs are having better results, one cannot avoid major side effects such as drug dependence, drug resistance, sedation etc.

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