Ayurveda Concept of Manas, Aatma and Clinical Management of Maansik Roga

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Abstract

Ayurveda considered human body as combination of Sharir, Satva, Indriyas and Aatma. These all together forms various constitution of body. Sharir represents physical constitution, Satva, Indriyas and Aatma governed activity of Sharir. Satva represents Manas constitution, it govern psychic and psycho-somatic manifestations. Indriyas associated with sensory functioning and Aatma represent something that is subtle in nature and associated with divine power. Manas is responsible for mental functioning, which is greatly affected by Ahara and Vihara. Similarly Atma related with spiritual power that also govern moral attire of individual. The psychological and psychosomatic disorders mainly arise due to the improper functioning of Manas. The Manas Roga also associated with life style pattern and social behavior. The balancing state of Satva helps to cure Manas Roga and this state can be achieved by following rules of Ahara, Vihara, Pathya and Apathya. The spiritual well being or moral conduction helps to establish balances of Manas thus restrict pathogenesis of Manas Roga.

Keywords: Ayurveda, Manas, Satva, Atma, Manas Roga

Introduction

The status of health is not only determined by but is the state of physic but also determine by the state of mind and psychological behavior. The mind with truth, positive affirmations, faith, care and positive thoughts considered healthy mind and resembles good mental status. According to Ayurveda mind (Manas) consists of “Triguna” as depicted in Figure 1.

Figure 1: Triguna of Manas
Sattva, Rajas and Tamas are the Triguna of Manas 1-3, the equilibrium of Trigunas determines state of mind as follows:

- Predominance of Sattva is responsible for mental health
- Predominance of Rajas and Tamas Gunas leads pathological conditions of mind and responsible for various types of Manas Roga.

The Ayurveda Samhitas signify clinical importance of Manas and it was mentioned in ancient text that Manas Tatva contributed significantly towards the health of individual. The healthy alignment of Mana (Sattva) support sense organs. The longevity and well being merely depends upon the state of physic, Atma, Satva and Indriyas. Atma and Satva play important role towards the spiritual and psychological behaviors of individual 4-6.

CONCEPT OF MANAS:

The Ayurveda classics described various forms of Manas as “Amurya dravya”, which having no structure but responsible for many activities including mental behavior. The Satvic predominance of Manas resembles balancing state, the excess of Rajas Gunas referred to the arrogance while excess of Tamas Gunas resembles indolence. The Rajas and Tamas Gunas also considered as Doshas. The awful conduction of Ahara and Vihara may vitiate Manas Gunas leading to the psychological disturbance at mental level. The basic characteristics features of Manas [mind] are as follows:

- **Guna of Manas:** Anutayya and Ekatva
- **Lakshana of Manas:** Gyanasvabhavabhaavah
- **Vishayas of Manas:** Chintya, Vicharya, Uhya, Dhyey and Sankalpa
- **Karma of Manas:** Indriabhigraha, Svasyanigraha, Uhya and Vichara

Importance of Manas:

- **Manas** is essential entity of active life.
- **Manas** governs psychosomatic activities.
- **Manas** as Ubhayindriya performed both function Karmandriya as well as Gyanendriya.
- **Manas** is controller of conscious and sub-conscious mind.

The Dhee, Dhriti and Smriti are the vital elements of Manas which provides Buddha, will power of will and memory as well as intellect. Manas associated with Atma and Indriyas, Manas is described as supreme power which controls all others aspects of life 5-7.

CONCEPT OF ATMA:

Atma is invisible but its existence is mentioned as spiritual divine power inside the body. The relationship between Atma and Sarira is necessary for Jivatma. Strive of living body towards the liberation (Moksha) is also related with Atma. The Atma sarira links as similar to that of Purusha and Prakriti linked. The Vedic texts described Atma as supreme spirit, which is subtle in nature; possess divine power and constituting the living universe. As mentioned in ancient text the Jivatma comprises different categories of Prakriti, five elements, Tanmatras, Karmendriyas and four psychological categories of Manas, etc. The physical and psychological attributes remains distinct from the Atma. The Atma’s possess strong association with the body during the period of life. Atma related with spiritual behavior of person and contributed towards the psychological attributes of individual thus play vital role towards the spiritual, mental and moral behavior of person.

**MANAS ROGA:**

Ayurveda philosopher described several causes of Manas Roga including Daivakritapap, Krimi, Jwara, Abhichara, Gandharva and Rakshah, etc. Manas Bhavas like Eershya, Shoka, Bhaya and Krodha, etc also causes mental disturbance. Apasmara, Unmada, Chitdovega and Atttavahanivesha, etc. are described as common Manas Roga. Ayurveda described Sattavajayajaya such as; Dhiarya, Vijnana, Smriti, Samadhi and Jnana, etc. for the management of Manas Roga. Ayurveda mentioned Dhee, Dhairaya and Atma Vijnana as treatment options for the management of psychological disorders.

**Classifications of Manas Roga:**

- **Mano Adhisthitana Manasika Vikara**
- **Nanatmaja Manasa Vikara**
- **Shaira Mano Adhisthita Manasik Rog**
- **Mano Sarira Adhishthana Manasa Rog**
- **Behavioral disorders**

**MANAGEMENT OF MANASA ROGA:**

The consumption of Pathya-Ahara, one should obey rules of Dincharya and Ritucharya. The conduction of Sadwritta along with Achara Rasayana also helps in maintaining good mental health. Ayurveda advocated holistic approach, pharmacotherapy, Panchkarma and psychotherapy along with spiritual interventions for the management of mental illness.

Manas roga mainly arises due to the emotional trauma, stress, negative attitude and disturbance in Satwa guna thus Ayurveda advised Daivavyapashraya Chikitsa, Yuktiyapashraya Chikitsa and Satvavajayajaya Chikitsa for balancing Satwa guna and emotional factors responsible for mental illness. Daivavyapashraya Chikitsa means divine therapy which is greatly related with Atma and spiritual belief, Yuktiyapashraya Chikitsa is rational therapy involving uses of medicines and therapeutic approaches as per the conditions of mental diseases. The Satvavajayajaya Chikitsa is psychotherapy.

Daivavyapashraya Chikitsa means pleasing the god, Daivavyapashraya chikitsa revives balances of Sattaguna, control Rajas and Tama. Achara Sushruta mentioned uses of Bali, Hama and Havan, etc. as Shanti karma for pacifying Grabhas.

Satwavajayajaya chikitsa helps to control mind, one should control his/her desire and keep mind away from the unwholesome subjects. Practice of Yama, Asana, Pranayam and Nyam, etc. were advocated under the Satwavajayajaya Chikitsa. This therapy
uplifts Satwa, purifies Pran vayu and revives mind. Satwavajaya chikitsa cure impairment of intellect and boost up memory. Yuktiyapashraya chikitsa involves uses of medicine and Shodhan therapy along with lifestyle changes and appropriate diet plan to remove root cause of disease. 

Formulations for Manasik Roga:
- Smriti Sagara
- Vata Gajankusa
- Brahmi ghrita
- Kusmandarasyayana
- Chyavanaprasha
- Satavari leha
- Asvagandharista

Conclusion
Aatma dnyan, Dhaireya and Smarana shakti, etc are described as Chikitsa sutra for mental illness. Manas chikitsa mainly related with Aachar rasayan and Sadvrutta palan. The moral behavior, Pathya Ahara-Vihara, following rules of Dinacharya and Ruutu charya helps to maintain balances of Manas. Psychotherapy and spiritual therapy along with drugs like Ashwagandha, Yashti, Vacha and Guduchi, etc. helps to prevent and treat Manasa roga.

References