


Available online on 15.11.2022 at <http://jddtonline.info>

## Journal of Drug Delivery and Therapeutics

Open Access to Pharmaceutical and Medical Research

Copyright © 2022 The Author(s): This is an open-access article distributed under the terms of the CC BY-NC 4.0 which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited



Open  Access Full Text Article



Review Article

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

Ankita Sunil Mukhedkar<sup>1\*</sup>, Dipti Ajay Chavan<sup>2</sup>

<sup>1</sup> Assistant Professor, Dept of Agadtantra, MES Ayurved Mahavidyalaya Ghanekhunt- Lote, Dist-Ratnagiri, Maharashtra, India

<sup>2</sup> Assistant Professor, Department of Prasooti Tantra and Streeroga, MES Ayurved Mahavidyalaya Ghanekhunt-Lote Tal-Khed, Dist-Ratnagiri Maharashtra, India

### Article Info:



#### Article History:

Received 27 August 2022  
Reviewed 09 Oct 2022  
Accepted 26 Oct 2022  
Published 15 Nov 2022

#### Cite this article as:

Mukhedkar AS, Chavan DA, Ayurveda Concept of *Manas*, *Aatma* and Clinical Management of *Maansik Roga*, Journal of Drug Delivery and Therapeutics. 2022; 12(6):201-203

DOI: <http://dx.doi.org/10.22270/jddt.v12i6.5663>

#### \*Address for Correspondence:

Dr. Ankita Sunil Mukhedkar, Assistant Professor,  
Dept of Agadtantra, MES Ayurved Mahavidyalaya  
Ghanekhunt- Lote, Dist-Ratnagiri, Maharashtra,  
India

### Abstract

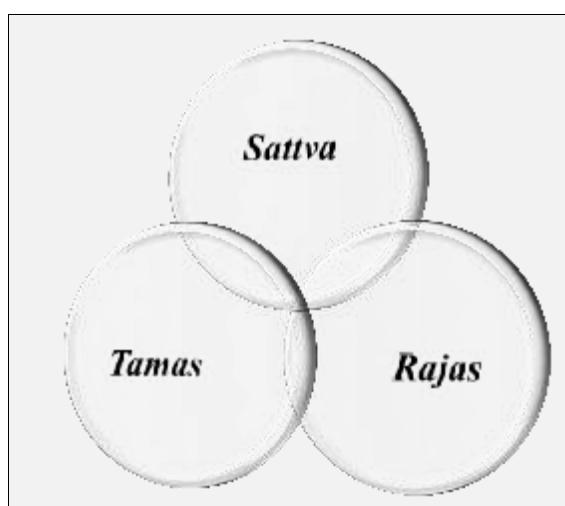
Ayurveda considered human body as combination of *Sharir*, *Satva*, *Indriyas* and *Atma*. These all together forms various constitution of body, *Sharir* represents physical constitution, *Satva*, *Indriyas* and *Atma* governed activity of *Sharir*. *Satva* represents *Manas* constitution, it govern psychic and psycho-somatic manifestations. *Indriyas* associated with sensory functioning and *Atma* 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*, *Vihar*, *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*<sup>1-3</sup>, the equilibrium of *Trigunas* determines state of mind as follows:

- ✓ Predominance of *Sattva* is responsible for mental health
- ✓ Predominance of *Rajas* and *Tamas Guna* 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 Tattva* contributed significantly towards the health of individual. The healthy alignment of *Manas (Sattva)* support sense organs. The longevity and well being merely depends upon the state of physis, *Atma*, *Satva* and *Indriyas*. *Atma* and *Satva* play important role towards the spiritual and psychological behaviors of individual<sup>4-6</sup>.

### CONCEPT OF MANAS:

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

- ✓ **Guna of Manas:** *Anutavya* and *Ekatva*
- ✓ **Lakshana of Manas:** *Gyanasyabhavoabhavah*
- ✓ **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 *Karmaindriya* 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 *Buddhi*, 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<sup>5-7</sup>.

### 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 *Daivakritapaap*, *Krimi*, *Jwara*, *Abhichara*, *Gandharva* and *Rakshah*, etc. *Manas Bhavas* like *Eershya*, *Shoka*, *Bhaya* and *Krodha*, etc. also causes mental disturbance. *Apasmara*, *Unmada*, *Chittodvega* and *Atattvabhinivesha*, etc. are described as common *Manas Roga*. Ayurveda described *Sattvavajaya* 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 Adhithita Manasika Vikara*
- ❖ *Nanatmaja Manasa Vikara*
- ❖ *Shaira Mano Adhithita Manasik Rog*
- ❖ *Mano Sarira Adhishthana Manasa Rog*
- ❖ Behavioral disorders

*Manasika Vyadhi* classified on the basis of involvement of *Doshas* and site of manifestation. *Manasika Vyadhi* may be *Manasik* specific (involving *Manasa doshas* only) and *Ubhayatmaka* (involves *Sharira* and *Manasa doshas*)<sup>6-8</sup>.

- *Mano Adhithita Manasika Vikara* involves *Manodoshas* only i.e.; *Kama* and *Krodha*, etc.
- *Nanatmaja Manasa Vikara* caused by *Sharirika dosha* i.e.; *Tandra* and *Bhrama*, etc.
- *Shaira Mano Adhithita Manasik Roga* involves both *Sharirika* and *Manodoshas* i.e.; *Unmada* and *Apasmara*, etc.
- *Mano Sarira Adhishthana Manasa Roga* caused by the afflictions of *Manodoshas* subsequently involvement of *Sharirika doshas* i.e.; *Shokaja Jwar* and *Bhayaja Atisara*.

Similar to Ayurveda modern science also described various types of mental illness including neurotic, convulsive and psychotic disorders, etc.

### MANAGEMENT OF MANASA ROGA:

The consumption of *Pathya-Ahara*, one should obey rules of *Dincharya* and *Ritucharya*. The conduction of *Sadvritta* 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.

*Manasa roga* mainly arises due to the emotional trauma, stress, negative attitude and disturbance in *Satwa guna* thus Ayurveda advised *Daivavyapashraya Chikitsa*, *Yuktivyapashraya Chikitsa* and *Satvavajaya 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, *Yuktivyapashraya Chikitsa* is rational therapy involving uses of medicines and therapeutic approaches as per the conditions of mental diseases. The *Satvavajaya Chikitsa* is psychotherapy.

*Daivavyapashraya Chikitsa* means pleasing the god; *Daivavyapashraya chikitsa* revives balances of *Sattaguna*, control *Raja* and *Tama*. *Acharya Sushruta* mentioned uses of *Bali*, *Homa* and *Havan*, etc. as *Shanti karma* for pacifying *Grahas*.

*Satvavajaya 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 *Niyam*, etc. were advocated under the *Satvavajaya chikitsa*. This therapy

uplifts *Satwa*, purifies *Pran vayu* and revives mind. *Satwavajaya chikitsa* cure impairment of intellect and boost up memory. *Yuktivyapashraya chikitsa* involves uses of medicine and *Shodhan* therapy along with lifestyle changes and appropriate diet plan to remove root cause of disease<sup>7-9</sup>.

#### Formulations for *Manasik Roga*:

- ❖ *Smriti Sagara*
- ❖ *Vata Gajankusa*
- ❖ *Brahmi ghrita*
- ❖ *Kusmandarasayana*
- ❖ *Chyavanaprasa*
- ❖ *Satavari leha*
- ❖ *Asvagandharista*

#### Conclusion

*Aatma dnyan*, *Dhairya* 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 *Rutu 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

1. Charak Samhita Hindi Vidyotini, Chaukhambha Bharti Academy, Varanasi, Varansi, Sutra Sthan, 2009; 31.
2. Charak Samhita Hindi Vidyotini, Chaukhambha Bharti Academy, Varanasi, Sutra Sthana-1 verse, 2009; 42: 13.
3. Charak Samhita Hindi Vidyotini, Chaukhambha Bharti Academy, Varanasi, Sutra Sthana-1 verse, 2009; 57: 32.
4. Charak Samhita Hindi Vidyotini, Chaukhambha Bharti Academy, Varanasi, Sharir Sthana 1, verse, 2009; 22: 806.
5. Charak Samhita Hindi Vidyotini, Chaukhambha Bharti Academy, Varanasi, Sutra Sthana-1 verse, 2009; 19: 804.
6. Charak Samhita Hindi Vidyotini, Chaukhambha Bharti Academy, Varanasi, Sutra Sthana-1 verse, 2009; 42: 13. 9.
7. Charak Samhita Hindi Vidyotini, Chaukhambha Bharti Academy, Varanasi, Sutra Sthana-1 verse, 2009; 21: 805. 11.
8. Maharshi Sushrut, Sushrut Samhita, 'Nibandhasangrah' commentary by Shri Dalhanacharya, edited by Vd. Yadavji Trikamji Acharya, Reprint 2018, Chaukhamba Surbharati Prakashan, Varanasi, Sutrasthan:1/13.
9. Charak Samhita Hindi Vidyotini, Chaukhambha Bharti Academy, Varanasi, Sutra Sthana-1 verse, 2009; 13: 860. 12.