



## Review Article

### MANAS (MIND) AND MANOVIKARA (MENTAL DISORDER) IN AYURVEDA: A REVIEW

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#### ABSTRACT

Ayurveda is thought to be 'The Science of Life', and therefore the follow involves the care of physical and mental health of creature. Ayurveda isn't solely restricted to body or physical symptoms however conjointly provide comprehensive data concerning mental and social health. Three factors are basically responsible for the origin of any kind of disease, these are *Asatmaindriyarthasamyoga* (excessive utilization or non-utilization or improper utilization of sense faculties), *Prajnaparadha* (Intellectual blasphemy) and *Parinama* (time). Balanced *Doshas* of mind regulates the emotion while disturbed *Doshas* of mind plays an important role in the pathogenesis of mental diseases. The increasing level of stress in today's time gives a huge surge of *Manovikara* (mental disorder). In Ayurveda many references of *Manas* (mind) and treatment of *Manovikara* (mental disorder) are available which would be easy to understand and rewarding the field of treatment. Role of *Swastavritta* including *Daivavyapasraya*, *Satwavajay*, *Naisthiki chikitsa* and *Yoga* are very important in the management of *Manovikara*. In modern era we are at the grasp of *Raja* and *Tama* which are the root cause of mental disorder. So, it is necessary to understand the *Manovikara* (mental disorder), its causes, symptoms, prevention and management. Present article is a review article contains review of *Manas* (Mind) and *Manovikara* (Mental disorder) in Ayurveda.

**KEYWORDS:** Ayurveda, *Manovikara*, *Manas*, *Daivavyapasraya Chikitsa*, *Satwavajaya Chikitsa*.

#### INTRODUCTION

A healthy mind in a healthy body constitutes absolute health. While defining health, Ayurveda clarifies the importance of maintaining the clarity of mind, the sense organ, and the normal physiological functions of the body. *Ayu* (life) is an amalgamation of *Shareera* (body), *Indriya* (senses), *Satwa* (psyche) and *Atma* (soul) which signifies the concept of psychosomatism in Ayurveda.<sup>[1]</sup> According to 'World Health Organization (1948)' "Health is a complete physical, mental, and social well-being and not merely the absence of disease or infirmity".<sup>[2]</sup> Thus from both sciences we get understand the importance of mental health along with physical well-being. Acharya Caraka has used the term '*Manovaha Srota*' in the course of description of *Unmada roga*.<sup>[3]</sup> And Acharya Sushruta has made use the term '*Samjavaha Nadis*' in the context of *Murccha roga*.<sup>[4]</sup> The WHO reported in 2001 that about 450 million people worldwide suffer from some form of mental disorder and that one in four people meet criteria at some part of their life.<sup>[5]</sup> In 2017, 197.3 million people had mental disorder in India, including 45.7 million with depressive disorders and 44.9 million

with anxiety disorder<sup>[6]</sup>. Mental health is not just the absence of mental disorder, mental health is a state of wellbeing in which the individual realizes his or her own abilities, can deal with the conventional stresses of life, will work profitably and is ready to create a contribution to his or her community.

Modern drugs promote relaxation by blocking awareness of a stressful event, or by diminishing the importance one attached to it, whereas Ayurvedic approach makes one to realize the situation and adopt suitably to solve the stress problem in a refreshing way forever. In *Kasyapa Samhita Sharirsthan* 23/5, Acharya Kasyap mentioned "*Manasanam cha roganam kuryatha sareeravat kriyam*" that means mental disease are to be treated as other physical disease. *Manas roga vijnana* deals with *Manas* (mind), *Manovikara* (mental disorder) and their treatment. It is an attempt to delve systematically on some of the important aspect of *Manovikara* (mental disorder) described in Ayurveda.

**MATERIALS AND METHODS****Concept of Manas (mind)**

*Mana* (mind) develops in 5<sup>th</sup> month of intra-uterine life.<sup>[7]</sup> The word *Mana* is derived from Sanskrit root '*Manajnane*' which means 'to think', 'to analyse' etc.<sup>[8]</sup> *Mana* is one of the vital component of *Ayu*, that means *Sharir* (body), *Indriya* (sense organ), *Satwa* (Mind) and *Atma* (soul).<sup>[9]</sup> Mind, body and soul are also the 3 main pillars of life (*Tridanda*), they combined to form *Purusha* (Living being).<sup>[10]</sup> "*Chittam cheetah hrdayam svantam hrnmanasam manah iti*" [Amarkosha-1/4/3], that means mind is the entity through which the knowledge is obtained, which is closely related with *Atma* (soul) through which one can perceive and the seat of *Mana* is *Hridaya* (heart). It is connected to both *Jnanendriya* (sensory center) and *Karmendriya* (motor center), so it is called *Ubhayatmaka* (combined psychomotor entity).<sup>[11]</sup>

**Guna of Manas (Qualities of Mind)**

*Mana* has basic two qualities viz. *Anutwa* (atomic nature) and *Ekatwa* (unitary nature of oneness).<sup>[12]</sup>

**Satwa, Raja and Tama guna**

*Anutwa* and *Ekatwa* qualities are very difficult to understand directly and clearly. So, Ayurveda describe three other *Manasik guna*, viz., *Satwa*, *Raja* and *Tama*.<sup>[13]</sup> These are understand by 3 different mental response pattern. *Raja* and *tama* also called *Manasik dosha*, because they are responsible for causing diseases.

**Karma of Manas (Action of mind)<sup>[14]</sup>**

1. *Indriyabhi-graha* (perception and motor control)
2. *Swanigraha* (mental control)
3. *Uhya* (guess)
4. *Vicara* (thought)

**Mano Artha (Objects of mind)<sup>[15]</sup>**

1. *Chintya*- Thoughtfulness
2. *Vicharya*- Reasoning, logic and discrimination
3. *Uhya*- Logical interpretation
4. *Dheya*- Goal and Aim
5. *Sankalpa*- Resolution, determination

**Manovaha Shrota**

In Caraka Samhita, *Vimansthan*, '*Shrota Vijnaniya adhyaya*', Acharya Caraka has mentioned 13 *Shrotas* except *Manovaha Shrota*. But in *Sharirsthan* 1/20, *Indriyasthan* 5/41 and *Cikitsasthan* 9/5 *Manovaha Shrota* has been mentioned.<sup>[16]</sup> So the entire body represents the habitat of the *Manas* (mind) and all *Shrotas* (channel) should be considered as the *Manavaha shrota*.<sup>[17]</sup>

**Manas Roga Samanya Nidan (Etiological factors)**

1. Unwholesome contact of *Kala* (time), *Buddhi* (intellect), *Indriyarth* (sense object), that means *Asatmaindriyarth samyoga*, *Prajnaparadha* and *Parinama*.
2. Who don't follow the *Sadvritta* guidance. (code of conducts of life).<sup>[18]</sup>
3. *Vegadharan* (suppression of natural urges).
4. Dominance of *Raja* and *Tama*, *Alpasatwa vyakti*.
5. *Buddhi*, *Dhriti*, *Smriti* *bibhramsa* (impairment of intellect, patience, and memory).<sup>[19]</sup>
6. *Purvajanmakrita karma* (misdeeds of previous life).

**Manas Roga Samanya Samprapti (Pathophysiology)<sup>[20]</sup>**

Due to intake of *Nidan* (Etiological Factors) by *Alpa satwa vyakti*, imbalance of *Sharirik* and *Manasik dosa* (*Vata*, *Pitta*, *Kapha*, *Raja*, *Tama*) occurs which takes shelter in *Hridaya* (heart) and causes *Manovaha shrota dusti*, within physiological limit it produce *Manasik bhavas*, but when cross the physiological limit then produce *Manovikara/Manasik roga*.

**Modification of Mind<sup>[21]</sup>**

In *Patanjali yogasutra*-1, there are 5 types of *Chittabhumi*.

1. *Mudha* (stupid and passionate)- Self- assertive and the infatuatee- *Tama dosha*
2. *Kshipta* (distracted nature)- perpetually restless minds- *Raja dosha*
3. *Vikshipta* (unsteady mind)- Occasionally steady- *Raja and Tama*
4. *Ekagra* (concentrated mind)- *Satwa guna*
5. *Niruddha* (intuitive tempers or the restricted mind)- *Satwa guna*

**Mano Bhavas (Entities of Mind)<sup>[21,22]</sup>**

*Mano bhavas* plays important role in the production of *Manasroga*. They are as follows.

1. *Kama* (Lust)- desire to obtain the object.
2. *Krodha* (Anger)
3. *Lobha* (Greed)- passion to achieve the things which is not own.
4. *Moha* (Delusion)- A false belief.
5. *Irsha* (jealousy)- sense of intolerance with the wealth or success of someone
6. *Mana* (Pride) sense of superiority complex
7. *Mada* (Neurosis)- Madness or intoxication
8. *Shoka* (Grief)- Due to loss of desired ones
9. *Chinta*- Worry
10. *Udveg*- Anxiety
11. *Bhaya* (Fear)
12. *Harsha* (Euphoria)- due to success or getting desired ones.

13. *Dainya* (Dejection)- to feel himself inferior
14. *Bhranti* (Confusion)
15. *Priti* (Attachment)
16. *Amarsha* (Intolerance)
17. *Aabega* (Emotion)
18. *Glani* (Disgust)
19. *Sanka* (Uncertainty)
20. *Ghrina* (Hatred)
21. *Jadata* (Dullness)
22. *Ugrata* (Fierceness)
23. *Vilapa* (Groaning)
24. *Utsukata* (Eagerness)
25. *Visada* (Depression)
26. *Abhyasuya* (To search faults and demerits of others)

27. *Matsarya* (Malice)
28. *Dambha*(sense of boasting and hypocrisy)
29. *Karpanya* (Non capacity to take decision)
30. *Roudra* (Terrifying temperament)

### Classification of *Manovikara* (Mental Disorder)<sup>[23]</sup>

No detail classification of *Manas roga* was found in Ayurveda. But for facilitating better patient management it is classified into following groups-

1. **Manoadhistita Manovikara** (Pure psychic origin).
2. **Ubhayadhistita Manovikara** (Psycho somatic origin). i-*Mana Sharisadhistita manovikara* (Psychic origin affecting body). ii-*Sharir manoadhistita manovikara* (Somatic origin affecting body).
3. **Nanatmaja manovikara** (Disorder originate due to *Tridosha*).

**Table 1: Manovikara (Mental disorder)**

<b>Nanatmaja Manovikara</b>	<b>Ubhayatmaka Manovikar</b>	<b>Others</b>
<i>Chittodvega</i> (Anxiety disorder), <i>Visada</i> (Depression), <i>Asabdasevan</i> (Auditory hallucination), <i>Bhrama</i> (Confusion), <i>Tama prabesh</i> (Fainting) <i>Vyamoha</i> (Paranoia), <i>Avyavasthita Chitta</i> (Mood disorder), <i>Atipralapa</i> (Delirium), <i>Manosangharsha</i> (Neuro esthenia), <i>Manogranthi</i> (Obsessive compulsive neurosis), <i>Manoviksipti</i> (Schizophrenia), <i>Vridhdhavasthajanya Manovikara</i> (Senile psychosis)	<i>Unmada</i> (Psychosis) <i>Apasmara</i> (Epilepsy) <i>Atatwavinibesh</i> (Psychic Perversion)	<i>Apatanaka</i> (Convulsion) <i>Apatantrak</i> (Hysteria) <i>Sanyasa</i> (Coma) <i>Kamajajwar</i> (Fever caused by Passion) <i>Krodhajajwar</i> (Fever caused by anger) <i>Bhayajaatisara</i> (Diarrhea Caused by fear) <i>Sokajaatisara</i> (Diarrhea Caused by grief)

### Manas Pariksha (Mental Examination)

Acharya Caraka defined *Unmada* as the unsettled condition of *Mana*, *Buddhi*, *Sanja jnanam*, *Smriti*, *Bhakti*, *Sheela*, *Chesta* and *Achara*.<sup>[24]</sup> By this definition it can be said that *Unmada* is a very broad term comprising of various kinds of *Manovikara*.

1. **Sheela (Habits)**- i. Habits ii. Temperaments iii. Physiological functions. iv. Personal care, v. Leisure time activity.
2. **Chesta (Psychomotor activity)**- i. General motor activity. ii. Speech iii. Facial expression & posture,
3. **Achara (Conduct)**- i. Personal standards ii. Social standards.
4. **Mana (Mind)**- i. Perception and motor control, ii. Mental control, iii. Guess iv. Thought.
5. **Buddhi**- Decision
6. **Smriti**- Memory
7. **Sanjna jnanam (Orientation and responsiveness)**- i. Orientation to place, time, person ii. Responsiveness to external stimuli.
8. **Bhakti (Desire)**- Desire in relation to food, entertainment, sexual activity, dress etc.

### Manovikara Samanya Chikitsa (Line of treatment)

Ayurvedic treatment for the mitigation of the diseases has always been through the medium of mind. Ayurveda recommends *Trividha chikitsa* for treating mental illness.<sup>[25]</sup>

#### 1. Daivavyapashraya Chikitsa (Spiritual/ Divine Therapy)

The word '*Daiva*' refers to non physical causes, it also means destiny, fate or fortune that is unknown- '*Adrista*', which cannot be reasoned out and explained by the existing human knowledge. "*Purvajanmakrita karma tat daivimiti*" (all that which is acquired before birth by the descent in the long course of natural evaluation). This treatment refers to following measures.<sup>[26]</sup>

1. *Mantra* (Incantation),
2. *Ausudhi* (Tying of herbs)
3. *Mani* (Wearing gems)
4. *Mangala* (Propitiatory rights)
5. *Bali* (Oblations)
6. *Upahara* (offerings)



7. *Homa* (Sacrifice)
8. *Niyama* (Vows)
9. *Praschitta* (ceremonial patience)
10. *Upavasa* (Fasting)
11. *Swastyayana* (Prostration)
12. *Pranipata* (Surrender)
13. *Yatragaman* (Pilgrimage).

## 2. *Yuktivyapashraya Chikitsa* (Rational Therapy)

“*Yuktivyapashraya punaraharousadhadravyanam yojana*” [27]. It is a rational thinking, so the therapeutic measures undertaken keeping in view the *Doshadushya Sammurchana*. For practical purpose *Yuktivyapashraya* divided into *Dravyabhuta* (*Ahar*, *Ausadha*) and *Adravyanhuta* (*Vihara*).

### Treatment Procedure

<i>Vaman</i> (Emetic therapy)	<i>Takradhara / Kshiradhara / Tailadhara</i>
<i>Virechana</i> (Purgation)	<i>Sirovasti</i>
<i>Vasti</i> (Enema)	<i>Siropichudharan</i>
<i>Nasya</i> (Nasal therapy)	<i>Sirolepa</i>
<i>Abhyanga</i> (Massage)	<i>Anjan</i> (collyrium)

### *Shamsamana* (Palliative Therapy)

When the *Shodhan* therapy is properly done *Samsodhan* and *Rasayana* are needed in order to bring back the deranged mind to normalcy.

Group	Medicine
1. <i>Rasausadhi</i>	<i>Brihat kasturi bhairav rasa, Unmada gajakesarirasa, Smriti sagar rasa Cintamani chaturmukh rasa, Unmada Gajankush rasa etc.</i>
2. <i>Vati</i>	<i>Brahmi vati, Manasmitra vatakam, Brahmi vati, Dhanwantar gutika etc.</i>
3. <i>Asavarista</i>	<i>Aswagandharista, Saraswatarista, Srikandasav, Dasamoolarista etc.</i>
4. <i>Churna</i>	<i>Vaca, Aswagandha, Jatamansi, Sankhapuspi, Jyotismati etc.</i>
5. <i>Ghrita</i>	<i>Kalyanak ghrita, Pancyagavya ghrita, Mahapaisachik ghrita etc.</i>
6. <i>Taila</i>	<i>Kshirabala taila, Chandanadi taila, Himsagar taila, Asanmanjistadi taila</i>
7. <i>Rasayan</i>	<i>Chyavanprash, Brahma rasayan, Satavari leha, Kusmandarasayan etc</i>

### *Vahiparimarjan Chikitsa*

*Abhyanga, Pralepa, Udvartan, Udgharshan, Avagaha, Snehan, Swedan etc.*

### *Adravyabhuta Chikitsa*[29]

1. <i>Bhayadarshan</i> (Causing fear)	6. <i>Bhartsana</i> (Threats)
2. <i>Vismapan</i> (Causing surprise)	7. <i>Vadha</i> (Thrashing)
3. <i>Vismaran</i> (Oblivion of memory)	8. <i>Bandhana</i> (Binding)
4. <i>Harsana</i> (Causation of spirit)	9. <i>Swapna</i> (Induction of hypnosis)
5. <i>Kshobana</i> (Administration of shock)	10. <i>Samvahan</i> (Gentle touch)

### 3. *Satwavajaya Chikitsa* (Psychobehavioral therapy)

“*Satwavajayah punarhitebhya arthebhya manonigraha*”.[30] It means that restrain mind from desire for unwholesome objects. This is achieved by increasing *satwa* to subdue the exaggerated *Raja* and *Tama*. The best approach to achieve the goal of *Satwavajaya* is through the propagation of *Manas, Jnana, Vijnana, Dhairya, Smriti* and *Samadhi*.[31] Ayurvedic psychotherapy designed from classic are as follows.[32]

**Ayurvedic Psychotherapy**

1. Assurance.
2. Replacement of emotion.
3. Regulation of thought process.
4. Retraining of ideas.
5. Channelization of presumption.
6. Correlation of objectives and ideas.
7. Proper guidance and advice for taking decisions.
8. Proper control of patience.
9. Fear therapy and psycho-shock therapy.

In *Satwavajaya chikitsa Dinacharya* (daily regimen), *Ritucharya* (seasonal regimen), *Sadvritta* (code of conduct of life) and *Achar rasayan* are very much essential.

**Naisthiki Chikitsa**

It refers to absolute eradication of miseries attained by the elimination of desires (*Upadha*) which are root cause of all miseries.<sup>[33]</sup>

**Practice of Yoga**

“*Yoga moksha pravartaka*” by practice of yoga one can attain the state of *Moksha* (salvation). It is a process of increasing *Satwa* and decreasing *Raja* and *Tama* leading to *Karmaksaya* (loss of deeds) in the path of attaining salvation.<sup>[34]</sup> *Yogasana* improves blood circulation, focus the mind on the breath, reduces stress and anxiety level and increase feeling of wellbeing. So all eight *Anga* of *Yogas* are essential for *Manovikara*.

**DISCUSSION**

Now-a-days mental disorders are increasing day by day due to rapid changes in globalizing world, negative lifestyle factor, stress problem etc. Ayurvedic principles and treatment guidelines can be a strong answer to this ever increasing problem. Ayurveda prescribes that one should not become a victim of entities of mind (greed, fear, anger etc) which are causative factors for mental disorder. Mental health plays an important role in complete wellbeing of an individual. Sign of Mental health as per Ayurveda are:<sup>[35]</sup>

1. Good memory
2. Taking the right food at the right time
3. Awareness of one's responsibilities
4. Awareness of the self and beyond self
5. Maintaining cleanliness and hygiene
6. Doing things with enthusiasm
7. Cleverness and discrimination
8. Being brave
9. Fearlessness in facing situations
10. Self-sufficiency.

11. Following a good value system.
12. Perseverance.
13. Ability to proceed steadfastly against all odds.

**CONCLUSION**

A good physician should try to reach the soul or subtle body of the patient so as to treat him thoroughly, thus one can bring back positive changes in physiological process and trigger the healing mechanism of the body. In Ayurveda, detail description of mind and mental disorder are described, centuries back. By adopting the measures explained in Ayurveda can prevent and cure *Manovikara* (mental disorder). Present review article shows the importance of *Manas* (mind), qualities and function of mind, etiology, symptom, classification and their treatment principle in the shelter of *Manas Roga Vigyan*. This can be a strong area for future prospect to make full use of strong potential of Ayurveda and will help in maintaining the mental harmony of people.

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