CONCEPT OF MANAS (MIND) AND MANASA VYADHIS (PSYCHOLOGICAL DISORDERS) AND MANAGEMENT IN AYURVEDA

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ABSTRACT

Ayurveda Psychiatry that is Manovignyana which deals with Manas, Vyutpatti, Sthana, Dosha, Guna, Manorogakarana, samprapti, lakshana chikitsa. Shareera and Manasa are closely related any problem impact on both. For all types of functions of Manas that is Mind Vata is the responsible factor that is Yato marutasttra manha kriya. Manas is formed during 4th month of Garbhavastha and is said as Matrujabhava avayava. Tulya Gotra vivaha gives birth to mentally retard child.

Keywords: Manas, Manovahasrotas, Vishada, Unmada, Apasmara, Ghrita, Chikitsa

INTRODUCTION:

In Ayurveda there is no specific branch pertaining to Manasaroga. Definition of Swastha is said as Samadosha samagnidosha.....prasannatmendriya manaha swasthaintyabhidiyate.1 Ayu is defines ad Shareerendriya satva atma samyogadhari jivitam.2 Diseases are classified as Shareerika and Manasika because of vitiation of Rajo and tamoguna of Manas which leads to Manasaroga. To get knowledge about the object or subject there should be Shareera, indriya, satva, atma and Atma manha samyurjate manaha indriyena indriya arthena tatha jnanaupatti. Life is depends upon Tridandas Satva, Atma and Shareera. Manas is one among Navadravya that is
Khadinyatmanakala dishascha dravya sangraha. Satvapareeksha one among Dashavidhapareeksha said by acharya Charaka in Vimanasthana.


Nanatmaja Manasa vikara- Tama, Ashadha shravana, Bhrama, Vishada, Anavastachittata

**Udbhaya adhisthana vikara-** Unmada- Apasmara, Attvabhinivesha.

**Mano Shareera Adhisthanavyadhi-** Shokaja Jwara, Kamaja Jwara, Shokaja Atisara, Bhayaja Atisara. In Vataja Grahani- Patient is under **Manasa sadana** on this word Madhukosha commented as **Manasa sadanam Avasadaha.** Madhukosha Acharya Chakrapani on Charaka told Manasa avasada.

Madhavakara said while explaining **Unmada** there will be **Madayanti** for this word Madhukosha commented as **Manovibhramam** and for unmargamagata means **Manovaha dhamaniranupraptam.**

Further Manoabhighta told as nidana for Unmada for this Madhukosha commentary said **Manoabhighata iti Bhaya Harshbhyam Manasoabhibhavaha.** For Alpasatva- Rajastamobhyam avritam and Srotamsi as Manovahaniti.

Acharya Charaka and Madhavakara said the involvement of Manovahasrotas in Unmada. Acharya Charaka while explaining the disease Atattvabhinivesha samprapti said it lodges in Manovahasira and Budhivahasira.

Avharya Madhavakara said Manasika bhava affects srotas- Atichintata- Rasavahasrotas, Krodha, Shoka, Bhaya-Annavaha and Swedavahasrotas. Apasmara is one among Manasavyadhi which is said Dheergakaleenavyadhi by Acharya Bhela in Bhelasamhita. Acharya Charaka considered one among Ashtamahagada.

In Ayurvedic classics Acharyas have been explained regarding Manas and all basic aspects of Manas like- Vyutpatti, Nirukti, Paryaya, Sthana, Guna, Mano Vishaya, Manokarma,
Manodosha, Satvika, Rajasa and Tamasa kaya lakshana, Mano lakshana, Manasaroga samnaya nidana, Manasaroga samanya lakshana and samanya chikitsa dealt. Further discussed specific diseases like Unmada, Apasmara, Attatvabhinivesha along with detail management etc.

**Vyutpatti (Etymology):**

Man jnane dhatu, manyate jnayate vigraha. It means by which knowledge is perceived

*Sankhyastra* said

Manoutpatti- Avyakta- Mahan-Ahankara-Satva, Raja, Tama- Manas and Indriya- Panchamahabhuta, Panchatanmatra.

**Nirukti (Definition):** Manyate jnayate avabudyate anena iti manaha

The one which does Manana, Bhodhana and through which knowledge is perceived.

By which Sukha Dukhadi jnana is also called Manas.

**Sthana of Manas (Place):**

"Hrudyam chetanasthanamuktam" Acharya Charaka and Sushruta said Mano sthana as Hrudaya. Acharya Sushruta also opines the same.

Acharya Vagbhata said "Sthanoru koshta madhyagam” that is Sthanoru and Koshta Madhya.

Acharya Bhela in Bhelasamhita said Manosthana as “Shirastalvantaragatam” the Manas is situated in Shira and Talu.

**Paryayas of Manas (Synonyms):** Chitta, Chetana, Hrudayam, Hrit, Manasam, Antarendriyam, Satva, Cheta.

**Gunas of Manas (Character):** Anutva and Ekatva are the gunas of Manas.

Mano Vishaya/ Manoarthha:

**Chintya**- Kartavyata akartavyata va yanmanasa chintete

**Vichara**- Vicharya mupa pathyanupaptibhyam yadimrushyate

**Uhya**- Uhyam cha yat sambhavanaya

**Dheya**- Bhavanajna vishayam

**Sankalpa**- Gunavatya doshavattaya va avadharana vishayam.

**Manokarma:**

Indriya adhisthana vishayava grahana, Indriya niyatana, Avoidng ahitakara vishaya and Vichara of Hita and Ahita vishaya.

**Mano Dosha:**
Achara Charaka in Sutrasthana said Rajas and Tamas are said to be Manodosha. When there is vitiation of Manodosha it will leads to conditions like Kama, Krodha, Lobha, Irsha, Mada, Shokha, Chinta, Udvega, Bhaya, Harsh, Vishada (sadoaprvrutti vishada) dalhana, Asuya, Dainya, Matsarya.

Acharya Charaka in Vimanasthana explained that Rajastamascha manaso dosho tayovikara kama krodha lobha moha irshyaunmada shokha Chittodvega

Vikaranam shareeramanasanan paraspara samsargamaha.... shareeranam manasena manasanaam shareerena chanubandha jneyam.20 Tamasastu Vishaditvam... Dalhana commented on Vishadam Vak kaya chittavasadaha. Dalhana on Sushruta sutrasthana.

Table showing Manasakaya lakshana

<table>
<thead>
<tr>
<th>Satvasara</th>
<th>Satvikakaya</th>
<th>Rajasakaya</th>
<th>Tamasakaya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manobala sampanna</td>
<td>Akurata Giving Bhakshya, Upabhoga padartha to everyone, Kshamasheela, Good to all, Medhavi, Shareeravani, Smriti, Dairyavan</td>
<td>Dukhi swabhava, Ahankari, Krodhi, Mityabhashana, Adairy, Nidralu, Kamuka, Utsuka in Sanmana</td>
<td>Shokagrasta, Alasi, Adharmacharana, Buddhiheena, Agnani, Nidralu, Akammya</td>
</tr>
<tr>
<td>Smritishtakam sampanna</td>
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<tr>
<td>Bhakti, Kritagahna</td>
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<tr>
<td>Utsahi, Shoora, Daksha Parakrami, Karya sampanna</td>
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</tbody>
</table>

Mano lakshana: Atma- Indriya- Indriya Artha- Samyoga- Gnana prapti in absence of Manosamyoga Gnana prapti will not occur.

Ubhyatmakam manaha: Budhyatmakam and Karmatmakam that is Budendriyani and Karmendriyani Manoadhishthanam.21
**Manovahasrotas:** Acharya said while explaining the disease Unmada samprapti he said "Manovahani srotamsya janayat unmade". Expalined by acharya Charaka in Chikitsasthana. While explaining Atattvabhinivesha acharya Charaka in chikitsasthana told "samupashrity manobuddhivaha sira". In Mada, Murcha and Sanyasa srotas involved is Sanjnavahasrotas.  
Acharya while explaining Arishta lakshana he said Manovahanan purnatva....srotasam darunan.

**Manasa Roga Adhisthana:**  
Kushtadayaa shareera eva Kamadayaau  
Manasa Uunmadadayascha dwayashrayam. **Chakrapani.**  
Ta ete Manaha shareeradhisthana tatra manodhithana krodadayaha shareerdhithana Jwaradaya ubhaydhithanaha Apasmaradayaha.  

**Table showing Shreerika and Manasaroga**

<table>
<thead>
<tr>
<th>Manasaroga</th>
<th>Shareerikaroga</th>
<th>Shareera manasaroga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kamadaya-avastha and</td>
<td>Kushta Jwradaya <strong>Su.Su.26</strong></td>
<td>Unmada Apasmara Atattvabinivesha Shokaja Jwara, SKamaja Jwara Shokaja Atisara Bhayaja Atisara</td>
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<table>
<thead>
<tr>
<th>Mansasaroga</th>
<th>Manasaroga Avasthas</th>
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<tbody>
<tr>
<td>Manasa</td>
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<tr>
<td>Unmada</td>
<td>Kama</td>
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<tr>
<td>Apasmara</td>
<td>Krodha</td>
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<tr>
<td>Atattvabinivesha</td>
<td>Lobha</td>
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<tr>
<td>Chittodvega</td>
<td>Irshya</td>
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<td>Bhaya</td>
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<td>Harsha</td>
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<td></td>
<td>Vishada</td>
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<td>Asuya</td>
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</tbody>
</table>
Manasaroga samanya nidana(Causes):

“Manasa punaha Ishtasya Labhat alabhat cha Anishtasya upajayate”
Not getting Manoanukula vastu instead getting apiya or anishta vastu said by acharya Charaka in Sutrasthana.

Improper following of Dharma, Artha and Kama.

Acharya Chakara explained in Shareerasthan Pragnaparadha is the most important nidana for manifestation of Manasvyadhi.
Vibhramsha of Dhi, Dhriti, Smriti.
Atiyoga, Ayoga and Mitya yoga of Kala.

Chitta vruttis like Muda, Kshipta, Vikshipta, Ekagra and Nirudda all these because of tamoguna bahulya which leads to Manasaroga.

Anuvamshika nidana/
Beejadoshajalidana- yasya beeja beejabhaga bheejabhagavayaya....

25 Acharya Yogaratnakara said Purvajanman krite pape vyadhirupena bhadeyet

Shiromarmabhaghata may lead to different Manasavyadhi.

Acharya Charaka said in Chikitsasthana because of Guru vruddha siddhi rushipurusha shapa (Curse).

Manasaroga samanya lakshana (General features):
Bhaya, Sanstras, Asahisnuhta, Manakshobha, Aniyantrita chittata, Shoka, Krodha, Irsha, Kama, Lobha, Mada, Chinta.

Manobuddhi, Sagnagyana smritibhakti sheela chesta achara vibhrama.

Manasaroga samanya Samprapti (Pathology):
Due to nidana sevena- vitiates vatadi shareerika dosha and Raja tama Manasa dosha- take ashraya in Hrudaya and Mastishka- vitiates Manovahasrotas- produce Manovvyadhi.
Manovahasrotas/ Charaka while explaining Unmada
Buddhivahasrotas/ Manovahasrotas is involved that is
Sagnyavahasrotas: Manovahini srotamsya.28

In Unmada for the word Acharya Charaka in Chikitsasthana
Manophysvara and Unmargagamata While explaining the disease
madhukosha commented on atattvabinivesha Charaka said
Madhavakara and said Manobuddhivahasasira is involved.
Manovahadhamani.26
While explaining Arishta lakshana
Charaka said Manovahanam
purnatvam srotasam darunam.27

Table showing Concept of Vishada in classics

<table>
<thead>
<tr>
<th>Concept</th>
<th>Description</th>
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<tbody>
<tr>
<td>Vishada/ Depression</td>
<td>Acharya Charaka while explaining Vataja Nanatmaja vikara.... Vishada and Anavasta chittata said by Charaka. Cha.Su.20</td>
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<td>While explaining Vataja Grahani Avasada is said as one of the lakshana by acharya Charaka and Madhavakara commentators said Mananas asdanam as Manovasadam. Cha.Chi.15, Ma.Ni.14</td>
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<tr>
<td></td>
<td>Acharya Charaka and Sushruta said Manodosha as Vishada. Cha. Vi.6, Su.Su.1</td>
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<tr>
<td></td>
<td>Acharya Charaka explained in Agrasharaneeya adhaya Vishadou rogavardhananam. Cha.Su.25/ 40</td>
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<td>Sushrutacharya said Tamasastu Vishaditvam Dalhana commented on Vishaditvam as Sadoapravrutti . Su.Su.1.</td>
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<tr>
<td></td>
<td>Shodhana is indicated in Avasadaka. Cha. Su. 16/13 chakrapani.</td>
</tr>
</tbody>
</table>

Manasaroga samanya Chikitsa Tatra Daivyavapashara- mantra
(Treatment): aushadha mani mangala bali upahara
Acharya Charaka said in Sutrasthana homa prayachitta upavasa
Trividha aushadhamiti swasthayana adi
Daivyavapashraya yuktuvapashraya Acharya Kashyapa said Manasanam
satvavajyascha. cha roganam kuryat sharrervat kriyam.
Ahitabhyo arthabhyo manonigraha
Said by Charaka
Vagbhata Sutrasthana said Dhi
dhairyatmadi vignana
manodoshaothadham param.
**Bhavamishra** said **Single Herbs**
act as Medhya, Smriti and Buddhi-
Aparajita, Bramhi, Dadima,
Jyotishmati, Nirgundi, Shankapushpi,
Guduchi, Yastimadhu, Mandukaparni.
**Dravyas which affects Manas**
(Mada, Mohakara)-
Ahiphena, Bhibhitakamajja, Bhanga,
Dhattura, Kupeelu - Madakrut, Moha,
Murcha
Madab nashana Dravyas - Gunja,
Kharjura, Neeli, Ushira, Tagara, Vacha
**Panchakarma labha:** Acharya
Charaka in Chikitsasthana explained
Mano prasannata, Smriti,
Sagnyaprapti Manorogahara.
**Sagnya prabhodhana dravya:**
Pradeha, Utsadana, Abhyanga,
Dhumrapana, Ghritapana
**Shodhana Phala:** Manobuddhi
prasadanam explained by acharya
Charaka.
**Shodhana Yogya:**
(Avasadakam manoavasadakam).
**Snehana yogya:**
Chintabahula

**Ghrita-** Smriti, Buddhi,
Sahasraveerya, Karmasahasrakrit Dhi,
Dhriti, Smriti Medha. Acharya
Vahbhata also opines the same.\(^{29}\)
**Puranaghrita**- Asadhya Manasaroga
becomes Sadhya, Medhye. Mada,
Apasmara, Unmada.
**Gomutra, Tilatala,** Eandatala,
**Goksheera** - Medhya, Smritikara.\(^{30}\)
Shodalakrita Gadanigrakahara said
Chaturvidha Snehaprayoga yogya-
Dhi, Smriti Medha kankshi.

**Chikitsa in Manovahasrotagata vyadhi (Management):**
**Abhyanga**- Katabhyaditaila,
Palankashaditaila
**Mastishkya/ Murdhntaila chikitsa**
**Anajana and Dhumapana**
**Abhyantara Snehaprayoga**-
**Vamana**- Unmada, Apasmara
**Virechana**- Unmada, Apasmara,
Atattvabinivesha
**Nasya**- Mada, Murcha,Moha,
Apasmara, Unmada, Chinta, Arati,
Krodha, Manasaroga
**Pana, Basti, Nasya:** Puranaghrita,
Lashunadhya Ghrita, Brahmgirita,
Saindhavadighrita. Hingwadighrita,
Jeevaniyaghrita, Panchagavyaghrita,
Mahapanchagavyaghrita
**Adravyabhuta chiktsa in**
**Manasaroga:**
CONCEPT OF MANAS (MIND) AND MANASA VYADHIS (PSYCHOLOGICAL DISORDERS) AND MANAGEMENT IN AYURVEDA

Santvana, Aswsana. Adravyabhuta chikitsa- Vismapana, Vismarana, Kshobhana, Harshana, Bhartsana, Vadha, Bandhana.

Pathya and Apathya in Manasaroga- Pathyam Manase hitam/ priyam

<table>
<thead>
<tr>
<th>Pathya</th>
<th>Apathya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Godhuma, Mudga, Shali,</td>
<td>Chinta, Shoka, Bhaya, Krodha,</td>
</tr>
<tr>
<td>Dharoshnadugdha, Shatadoutaghrita,</td>
<td>Apavitra padartha, Madhya,</td>
</tr>
<tr>
<td>Navaneeta, Puranaghrita,</td>
<td>Bhakshya, Viruddha, Atyanta</td>
</tr>
<tr>
<td>Kurmamamsarasa, Janghala pashu</td>
<td>teekshna, Ushna, Guru Bhojana,</td>
</tr>
<tr>
<td>pakshi mamsa, Purana</td>
<td>Adhikavyavaya, Vyayama, Puya,</td>
</tr>
<tr>
<td>kushmandaphala,Patola Brahmi,</td>
<td>Puja vyatikrama, Ashadha Phala,</td>
</tr>
<tr>
<td>Ashvamutra, Gaganajala,</td>
<td>Patra and Shakha, Nidra, Kshudha,</td>
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<tr>
<td>Suvarnabhasma, Narikelajala,</td>
<td>Trishna vegadrhrana, Tiktapadartha.</td>
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<tr>
<td>Draksha, Kapitha, Amraphala,</td>
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<tr>
<td>Panasaphala. Madhuradadima, Dhatri, Gardabha and Ashvamutra.</td>
<td>32</td>
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</tbody>
</table>

TABLE SHOWING AUSHADHAKALPAS USED IN DIFFERENT MANASA VIKARAS

<table>
<thead>
<tr>
<th>Smritikshya/ Buddhikshaya</th>
<th>Buddhimandya</th>
<th>Unmada, Apasmara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kumaryasava- Smritikshya</td>
<td>Rajatabhasma-</td>
<td>Jatamayrka- Unmada, Apasmara</td>
</tr>
<tr>
<td>Sarasvatharishta-Smritiksheena</td>
<td>Buddhimandya</td>
<td>Shivagutika- Unmada, Apasmara</td>
</tr>
<tr>
<td>Amritabhallatakaghrita- Smritikshya</td>
<td>Vangabhasma-</td>
<td>Tiktakaghrita-</td>
</tr>
<tr>
<td>Swarnabhasma- Buddhikshaya, Smritikshya</td>
<td>Buddhimandya</td>
<td>Unmada, Apasmara</td>
</tr>
<tr>
<td>Vasanatakusumakarasa- Smritibhramsha</td>
<td>Swarnasindhura-</td>
<td>Brahaghrita- Unmada, Apasmara</td>
</tr>
<tr>
<td>Brahmirasayana- Manodourbalya, Smritibhrama</td>
<td>Buddhimandya</td>
<td>Mahakalyanakaghrita- Unmada, Apasmara</td>
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<tr>
<td></td>
<td>Manikyapishti-</td>
<td>Tungudrumaditaila- Unmada, Apasmara</td>
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<td></td>
<td>Buddhimandya</td>
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<td></td>
<td>Kalyanakaghrita- Apasmara,</td>
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<td>Smritidourbalya,</td>
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Analysis of treatments on Manasavyadhis:

**Daivavyapashraya chikitsa:**
Chanting Mantras Boosting Positive waves and energy and removing negative thoughts from the mind.
Enhancing Satvaguna making normalcy of Rajo and Tamo guna which are causative factors.
Manidharana constant touch with the Skin/body and acts on Dushtagrahas and positive impact on Mind.

**Homa Havana** using Ghrita, Guggulu, Chandana etc, purifies environment by destroying the cause, by all these self purification.

**Adravyabhuta chikitsa:** Particular act on Manas, by these changing the Mood, Altitude, Protective and so on.....

**Shamana Chikitsa:** Excess quantity of Ghrita having Tranquillity effect on Mind reduces Udvega, and acts on Buddhi, Sahasraveerya, Karmasahasrakrit Dhi, Dhriti, Smriti Medha.

**Shodhana Chikitsa:**
Manobuddhi prasadanam, Avasadaka hara.

As a Preventive: Abada varjanam nityam swastavruttanupalanam
utpanarthis vighatasya marmanam paripalanam...

**SOME MANOSAMBANDHI CONDITIONS AS PER DIFFERENT CLASSICS:**

<table>
<thead>
<tr>
<th>Condition</th>
<th>TEXT</th>
<th>TEXT</th>
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<tbody>
<tr>
<td>utpanarthi vighatasya marmanam paripalanam...</td>
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<td>SOME MANOSAMBANDHI CONDITIONS AS PER DIFFERENT CLASSICS:</td>
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</tbody>
</table>

**Discussion:**
- Continuous, Target oriented work load, Unrest, Family Conflicts, Socio - economical aspects disturb the Physical as well as Mental health leads to Insomnia, Anxiety neurosis, Depression etc.
- The person who suffers with long standing disease like Kushta, Madhumeha, Grahani, Apasmara, Kshaya will impact on the patients Mind (Manas) because of Vyadhiswabhava/ Deerghakaleena vyadhi/ Mahagadas.

**Conclusion:**
- For Vishada and Avasada – Chakrapani used Manaso adainyam which may be correlated to Depression.
- The most common Mansavikarasa are Avasada, Apasmara, Chittodvega etc in such
condition Ghrita preparation (which is Sahasraveeryam, Karmasahasrakrit, Medha smriti), Mastishkya chikitsa and Shamayogas are highly effective.

- Santvana, Aswasana and Lifestyle modification, Healthy regimens and following proper pathya plays important role in faster recovery.

List of Reference:


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