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**Ayurveda me mansik rog ki avdharna evam samadhan**

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**ABSTRACT**

Ayurveda systems of medicine are over 5000 years old. Ayurveda, so called an eternal science, the science of life deals with spiritual, psychological and physical well being of the individual. It covers all the spheres of human life. Manas roga or mental diseases are associated with emotion trauma, negative attitude, stress, sexual-abuse, personal losses or drug-induced. According to Ayurvedic philosophy, Manas roga are born out of disturbance in Satva. Satva is largely responsible for inherent quality of the mind. Satva, if overshadowed by Rajas or Tamas, losses its predominance and manifestations are evident from depression, anxiety-neurosis, stress, sham-rage, schizophrenia and above all, melancholia. In era of rat-race and cut-throat competition, we and society are under the influence of Rajas. Thus world today has lot more psychological problem and every human being who is running for survival is facing some kind of mental or psychological disturbances. In spite of great advancement in the science of psychiatry for decades the problems with the management of a certain mental problems like anxiety, stress, mental retardation etc. have remained unsolved. In addition to this, adverse effects of anti-psychotic, anxiolytic medications are creating considerable amount of discomfort to the patient. At this juncture, the better solution for these problems is possible through Ayurveda. As regard, **Manas chikitsa** Ayurveda recommends preventive medicine. Correct behaviour, 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, Ashwagandha, Guduchi, Yastimadhu and Vacha** for preventing onset of Manas roga.

**Key Words:** Stress, anxiety, satva, rajas, Psychology, Ayurveda, manas roga

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## INTRODUCTION

World today has lot more psychological problem than physical suffering. In fact it can be said that not only diagnosed psychiatric patients but every human being who is running for survival is facing some kind of mental or psychological disturbances. Modern man is living in the perpetual state of ever increasing stressful situations arising from the development of science and technology, environmental pollution, highly ambitious and competitive life styles, over population, monotony and boredom of complex interpersonal relationships, job responsibilities and many other associated mental and emotional causes. All socio-economic groups of population including high pressure executives, businessman, working women and even students are affected by a variety of psychological disorders. WHO estimated that globally over 450 million people are suffering from mental disorders. Currently mental and behavioural disorders account for about 12 percent of the global burden of diseases. This is likely to increase to 15 percent by 2020. Major proportions of mental disorders come from low and middle income countries.<sup>1</sup>

Ayurveda is highlighted as a holistic system with its concern for prevention of stress and promotion of mental health. Ayurveda is not merely a materialistic science, but a philosophical and factful truth, which our great ancestral sages, through their experience, logic and power of wisdom enhanced by yogic practices had found true and proved it to the truth of time. Ayurveda is believed to be the Upveda of Atharva Veda. There are about 160 hymns about medicines in the Atharva Veda. The knowledge of life scattered in these Vedas were collected and comprehended in the form of principles by great Acharyas like Charak, Susruth and Vagbhata during the Samhitha period.

Ayurveda, which defines Ayu (life) as the combined state of Sarira (body), Indriya (senses), Satva (psyche) and Atma (Soul). Thus in this way, Manas i.e. satva is chiefly responsible for perceiving good healthy life.

*Sarirendriyasatvatmasamyogo Dhari Jivitam*<sup>2</sup>

Signs of good health which are mentioned in Susruta Samhita are as followed—*Samdosa Samagnisca Samdhatumalakryah Prasannatmendriyamanah Svastha Ityabhidhiyate*<sup>3</sup>

A healthy person is one whose humors (Dosas) and metabolic state (Agni) are in equilibrium, whose functional activities of the tissues and excretory systems are in balance, and the soul, senses and mind feel well. Therefore, cheerful state of mind is necessary for the good healthy life.

## DISCUSSION

**Ayurveda meManas and mansik rog:** In Ayurveda, the mind or manas is considered three dimensional in terms of three gunas viz. sattva, rajas and tamas. The raja represents activity and dynamism while the tamas denotes inertia and darkness. Sattva is the state of pure mind with absolute balance when both the extreme qualities of mind viz. *rajas* and *tamas* cease or merge in each other. It is believed that all mental illness are the result of the disorders of *rajas* and *tamas*. *Satva* is never the cause of illness. This is why *rajas* and *tamas* are also called *manas doshas*.<sup>4</sup> *Manasik roga* are manifested by disturbance in *satva* if *satva* is overshadowed by *rajas* or *tamas guna*. Hence *Ayurveda* preaches sound Mental Hygiene by adoring truth and avoiding untruth in short. According to *Ayurveda*, mental health is a state of sensorial, mental, intellectual and spiritual well-being. The mental ill health is brought about essentially as a result of unwholesome interaction between the individual and his environment. This interaction operates through three fundamental causative factors viz<sup>5</sup>.

**Parinama:** (time rhythm) i.e. the deficient excessive or perverted aspects of seasons etc. Ayurveda explains that result of all improper deeds (*Kukarma*) will mature in time and when matures, the person will be afflicted with particular disorder.

**Asatmendriyarthasamyoga** (sensorial inputs) i.e. Unwholesome contacts with senses are the second causative factor of mental disorder. They may be in the form of *Hina* (deficient), *Ati* (excessive) and *Mithya* (perverted) use of senses. It is regarded as one of the principal causes of disease. So, avoidance of *Ati*, *Hina*, *Mithya yoga* would be helpful to cure the Psychiatric disorders.

**Prajnaparadha:** (intellect) i.e. volitional transgression. When the intelligence, retaining and controlling powers and memory of an individual are distracted and in that state when he performs wrong actions, then it is called volitional transgression. It is the perverted use of mind and intelligence or faulty understanding (*pragyaparadha*). *Caraka* mentions that *Dhi vibransa* (impairment of intellect), *Dhriti vibransa* (impairment of will) and *Smriti vibransa* (impairment of memory) are the main causative factors of the mental disorders,<sup>6</sup> which lead to evil *Karmas*, this stage is defined as a *Prajnaparadha*. It causes various types of physical and mental disorders i.e. *Kama*, *Krodha*, *Bhaya*, *Moha*, *Soka*, *Udvega*, etc.<sup>7</sup>

The concept of *Manas Roga* in *Ayurveda* is generally for all types of mental disorders. *Alpasattwa* (weak mind), *Manovahasrota* (channels

conveying *Manas*/conveyers of *Manas*), *Manasa dosha* viz., *Rajas* and *Tamas* and *Tridosha* i.e. *Vata*, *Pitta*, *Kapha*, are said to be responsible factor. *Alpasatwa* which is the most important component is indicative of premorbid personality.

Human life is considered as the invaluable opportunity to achieve the prime goals of life viz. *Dharma*, *Artha*, *Kama* and *Moksha*.<sup>8</sup> To achieve all these things, one needs a healthy and calm life. Whole ancient society tried to achieve all four prime goals of life, so that they had a smooth, sound, safe, assured, steady and healthy life style. On the other hand today every one trying to gain good financial status and to fulfill all the physical desires, therefore today's metaphysical society is facing unsteady, weakened, hard and everyday changing life style. The gift of these life styles, almost everyone appears to be stressed and confused, these reflections can lead to mental disturbances like anxiety disorders, depression, insomnia etc. In today's metaphysical society, human life has become speedy, mechanized, less effectious and more centered, which contribute to more production of *Manasa Vikaras* like- *Kama* (Desire), *Krodha* (anger), *Lobha* (greed), *Bhaya* (fear), *Soka* (Grief), *Cinta* (Worry) and *Irsa* (envy) etc. *Caraka* states that *Raja* and *Tama* are chief pathogenic factors of the mind and due to them these *Manasa Vikaras* are produced<sup>9</sup>.

*Susruta* also explains that all the *Manas Vikaras* are produced due to various types of *Ichha* i.e. desire and *Dvesa* i.e. hates. Hence, the *Raja* and *Tama* are the causative factors of mental disorders<sup>10</sup>.

**Preventive Aspects for *Manas rog*:** *Ayurveda* is essentially a health oriented system of medicine and gives greater importance to promotion of health and prevention of disease rather than disease and cure. In *ayurveda*, for prevention of *manas rog* best way is increase the *satva*. And to increase the *satva* described comprehensive description of "*Sadvritta palan*" (ideal conduct of life with proper sexual conduct), "*Satvavajay*" (mental control therapy), and "*Achar rasayan*".

***Sadvritta palan***<sup>11</sup> (ideal path of good conduct in life): *Sad* means good and *vritta* means regimen. This is code of conduct for keeping good or balanced condition of body and mind. *Acharya Charak* explained some rules of good conduct and said that exercise of the ideal conduct leads to restraining of senses and mind also gets controlled in sequence. The incorporation of the practice of ideal conduct within the childhood and *gurukul* customs in *vedic* period signifies the importance of it's practice and role for maintaining the health. By virtue of that they became mentally strong and

potent to overcome the unlogical practices. It is through the scriptural studies, a person comes to know his duties, the methods and procedures and the resultant fruits. Man must follow the path of righteousness (*dharma*), he should speak always truth, always suffer for the sake of observing *svadharma*, he should restrain his sense organs, always try to control of mind, take efforts on hospitality to guests, treat everybody in humanistic way, not covet to another's wife or another's wealth (long to possess something belonging to someone else.), he should never commit sin even against sinner.

**Concept of *rasayan* therapy (vitalization procedure through conduct):** *Rasayan* promotes longevity and prevents diseases by providing strength and immunity. Long life, hightened memory and intelligence, freedom from disease, youth, excellence of lusture of skin, complexion of voice, optimum strength of body and senses, utterance that always gets fulfilled, the reverance of people, body glow, all these does a man obtain by the use of vitalizers (*Rasayan*)<sup>12</sup>. In this context, *Acharya Charak* explained some rules of good conduct and said that if someone follows these rules in life he will get all the benefits of vitalization therapy. This is called as *achar rasayan*. *Achara Rasayana* told in the classics has a direct influence in maintaining the mental and spiritual well being.<sup>13</sup> According this, one who speaks truth, who is free from anger, who abstains from alcohol and sexual congress, hurts no one, avoids overstrain, is traquiel of heart, fair spoken, is devoted to repetition of holy chants and to clenaliness, is endowed with understanding, given to almsgiving. Deligent in spiritual endeavour, delights in reverancing the gods, cows, brahmanas, teachers, seniors and elders, is attached to non-violence, is always compassionate, moderate and balanced in his waking and sleeping. is given to regular taking of milk and ghee, is conversant with the science of clime, season, and dosage, is versed in propriety (correctness of behaviour), devoid of egoism, blameless of conduct, given to wholesome eating, one free from narrowness and having respect for different religions, spiritual in temperament, attached to elders and men who are believers and seld controlled and devoted to *vedas* (*vedas* are the rules of good conduct written by wise persons of ancient time) If one who is endowed with all these qualities makes use of vitalization therapy, that man will reap all the benefits of *rasayan* therapy which have been described above. Along with that on account of following this path immunity of person (*ojas*) can also be improved gradually. One who incorporates these *Sadvritta* and *Achara Rasayana* in day to day life will attain *Hitayu* (healthy life) and *Deerghayu* (long life).<sup>14</sup>

### Management of *Manas rog*

There are three types of treatment modalities for physical and mental described in *Ayurvedic* classics<sup>15</sup>:

**Daiva Vyapashraya:** Spiritual therapy that includes the use of mantra, japa, other religious activities and wearing of precious stones etc.

**Yukti vyapashraya chikitsa:** Biological therapy includes *samshodhan* (cleansing therapy/panchkarma), and *shaman* therapy (pacification). The patient is subjected to biocleansing therapy in order to cleanse the channels of the body followed by shaman therapy or palliative treatment with the help of drug, dietetics and life style. A number of single and compound *Medhya* (promoters of intellectual faculties) formulations are used in *Ayurveda* for the treatment of mental diseases. These are believed to act as brain tonics and adaptogens. The *medhya* drugs are considered as specific molecular nutrients for the brain providing a better mental health leading in turn to alleviation of the behavioral alterations.

**Satvavajaya:** According to Charaka, physical disorders can be treated with *Daiva Vyapashraya* and *Yukti vyapashraya chikitsa* but treatment of *Manasarogas* is *Sattavavajaya* which includes *Jnana, Vignana, Dhairya, Smriti and Samadhi*<sup>16</sup>  
सत्त्वावजय- पनरहतेभ्योऽथेभ्यो मनोनग्रह् ||

Further *Acharya* state that *satva* means man and thus treatment of *manas rog* is only possible by controlling of *mana*.<sup>15</sup> "self control of mind" is one of the most difficult tasks and it is a perfect combination of desire, determination and dedication. It can be achieved as per Lord *Krishna* in *Bhagavadgeetha* through practice of detachment. The most important benefit of *Yoga* is physical and

mental equilibrium. So it is useful in prevention of *Manas Roga*.

**Satvik Ahara-** Diet plays an important role in keeping our mind healthy. The quality and health of our mental state depends upon our diet. '*Satvik Ahara*' is considered to be the best '*hitkar*' and '*pathyakar*' (beneficial) diet. It is a Vegetarian Diet containing non-oily, nonspicy article which are easily assimilable (*Satmya*) e.g. Milk, Rice, green vegetables, certain fruits etc.<sup>17</sup>

Through the proper harmony of the *Ayurvedic din charya* (daily routines), Yoga, meditation and the awareness about the importance of lifestyle regulations in the maintenance of health, 90% of the so-called psychosomatic problems can be solved.

### CONCLUSION

In today's lifestyle of hurry worry and curry, stress is increasing day by day. Modern medicines are good for short term treatment but having many untoward effects and having their own limitations. *Ayurveda* and *Yoga* if practiced in daily life has both preventive as well as curative effect. In fact *Aachar rasayana* and *Sadvritta palan* are of greater relevance in today's highly mobile society than it was when first proposed by our ancient *Aacharya*. By follow *Sadvritta*, mind and senses of person gets controlled gradually and he is capable of avoiding the indulgence of causative factors. On other hand *Rasayan chikitsa* basically physical and mental immunity of person will enhance gradually and also *Satvik* kind of mind also predominant as compare to *Rajas* and *Tamas* kind. Thus the holistic approach of *Ayurveda* including its safe herbal remedies, if pooled to the main stream of world medicine of today, it can bring a big positive revolution to the quality of health care for the suffering humanity world over.

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