

INSIGHTS INTO MANOVIKARA: AYURVEDIC PERSPECTIVES AND APPROACHES

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ABSTRACT

Three primary factors contribute to the onset of disease according to Ayurveda: Asatmaindriyartha Samyoga (improper use or non-use of sensory faculties), Prajnaparadha (intellectual errors), and Parinama (time). Balanced doshas in the mind regulate emotions, whereas imbalanced doshas play a crucial role in the development of mental disorders. Today's heightened levels of stress significantly contribute to the rise in Manovikara (mental disorders). Ayurvedic texts extensively discuss the mind (Manas) and various treatments for mental disorders, offering accessible insights and enriching treatment methodologies. Integrating these ancient principles into modern healthcare can provide valuable perspectives and effective strategies for managing mental health challenges in contemporary society. This article delves into "Insights into Manovikara: Ayurvedic Perspectives and Approaches," exploring Ayurveda's viewpoint on mental disorders. It comprehensively examines the concept of Manovikara, encompassing various psychological disturbances described in ancient Ayurvedic texts. The discussion highlights Ayurvedic perspectives on the mind (Manas), detailing its qualities, functions, etiological factors, symptoms, classifications as elucidated in Manas Roga Vigyan. By integrating traditional wisdom with contemporary insights, this review aims to elucidate Ayurveda's potential in promoting mental well-being and restoring harmony. It posits that understanding and applying Ayurvedic principles can provide valuable perspectives for addressing modern mental health challenges effectively.

KEYWORDS: Ayurveda, Manovikara, Manas, Mental health.

INTRODUCTION

Ayurveda emphasizes the significance of maintaining mental clarity, sensory functions, and normal bodily functions. Ayu, which encompasses the body (*Shareera*), senses (*Indriya*), mind (*Satwa*), and soul (*Atma*), underscores the concept of psychosomatic health in Ayurveda.^[1] According to the World Health Organization (WHO), "Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity."^[2] WHO reports that millions of people globally suffer from various mental disorders such as depressive and anxiety disorders. Mental health is characterized not only by the absence of mental disorders but also by a state of well-being where individuals can realize their own abilities, cope with the normal stresses of life, work productively, and contribute to their communities. In recent times, mental disorders have been increasing due to rapid global changes, negative lifestyles, and stress-related issues. Ayurvedic principles and treatment approaches can offer a robust

solution to this growing concern. Ayurveda advises individuals against succumbing to mental entities like greed, fear, and anger, which are causative factors of mental disorders. Mental health plays a pivotal role in the overall well-being of an individual. In Ayurveda, Mana (mind) is a vital component of Ayu, alongside Sharir (body), Indriya (senses), and Atma (soul).^[3] These elements, together with the body, mind, and soul, constitute the three main pillars of life (Tridanda), forming the essence of a living being.^[4]

OBJECTIVE

- To study pathological aspect of *Manas vikar*.

REVIEW OF LITERATURE

Formation of Mana

Mana (mind) develops in 5th month of intrauterine life.^[5]

Definition

According to the ancient text Amarkosha-1/4/3, "*Chittam cheetah hrdayam svantam hrmanasam manah iti*," the mind is described as the faculty through which knowledge is acquired, closely intertwined with the soul (Atma), facilitating perception.^[6] The locus of the mind is identified as the Hridaya (heart), functioning as a combined psychomotor entity linked with both sensory (*Jnanendriya*) and motor (*Karmendriya*) centers. This dual nature is referred to as Ubhayatmaka.^[7]

Manovaha Shrotas

References to the Caraka Samhita (*Sharirsthan* 1/20, *Indriyasthan* 5/41, and *Cikitsasthan* 9/5) highlight the

concept of *Manovaha Shrotas*, emphasizing that the entire body serves as the domain of the mind (Manas).^[8] In this framework, all physiological channels (*Shrotas*) are regarded as conduits for mental processes, collectively known as the *Manavaha Shrota*.^[9]

Entities of Mind /Mano Bhavas^[10,11]

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

Table No. 1: Showing list of Manobhavas.

Sr no	Bhavas	Meaning
1	<i>Kama (Lust)</i>	desire to obtain the object.
2	<i>Krodha (Anger)</i>	anger
3	<i>Lobha (Greed)-</i>	passion to achieve the things which is not own.
4	<i>Moha (Delusion)</i>	A false belief
5	<i>Irsha (jealousy)</i>	sense of intolerance with the wealth or success of someone
6	<i>Mana (Pride)</i>	sense of superiority complex
7	<i>Mada (Neurosis)-</i>	Madness or intoxication
8	<i>Shoka (Grief)-</i>	Due to loss of desired ones
9	<i>Chinta-</i>	Worry
10	<i>Udveg</i>	Anxiety
11	<i>Bhaya</i>	Fear
12	<i>Harsha (Euphoria)</i>	due to success or getting desired ones.
13	<i>Dainya</i>	Dejection- to feel himself inferior
14	<i>Bhranti</i>	Confusion
15	<i>Priti</i>	Attachment
16	<i>Amarsha</i>	Intolerance
17	<i>Aabega</i>	Emotion
18	<i>Glani</i>	Disgust
19	<i>Sanka</i>	Uncertainty
20	<i>Ghrina</i>	Hatred
21	<i>Jadata</i>	Dullness
22	<i>Ugrata</i>	Fierceness
23	<i>Vilapa</i>	Groaning
24	<i>Utsukata</i>	Eagerness
25	<i>Visada</i>	Depression
26	<i>Abhyasuya</i>	To search faults and demerits of others
27	<i>Matsarya</i>	Malic
28	<i>Dambha</i>	sense of boosting and hypocrisy
29	<i>Karpanya</i>	Non capacity to take decision
30	<i>Roudra</i>	Terrifying temperament

Manas Swasthya lakshanas (Sign of Mental health)^[12]

As per Ayurveda,

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.

References of Manas roga

Acharya Caraka has used the term 'Manovaha Srota' in the course of description of Unmada roga.^[13] And Acharya Sushruta has made use the term 'Samjavaha Nadis' in the context of Murccha roga.^[14]

Etiological factors of psychological disorders (Manas Roga Samanya Nidan)^[15,16]

- Negative influences such as inopportune timing (Kala), faulty intellect (Buddhi), and improper engagement with sensory objects (Indriyarthā) — collectively known as Asatmaindriyarthā samyoga, Prajnaparadha, and Parinama.
- Individuals who do not adhere to the ethical guidelines (Sadvrīta) of life.
- Suppression of natural urges (Vegadharan).
- Predominance of the qualities of passion (Raja) and ignorance (Tama), characteristic of individuals with limited awareness (Alpasatwa vyakti).
- Decline in intellectual capacity (Buddhi), patience (Dhriti), and memory (Smriti).

- Effects of past-life actions (Purvajanmakrita karma).

Pathophysiology of Manas Roga^[17]

The consumption of Nidan (causal factors) by individuals with limited awareness (*Alpa satwa vyakti*) leads to an imbalance of physiological (*Vata, Pitta, Kapha*) and psychological (*Raja, Tama*) doshas. These imbalances accumulate in the Hridaya (heart), resulting in disturbances of the Manovaha shrota. Within physiological thresholds, these disturbances manifest as states (*Manasik bhavas*), but when they exceed these thresholds, they give rise to psychological disorders (*Manovikara/Manasik roga*).

Manovikara (Mental disorder)^[18]**Table no. 2: Showing different types of Manovikar.**

Sr no	Disorders	Meaning
1	Unmada	Psychosis
2	Apasmara	Epilepsy
3	Psychic Perversion	Psychic Perversion
4	Chittodvega	Anxiety disorder
5	Visada	Depression
6	Asabdasevan	Auditory hallucination
7	Bhrama	Confusion
8	Tama prabesh	Fainting
9	Vyamoha	Paranoia
10	Avyavasthita Chitta	Mood disorder
11	Sokajaatisara	Diarrhea Caused by grief
12	Atipralapa	Delirium
13	Manosangharsha	Neuro esthenia
14	Manogranthi	Obsessive compulsive neurosis
15	Manoviksipti	Schizophrenia
16	Vridhdhavasthajanya Manovikara	Senile psychosis
17	Apatantrak	Hysteria
18	Sanyasa	coma
19	Kamajajwar	Fever caused by Passion
20	Krodhajajwar	Fever caused by anger
21	Bhayaajaatisara	Diarrhea Caused by fear

Manas Pariksha (Mental Examination)**Mental Assessment**

Acharya Caraka's definition of Unmada describes it as a state where there is instability in Mana (mind), Buddhi (intellect), Sanja jnanam (orientation and responsiveness), Smriti (memory), Bhakti (desire), Sheela (habits), Chesta (psychomotor activity), and Achara (conduct). According to this definition, Unmada encompasses various types of mental disturbances (Manovikara).

Sheela (Habits)

- Personal habits
- Temperamental traits
- Physiological functions
- Personal hygiene
- Leisure activities

Chesta (Psychomotor activity)

- General physical activity
- Speech
- Facial expressions and posture

Achara (Conduct)

- Individual conduct standards
- Social conduct norms

Mana (Mind)

- Perception and motor coordination
- Cognitive control
- Reasoning
- Thinking

Buddhi (Intellect)

Decision-making

Smriti (Memory)**Sanjna jnanam (Orientation and responsiveness)**

- i. Awareness of place, time, and person
- ii. Responsiveness to external stimuli

Bhakti (Desire)

Desires related to food, entertainment, sexual activity, attire, etc.

DISCUSSION

Ayurveda, Manovikara (mental disorders) are understood as disturbances primarily rooted in the mind (Mana), influenced by various etiological factors (Nidan). These disorders encompass a wide spectrum ranging from mild psychological disturbances to severe psychiatric conditions. According to Ayurvedic texts, Nidanas such as emotional imbalance, stress, unhealthy lifestyle practices, and genetic predispositions contribute significantly to the manifestation of Manovikara. Ayurvedic diagnosis of Manovikara involves a comprehensive assessment of the individual's mental state, including their cognitive functions, emotional balance, behavioural patterns, and social interactions. The approach emphasizes identifying the underlying *doshik* imbalance (Vata, Pitta, Kapha), particularly affecting the nervous system and mental faculties. Treatment strategies in Ayurveda aim to restore balance and harmony within the mind-body system through personalized approaches including dietary modifications, herbal therapies, lifestyle adjustments, detoxification techniques, and specific mental health practices like yoga and meditation. The holistic nature of Ayurveda addresses not only symptom relief but also the promotion of mental resilience and overall well-being, emphasizing the integration of physical, mental, and spiritual dimensions in the management of Manovikara.

CONCLUSION

A competent physician endeavours to understand the essence of their patient, reaching beyond the physical body to address the subtleties of the soul or subtle body. This holistic approach facilitates comprehensive treatment, fostering positive changes in physiological processes and activating the body's innate healing mechanisms. Ayurvedic literature, dating back centuries, provides detailed insights into the mind and mental disorders. By adopting Ayurvedic principles, one can effectively prevent and treat Manovikara (mental disorders). Recent review articles underscore the significance of the mind (Manas), its qualities, functions, etiology, symptoms, classifications within the domain of Manas Roga Vigyan (psychiatric science in Ayurveda). This area presents promising avenues for future exploration, harnessing Ayurveda's profound potential to promote mental harmony and well-being. Embracing these traditional practices not only preserves ancient wisdom but also enhances therapeutic approaches to meet contemporary health challenges.

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