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CRITICAL EVALUATION OF MANASA ROGA IN AYURVEDA

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Abstract: The mental disorders and specific mental diseases have been adequately categorized and classified with full details of each disease for ego, unmada, apasmara etc. The production of Manasa Vikara considered to be by the impairment of general mental functions the presence of weak psyche (alpasatva), vitiation of both sharirika and manasa dosha (Rajo and Tamo) and also by the vitiation of manovaha srotas. This may occur firstly as primary involvement of manasa dosha while physical involvement is secondary, or sometimes the primary involvement is sharirika dosha and subsequently manasa dosha get involved. The major categories of mental diseases described such as Unmada comparable to dementia and schizophrenia; Apasmara to epilepsy, atavabhinivesa to obsessive compulsive neurosis and Mada, Madatyaya, Murcha and Sanyasa are comparable to alcoholism. Susruta has identified emotions like krodha, soka, bhaya, harsa, kama etc. as the cause for manovikara. Charaka has described it to be as the accrual of undesired objects and loss of desired objects. While describing aetiopathogenesis of unmada emphasis laid on alpasatva (weak psyche) as the cause for the production of psychiatric disease and also stressed the impact of the theory of karma besides the wide range of environmental factors. The relationship between sharirika dosha and manasika dosha has been described and accordingly the treatment also aimed towards restoration of tridosha balance and should be coupled with correction of mansa dosha. The treatment method described in Ayurveda classics include daivavyaprasraya therapies and Satva vajaya i.e. psychotherapy besides full fledged yukti vyaprasraya chikitsa which is done through drugs, diet and counseling.

Key words: Manas Rogsa, Unmada, Apasmara, rajo and tama

Introduction: The mental disorders and specific mental diseases have been adequately categorized and classified with full details of each disease for ego, unmada, apasmara etc. The production of Manasa Vikara considered to be by the impairment of general mental functions the presence of weak psyche (alpasatva), vitiation of both sharirika and manasa dosha (rajo and tama) and also by the vitiation of manovaha srotas. This may occur firstly as primary involvement of manasa dosha while physical involvement is secondary, or sometimes the primary involvement is sharirika dosha and subsequently manasa dosha get involved. Manasa Vikara resulting from emotional disturbance due to rearrangement of Rajo and Tamo dosa are treated with psycho-behavioural therapy (Satvavajaya chikitsa). If the primary involvement is because of sharirika dosha and for

subsequent mental impairment the treatment is mainly with drugs and with selective satvavajaya measures. Number of single drugs and compound medya formulation are used in the treatment of mental disease in Ayurveda

The Concept of Manas: The word Manas is derived from Sanskrit root, "Mana jnane" which is taken in the meaning of 'to think', to analyse', 'to anticipate' etc. Ayurveda as well as other ancient Hindu literature, has given detailed account of mind and mental health. The 'Manas' (mind) is an important component of life entity, classically termed as Ayu, which also contains other three components as described by Charaka viz, sharira (physical body), Indriya (sensory apparatus) and Atma (soul)^[1]. Empirically 'health' refers to a harmonious functioning of all these four components leading to a physical, sensorial, mental and spiritual wellbeing of an

individual which helps him to lead a happy life and to become the well-wisher of society. Such a total health has been considered as Arogya (Health). This Arogya has been considered as the Mulam (origin) of purusartha catushtaya^[2].

Synonyms of Manasa: Sattva, Citta, Ceto, Hridaya, Cetana are the commonly used terms for the Manas. The Ayurvedic concepts of Manas are different in some aspect from the western concept of Mind.

Characteristic Features of Manas

1. Acetana (unconscious)^[3]
2. Kriyawan (active)^[3]
3. Dravya (substance)^[4]
4. Ekatva (oneness)^[5]
5. Anutva (subtle)^[5]
6. Panca Bhautika (material)
7. Ubhayendriya (organ of sensation and action)^[6]
8. It has trividha Bala (manobala – Pravar, Avara, Madhyama)
9. Trigunatmaka (three dimensional having Sattva, Rajas and Tamas, i.e. three qualities)^[7]
10. Antarendriya
11. Atindriya (subtle, beyond perception)^[8]
12. It is an Indriya.
13. It is Prana.^[9]
14. It is the part of sukhsha sharira.
15. It is also the seat of disease.
16. It has five Vrittis.
17. It has five levels: chitta bhumis
18. Its main function is thinking.
19. It is located in brain, heart as well as all over the body.

The Site of Manas: In general the Manas pervades all over the sentient parts of the body. A lot of controversy exists about the seat of location of the Manas. Prof. R. H. Singh in Ayurvediya Manas Vigyana wrote that classically Hridya (emotional aspects), Manas (psyche), Medha (Intellect), Shirasa (skull with brain) and Mastulunga (brain), all these terms refer to the brain and its psycho functional aspects is the seat of Manas.^[10]

Function of Manas: The main function of the Manas is the sense of feeling of existence, or 'Ego' or 'I' to the Soul. Mana is involved in thinking, discrimination, reasoning and conclusion. According to Charaka, following are the function of Manas:^[11]

- Chintan (thinking)
- Vichara (consideration)
- Uha (speculation)

- Dhyana (concentration)
- Indriya nigraha (control of senses)
- Sankalpa (determination)
- Yat kincit (miscellaneous)
- Kalpana (imagination)
- Sva-nigraha (self control)
- Swapna (dreams)

Qualities or the Gunas of Manas: Sattva, Rajas, and Tamas are three basic Gunas of the Manas (mind) by virtue of which an individual presents with Sattvika, Rajasika and Tamasika type of Manas prakriti, according to the predominance one or the other of the these Gunas. The Trigunas are responsible for each and every psychophysiological event in an individual. Sattva is responsible for spiritual pleasure, correct knowledge and light (prakash), Raja is responsible for functional entity of an individual and Tama for inertia and darkness.(Gita 14:5;79) Charaka describes two special characteristic of Manas i.e. Anutva (minute) and Ekatva (one).^[12]

Anutva: Manas cannot be precieved by senses and it is minute and subtle hence it is termed as Anutva i.e. Atomic (subtle).

Ekatva: Manas performs only one action at one time hence it is said to be characterized by Ekatva guna.

The concept of Manas Roga in Ayurveda: In Ayurveda the evolutionary process of life is a complex phenomenon and accordingly the concept of disease especially the mental illness is also highly complex. Life is a complex union of sharira, indriya , sattva and atma.^[13] Thus mind, body and soul influence each other. However grossly there are two types of disease Sharirika (Somatic) and Manasika (Psychic) according to the location of disease. When psychic or somatic disease becomes chronic due to their intensity, they may get combined with each other. Such combination rarely occurs when the disease is manifested only for a short period. Chakrapani further interprets and elaborates their context and strongly postulates the psychosomatic concept of Ayurveda.^[14] Recent scholars of Ayurveda describe this view (based on Carak and Cakrapani) in following ways:^[15]

1. Bodily disease affects to the bodily disease.
2. Mental disease affects to the mental disease.
3. Mental disease affects to the bodily disease.
4. Bodily disease affects to the mental disease.

This concept of psychosomatic interrelationship is described extensively in

relation to physiological, psychological and phenomenal aspect of disease.

General Etiological Factors of Manas Roga:

Etiological factors can be classified into: 1. The basic three fold causes—unwholesome contact of Kala, Buddhi and Artha i.e. Prajnaparadha, Asatmendriyartham samyoga and Parinama. 2. Sadvritta apalana. 3. Vegavarodha and vegodirana. 4. Purvajanmakrita karma. 5. Prakriti viparyaya

Etiological Factors for the Manifestation of Apasmara^[16]:

- Consumption of unwholesome & unclear food, infliction of mind with Rajas and Tamas
- Occlusion of the Hridaya by the exacerbated Doshas
- Affliction to mind by excessive anxiety, passion, fear, anger, grief, agitation etc.
- Improper and excess correlation of the sense organs with their objects and of the activities
- Incompatible & contaminated foods
- Improper activities
- Suppression of the natural urges and sexual intercourse during menstruation
- All the above etiological factors cause the perversion of mind due to excessive accumulation of Doshas leading to development of Apasmara.

Etiological Factors for the Manifestation of Unmada^[17]:

- One who is timid
- Dominancy of Rajas & Tamo Dosha
- Aggravation and vitiation of Doshas
- Consumption of unclean, unwholesome & damaged food substances
- One who does not observe rules & regulation of dietetics
- Improper application of tantric practices
- Abnormal postures
- Extreme emaciation
- Who is suffering from chronic diseases
- Whose mind is inflicted by passion, anger, greed, exhilaration, fear, attachment, exertion, grief, anxiety, excitement etc
- One who is frequently subjected to physical assault & insulting gods, preceptors & Dvijas.

Samprapti (Pathogenesis) of Manasa Roga:

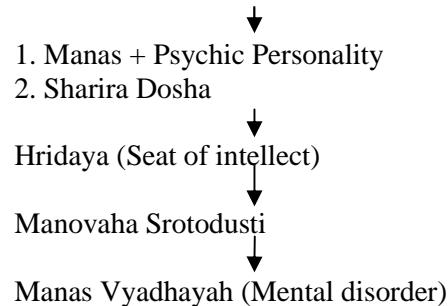
Samprapti is a complete phenomenon, which goes on continuously during the process of manifestation of diseases. Manas Vikara usually runs a sequential process from minor unnoticed

general behavioral symptoms to the marked alteration of buddhi, dhriti and smriti. Usually these unnoticed or noticed manas vikara symptoms act as nidanarthakara roga (primary disease acts as an etiology of secondary disease). Regarding samprapti (pathogenesis) of manas roga Ayurvedic classics holds that the disturbance of the equilibrium of Manas Gunas leads to the origin of mental disorders along with disequilibrium of sharirika doshas.^[18]

There are three qualities of mind viz. Sattva, Rajas and Tamas. When these three remain in equilibrium state leads to mental well being. When this state of equilibrium is disturbed i.e. when Rajas and Tamas Doshas are increased or reduction in the qualities of sattva guna leads to development of Manas vikaras. Such disorders according to Ayurveda are minor. But when the somatic Doshas viz, Vata, Pitta, and Kapha are involved in the process of pathogenesis, the disease produced as a result of such interaction are considered as major one. At this level there is usually marked alteration of Dhi, Dhriti and Smriti.

Charaka has described the samprapti of manas roga in very systematic way. Accordingly the etiological factors primarily vitiate Raja and Tama (Manas Doshas), which affect Hridaya (the seat of intellect or brain) of an Alpa sattva person and causes Manovaha Srotodusti (vitiated psychic centre i.e. emotion etc) and give rise to different Manas Roga.

Nidan Seven → Vitiation of Dosas



Components of Samprapti of Manas Roga are as follows:

A. Dosa

- Manasika—Raja and Tama
- Saririka—Tridosa, predominantly Vata

B. Dusya

- Manas (Emotions)
- Buddhi (Intellect or decision)
- Sangya Jnana (Orientation and responsiveness)
- Smriti (Memory)
- Bhakti (Desire)

- Shila (Habit, Temperaments etc.)
- Cesta (Psychomotor activity)
- Achara (conducts)

C. Adhisthana

- Hridaya (Buddhi or brain)
- Manovaha Srotas

D. Srotas-

Apasmara-Samjnavaha Srotas, Rasavaha Srotas
Unmada-Manovaha srotas, Rasavaha Srotas
Atattvabhinivesha- Manovaha Srotas,
Buddhivaha Srotas

Classification of Manas Roga: There is no definite pattern of classification of Manas Roga in Ayurvedic texts. Descriptions of Manas Roga are found in scattered form at different places in texts of Ayurveda.^[19] Charaka has mentioned Unmada, Apasmara and Atattvabhinivesa in two separate chapters in chikitsa sthana of Charaka samhita as major mental illnesses. Susruta has described amanusopasarga, apasmara and unmada in separate chapters in Uttara tantra. Astanga Samgraha, Astanga Hridaya, Bhela Samhita and Madhava Nidana also followed the same pattern. Following is a classification of manas rogas described in Ayurveda as depicted in Ayurvediya manas vignana.

A. The Disease Primarily Due to the Involvement of Rajas and Tamas, which are Considered as True Manasa Roga, Manas Vikara

- Kama (Lust)
- Krodha (Anger)
- Lobha (Greed)
- Moha (Delusion)
- Irshya (Jealousy)
- Mana (pride)
- Mada (Neurosis)
- Shoka (Grief)
- Udvega (Anxiety)
- Bhaya (Fear)
- Harsa (Euphoria)

B. The Disease Produced Due to the Involvement of Rajas and Tamas along with Vata, Pitta and Kapha. These are considered as Major Disorders of Mixed Nature

- Unmada (psychosis)
- Apasmara (Epilepsy)
- Atattvabhinivesa (obsession)
- Bhrama (Vertigo)
- Tandra (Drowsiness)
- Klama (Neuroasthenia)
- Mada (Psychoneurosis)
- Apatantraka (Hysteria)

- Murccha (fainting)
- Sanyasa (coma)
- Madatyaya (Alcoholism)
- Gadodvega (Hypochondriasis)

C. Psychiatric Illness Related with Personality Defects

- Sattvahinata (Inadequate personality)
- Amedhata (Mental Deficiency)
- Vikrita Sattva (Psychopathic personality)

D. Psycho Somatic Illness (Adhi-vyadhi): these are characterized by psychic and emotional elements in the etiology with manifestation of clinical features predominantly at somatic level.

- Bhayaja and Sokatisara (Diarrhea due to fear and grief)
- Kamaja jvara and Sokaja jvara (Nervous pyrexia)
- Amavata (arthropathy)
- Tamaka swasa (Bronchial Asthma)

Management of Manas Roga: In Ayurvedic texts the management of Manas Roga is described in a systematic way.^[20] Management of Manas Roga is divided in to two: 1. Pharmacological Management. 2. Non-Pharmacological Management. It seems that in the past pharmacological management of Manas Roga was given less importance and non-pharmacological approach was predominant. Gradually in past few decades the pharmacological approach has emerged as the major part of treatment of mental illness and non-pharmacological part has remained ignored. Non-pharmacological treatment, now a days is equally important.

1. Pharmacological Management of Manas Roga:

Out of three therapeutic streams mentioned in Ayurveda (Daivavyaprasraya, Yuktivyaprasraya and Sattvavajaya Chikitsa) only yuktivyaprasraya chikitsa falls under pharmacological management.

Yuktivyaprasraya Cikitsa: This is prevalent rational method of treatment is designed to treat mental and physical disease. It deals with proper administration of medicines and prescription suitable diets and other physiological and pharmacological methods. This consists of following:

A. Antahparimarjana (Internal Purification)

- Samshodhana (purification) i.e. elimination of vitiated doshas by Panchakarma Therapy.
- Samsaman (Alleviation): It includes different types of drugs diet and activities used to alleviate the vitiated doshas.

B. Bahih Parimarjana (External Purification):

It includes Purvakarma of Panchakarma i.e. snehana (oleation) and swedana drugs (sudation) and medication oils are used for external application and heat application. These are more or less similar to physiotherapy. Apart from this, medicated cigar effusions, eye ointments, nasal medication have been advised in different types of mental illness.

C. Sastra pranidhana (Operative Procedure): Bloodletting has been indicated in various types of psychoses. Susruta has mentioned operative correction in cases of traumatic psychoses and other organic causes of mental disorders.

2. Non- Pharmacological Management of Manas Roga: Ayurveda described the various types of non Pharmacological procedures. These are as follows: 1. Daivavyapasraya Chikitsa. 2. Sattvavajaya Chikitsa. 3. Nidanaparivarjana. 4. Naisthiki Chikitsa. 5. Practice of Yoga. 6. Relaxation etc.

3. Daivavyapasraya Chikitsa: It includes all those circumstances which are beyond the preview of reasoning. This daivavyapasraya method creates confidence and removes fear and pessimistic tendencies. Daivavyapasraya chikitsa are mantras, aushadhi, mani , mangala, bali, upahara, homa, niyama, prayaschitta, upavasa, pranipata, yatragamana.

4. Sattvavajaya Chikitsa: Sattvavajaya chikitsa is aimed at the control of mind i.e. one should keep himself established in his oneself after knowing the real nature of the soul and attaining the height of spiritual wisdom. Charaka defines it as a method of restraining or withdraws of the mind from unwholesome arthas. A concise report was published regarding sattvavajaya, an Ayurvedic psychotherapy by Singh R.H. and Murthy A.R.V. (1987) in which therapy is well designed from classics, is as follows : (a) Assurance. (b) Replacement of emotion (c) Regulation of thought process (d) Retraining of Ideas (e) Channelization of presumptions (f) Correlation of objective and ideals (g) Proper guidance and advice for taking decisions (h) Proper control of patience (i) Fear therapy or psychoshock therapy.

5. Nidanaparivarjana (Avoidance of Causal Factors): This is very important and foremost principle of treatment of any disease. (a) Sadvritta palan (b) Samyak vega dharana and udirana (c) Wholesome contact of Kala, Buddhi and Indriyarth (d) Following the Ahara visheshayatana.

6. Naisthiki Chikitsa: These terms refers of absolute eradication of miseries attained by the elimination of desires (Upadha), which are root cause of all miseries. Elimination of desired lead to the eradication of all miseries.^[21]

7. Practice of Yoga: ‘Yogo moksha pravartakah’ i.e. by the paactice of yoga one can attain the state of Moksha (salvation). Process of increasing sattva and decreasing Raja and Tama leading to Karma Kshaya (loss of deeds) is the way of attaining Moksha.^[22]

8. Relaxations: Relaxation is a means of getting free from stress. Stress is supposed to be a major causal factor of mental illness. Various types of relaxation procedures have been devised. Clinical studies show that it is an effective way to the management of Manas Roga.

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