



ORIGINAL RESEARCH PAPER

Ayurveda

**MANASROGA AND MANASROGA CHIKITSA
SIDDHANT : ENHANCING THE MENTAL
HEALTH- A REVIEW**

KEY WORDS: Manas,
ManasRoga, Chikitsa Siddhant,
DhatuSamya.

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ABSTRACT

Ayurveda is the traditional Indian method of natural medicine that gives a multifaceted stance on mental health which combines the body and spirit. A common observation of this busy era is that people are careless about physical health as well as mental health as they are occupied by psychological and emotional imbalances. We need to think about ManasRoga and their chikitsa siddhant to enhance mental health. When mental disbalance arises, it comes first in thought form, and thought generates from mana. So, Nourishment and development of the mind are much important as Chandogya Upanishada describes Mana as Annamaya. Yoga and Ayurveda purify the body and mind. Learning sharpens the mind, while meditation cleanses the mana. Maintaining a knowledge of all the etiological factors of Manas Vyadhi is necessary to attain the prayojan of Tantra, which is DhatuSamya, which asserts the equilibrium between Dosha, Dhatu, Mala, Ojus, and balance between Sharir and Manas.

INTRODUCTION:

Your feelings and thoughts influence each other and influence what you do. Thinking is a strong tool that may be used to shape both your life and your moments. Once your mental health is solid, this is achievable. One of the main causes of death in India is mental disease. 1.973 million (95% UI 178.4-216.4) Indians suffered from mental imbalance in 2007. Of these, 457.0 million (42.4-49.8) were depressed and 449.0 million (41.2-49.8) were anxious. Seven out of ten Indians experienced some form of mental illness in 2007 [1]. According to Ayurveda, the outcome of the universe's metamorphosis is that the mind, or manas, is made up of the three elements Sattva, Rajas, and Tamas.

If disturbed, the ill mental state that gives rise to the multicolored Manas Rog incarnation is the ascendance of Rajas and Tamas Guna. The state of balance that is in charge of interior well-being is the ascendance of Sattva. Ayurveda holds that complaints incarnate through two substrata, or channels: the mind and the body. We will be focusing on literacy and conceptual understanding in this study, which is why we will be using renowned Ayurveda texts such as Charak Samhita, Sushrut Samhita, Ashtanga Hridaya, Madhav Nidan, along with their corresponding commentaries. Furthermore, references such Sanskrit Hindi Shabdakosha and Amarkosha dictionaries, together with a number of online scientific journals, have been used to gather data and improve comprehension of the topic.

Aims and Objective:

Prevent diseases and mental health issues. It is essential that people live in environments and living arrangements that support mental health and help them adopt and maintain a healthy lifestyle. Our mental health can be improved by consuming healthy "Ahara" in accordance with the guidelines set forth by "Ashtahara Vidhivishaha Aayatan," "Ahara Parinamkar bhava," and "Dinacharaya," "Rituchraya," "Sadvritha," and "Acharya Rasayana." The study of Manas, Manas Roga, and Chikitsa Siddhant is crucial in our hectic digital age. DhatuSamyata, which can avert ManasRoga, is our primary concern.

Manas :

Manas is described among the nine Karan dravyas. It is an Amrut Dravyas which is not physically present but its existence is determined by its actions. Sattva (mind), Rajas & Tamas complete the mana as components. But Rajas (Arrogance) and Tamas (indolence) are considered reactive

tendencies that vitiate the mind leading to an emotional imbalance and psychological disturbance. Therefore they are known as two doshas of Mana. If these two doshas are not in balance condition then the pathogenesis of mental diseases is generated. Mana (mind), Atma (soul), and Sharir (body) together lead to the healthy life of an individual. Mana performs a different function in the presence of Atma in the human body. Mana and Atma of individuals are different for their whole lifetime but they depend on each other. Ayurveda educates us towards maintaining an integrated balance of body, mind and soul.

Type of Mana [11]:

1. Satvik
2. Rajasik
3. Tamasik

In addition to these fundamental definitions and purposes, "Ayurveda gives some more fact about manas" : Manas is an essential component of life's activities.

1. All of life's psychometric activities are the responsibility of Manas.
2. Manas serves as both a "Karmaindriya" and a "Gyanendriya," making it the "Ubhanyindriya" [12].
3. Manas is the director and mastermind of our cognitive, psychic, and subconscious brains. All metabolic processes are under the control of Manas. Moreover, a multitude of psychic disturbances lead to endocrine disruptions, which in turn produce diseases such as diabetes, hypertension, thyroid, gastrointestinal disorders, and others. For this reason, maintaining psychic balance is crucial to overall health.

Mental faculties Three primary faculties that are intimately associated with manas are dhee, dhriti, and smriti [13]. Dhee : (buddhi) "Buddhirih Nishyayathika".

[14] Dhriti: "Dhritirhi Niyatmika". Mana is controlled by the force of will, which keeps it away from environmental distractions and temptations.

2. Smriti: Quoted as "Smarant smriti" [15]. The term "smriti" refers to memory of the past. For mental health, each of these functional parts must be in perfect condition.

Manas Roga :

The Ayurvedic text does not provide a systematic classification of mental diseases. One list of classifications is

as follows:

- 1. Mano Adhithita Manasika Vikara :** Mental disorders where both Sharirika as well as Mnodosha's are only involved. Ex.Kama,krodha.Etc.
- 2. NantajaManasa Vikara :** Endogenous mental disorders resulting from particular sharirika dosha types.Ex.Tandra,Bharma etc.
- 3. Manasik Rog, Adhithita Sharira Mano:** Mental illnesses in which Manasdosha and Sharirika are essentially engaged. such as Unmada and Apasmara.
- 4. Manosharira Adhishthana ManasRog:** These are essentially ailments that arise from the affliction of Manasdosha, which in turn causes the involvement of Sharirika dosha.For instance, Shokaja, Jwar, Bhaiyaja, Atisara, etc.

ManasRoga Chikitsa Sidhant :

It is necessary to develop environments and living conditions that support mental health and enable people to adopt and maintain healthy lifestyles in order to promote mental health and prevent sickness. The primary elements that are essential to preserving good health are the ingestion of healthy "Ahara" in accordance with the guidelines set forth under "Ashtahara," "Vidhivishesha," "Ayatan," "Aahara parinamkar Bhava," and following to the principles of "dincharya," "Ritucharya," "Sadvritha," and "Acharya Rasayana." This article discusses the basic course of treatment for ManasRoga in Ayurveda. Using a holistic approach, Ayurveda emphasizes the necessity for medication and psychotherapy in addition to spiritual and psychological assistance.

1. Divavyapashraya Upkrama : (Spiritual Counseling)

Ayurvedic views people as being a portion of the supreme consciousness, and numerous literature have provided in-depth explanations of the significance of spirituality. The purpose of the rational application of mantras, aushadhi, mani, bali, upahara, homa, niyam, pryashitta, upavasa, swatyama, pranipatagamna, etc. is to increase people's mental fortitude and self-assurance.

2. Sattavavajaya Chikitsa :

The practise of Sattavavajaya Chikitsa involves mind control so that stressors do not cause one to become prone to Prajana Paradha. Acharya Charaka states that "Mano Nigraha" sub conjugates the mind from unwholesome subjects and regulates the mind. As per Acharya Vagbhata, "Dhee-Dhairyatmadi Vijnanam" offers a more profound comprehension that finally aids in mind control. Therefore, Sattavavajaya chikitsa covers a wide range of topics related to the mind. The field encompasses psychology, morphology, morbidity, and the care of psychological and psychomatic disorders.

3. YuktiVyapashrya Chikitsa

This involves tailoring Aahara and Vihara to the individual's needs and using medication in a way that makes sense. The patient ought to be encouraged to follow a healthy diet, adhere to Sadvritha's instructions about the usage of Doshahara Aushadha (a medication that regulates mental imbalance) and Medhya rasayana (a drug that boosts the psyche).

4. Role of Vihara in prevention of ManasRoga :

Vihara refers to day-to-day activities that follow social and cultural standards. The literature on Ayurveda has discussed regimens such as Dincharya, Ritucharya, Ratrichrya, and Acharya Rasayana, along with norms of conduct known as Sadvritha. When these regimens are used properly, they can aid people in preventing a variety of physical and mental illnesses.

5. Yoga and the state of mind: Acharya Charak and Vagbhata have recognized the role of yoga in both the prevention and therapy of ManasRoga, while also prescribing the treatment's

basic principles. It was stated by Acharya Charaka that "Manoso gyan Vigyanam dhyana Dhairy Smriti Samadhibhi." "Dhee Dhairyartmadi Vigyanam" is the conclusion reached by Acharya Vagbhata.

The physical and psychological components of the body, as well as the mind, are intertwined. Without "Prassanamanah," the concept of total health is insufficient in and of itself.. Diet (Aahara), lifestyle (Vihara), and moral standards play a major influence in keeping people from developing dhidhritismritibhramash also known as Prajnaprath. In order to prevent and manage Manas Rog, it is therefore important to adhere to daily routines, seasonal regimens, Sadvritha, Acharya Rasayana, and yoga bhyas.

RESULT:

Here, the idea of "Dhatusamyata" is pertinent. Dhātu, which stands for dosha, Dhātu, and Mala, is in a state of equality with Dhatus. Dhatusamyata comprises of the following attributes: happiness, inference to Atma Indriya, equilibrium in mental and physical health, this state of dosha homeostasis, and Prassana-Manah, the attainment by adherence to all the mentioned viewpoints. Therefore, adhering strictly to the therapeutic principles, Satvavajay, psychological theories, Acharya Behavioral Rasayan, Medhya Rasayan, yoga practice, etc., can not only treat but also prevent ManasRog.

CONCLUSION:

The branches of Ashtanga Ayurveda that deal with psychiatry, bhotvidya, manasrog, and other topics have not developed into mainstream medical specialties. The primary cause is the general lack of knowledge and ambiguity surrounding the idea of having a mental illness, which is still seen as a shame. It is imperative that we investigate its potential and develop it into a modern support system for modern psychiatry. The idea that the "psyche" and "soma" are mutually related forms the basis of Ayurvedic psychic diseases and therapeutic approaches. Physical elements such as daily activity and food intake have an impact on these psychological factors in general. Health and illness are determined by the nourishment, depletion, or vitiation of the body's structural and functional exponents, or Dosha, Dhātu, and Mala. These elements also inevitably have an impact on the position of "Sattva" in return. Dietary and lifestyle abnormalities are also depicted in the contemporary ManasRoga scenario.

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