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Understanding of manovikar in present scenario & their management in Yoga and Ayurveda

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Abstract

An attempt is made to collect all the available ayurvedic material on mano-vikar and its treatment in present scenario and other related aspects like method of examination, prevention etc. Ayurveda is one of the oldest medical systems, which comprises thousands of medical concepts. Mainly it aims at preservation & promotion of health, prevention of diseases. Basically there are three factors for origin of any disease that is asatmaindriyarth samyoga, prajnaparadha and parinama (time). Role of swastavritta, yoga, naisthiki chikitsa is very important in management of manovikar. A healthy mind in a healthy body constitutes absolute health. Ayurveda constitution is composed of three doshas and their imbalances cause diseases. Vata imbalance typically cause anxiety, pitta cause anger and kapha cause depression. Mental health imbalances are also caused by genetic and external factors, the effect of time, a misuse of our senses or knowingly doing something that harms the health like overeating or engaging in violent argument. So we will study about manovikar and its treatment in detail.

Keywords: Mano, dheya, daivavyapasraya chikitsa, satwavajaya chikitsa, rajasa

Introduction

Ayurveda is a science of life with a holistic approach to health & personalized medicine. It is one of the oldest medical systems, which comprises thousands of medical concept & hypothesis^[1].

Mainly it aims at preservation & promotion of health & prevention & cure of diseases through the concepts of positive, physical & mental health. So managing mental disorders was an area of specialization even during ancient times [charaka's time 500 B.C] and even the treatment of mano vikar should be done by an expert in this field.

"प्रयोजनं चास्य स्वस्थस्य स्वास्थ्यरक्षणमातुरस्य विकार प्रशमनं च ।"

Life according to Ayurveda is a conglomeration of the four interdependent components namely, the body (shareera), the sensory & motor faculties (indriya), the mind (sattva) & the soul [atma]^[3]. A healthy life necessitates a perfect complementary support of all these factors & the concept of health encompasses physical, mental, sensory & spiritual domains. A person with swastha mana, prasanna atmindriya along with sama dosha, sama agni, sama dhatu & sama kriya is perfect healthy.

"समः दोष समाग्रिश्च सम धातु मल क्रियाः । प्रसन्न आत्मेन्द्रिय मन स्वस्थ इत्यभिधीयते ॥ (Su.sut 15/10)

Mano vikar vyadhi mainly deals with mana [mind] and heart so basically the word manas is derived from the root 'man' adding the suffix asuna having the meaning to perceive.

"chittam cheetah hridayam svantam hrnmanasam manah iti" [Amarakosha 1/ 4/3]

Mana is the entity through which the knowledge is obtained, which is closely related with atma, through which one can perceive & the sthan of mana is hridaya. Manas is ubhayatmaka i.e it is a dual faculty which has both sensory & motor functions & hence considered as a superior faculty because it controls & co-ordinates all other faculties connecting them with the soul^[4].

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“Satvadiham hridyam stanor kostmadyagam”

Acharya vagbhata says that the hrudaya is the sthan of satva or manas

Same as Acharya charaka & sushruta also explains the hridaya as the sthan of manas as it is said to be the chetana sthana. Acharya Bhela [B.ci 8/2] in context of unmada, says head is the sthan of mana.

Indicating, the influence of manas even at the embryonic stage, Ayurveda states that ‘the foetus grows steadily with the help of the reproductive element, the five protoelements namely prithvi, ap, teja, vayu & akash. The subtle mind & sap of food taken by mother [5].

Gunas of Manas

Properties of manas are ‘anutwa’ & ‘ekatwa’

Anutwa- minuteness

Ekatwa- oneness

Due to its singleness, only single knowledge occurs at a time. Manas remains engaged in a particular sense organ and cannot perceive two or more objects at a time [6].

The inability to focus on one thing or inability to withdraw from perception related to any particular vishaya or object may be considered abnormal. It can be seen in the symptom of ADHD, depressive disorder, anxiety etc.

Functions of manas

Functions of manas has been described as indriabhigraha [control of sense organs], uhya [hypothesis] & vichara [consideration] [7].

Swasyanigraha is self-control, restraining self from temptations & affected by emotions [8].

Mano artha (objects of mind)

- Thoughtfulness
- Logical interpretation
- Dheya – goal & aim
- Sankalpa – resolution, determination

Manovaha Srotas

In charak samhita, vimansthan acharya charak has mentioned 13 shrotas expect manovaha srotas [9].

But in sharirasthan 1/20, indriyasthan 5/41 & chikitsasthan 9/5 manovaha srotas has been mentioned [10].

Manas roga samanya nidan (etiological factors)

- Asatma indriyarthasamyoga, pragyaaparadha & parinama
- Who don't follow sadvritta
- Vegdharan
- Purvajanmakrita karma
- Dominance of raja & tama

Manas Roga Samprapti

Due to intake of nidana by alpa satwa vyakti, imbalance of sharirik & manasik dosa occur which take shelter in hridya & causes manovaha srotas dusti within physiological limit it produces manasik bhavas but when cross the limit cause manasik roga [11].

Mano bhavas (entities of mind)

- Mano bhav plays important role in production of manas roga [12]
- Kama- desire to obtain the object

- Krodha
- Lobha- want to achieve things which are not own
- Moha- a false belief
- Irsha- sense of intolerance
- Bhaya
- Chinta
- udveg
- Glani
- Vilapa
- Utsukta
- Visada (depression)
- Ghrina[hated]
- Priti
- Dambha
- Roudra
- Karpanya[can't take decision]

Classification of manovikara [13].

- Manoadhistita manovikara [pure psychic origin]
- Ubhayadhistita manovikara
- Nanatmaja manovikara[tridosh]

Nanatmaja	Ubhayatmaka	others
Anxiety disorder	unmada	sanyasa
Visada [depression]	apasmara	kamajajwar
Asabdasevan (auditory hallucination)	atatwavinibesh	krodhajawar
Bhrama (confusion)		bhayajaatisar
Tama prabesh		
Manovikara (senile psychosis)		

Mental state examination

- History of observation of activities & behaviour
- Attitude & appearance
- Consciousness
- Emotions
- Motor behaviour
- Perception
- Memory
- Intelligence
- Thought process

Various clinical examination schemes like trividha pariksha, dasvidh pariksha & astasthan pariksha & the nidanpanchak

Recognition of mentally ill person

- Disturbed thinking, emotions, intelligence, memory & other higher mental functions
- Disturbed behaviour like rowdy, violent, destructive, suicidal etc.
- Anxiety, fears, irritability, poverty of concentration
- Somatic symptoms like headache, weakness, anorexia, sleeplessness, palpitation etc.
- Antisocial behaviour like criminality, sexual perversions, drug addiction, alcoholism etc.
- Diminished work efficiency
- Unwanted ideas
- Repetitive meaningless activities

Manasvikara Chikitsa [treatment of mental disorders] [14].

Ayurvedic treatment for the mitigation of the diseases has always been through the medium of mind. Ayurveda recommends trividha chikitsa for treating mental illness [15].

Daivavyapashraya chikitsa (spiritual/divine/therapy)

Word 'daiva' refers to nonphysical causes it also means destiny or fortune that is unknown adrista which cannot be reasoned out & explained by the existing human knowledge

- Mantra
- Ausudhi
- Mani (wearing gems)
- Mangala
- Bali (oblations)
- Upahara
- Homa
- Niyama (vows)
- Upavasa (fasting)
- Pranipata

Yuktivyapasraya Chikitsa ^[16].

Refers to the use of ahara (diet) & aushadh (drugs)

Ahara (diet) - food like dugdha, ghrita, draksa, panasa, kapittha, brahi mamsa

Ausadha (medicine) - treatment divided into

- Antahparimarjan
- Vahiparimarjan
- Shastrapranidhan

Antahparimarjan**Samshodhan chikitsa**

-as in mental disorder tridosh are de-arranged along with raja & tama so putrifaction therapy is

Strongly recommended

- Vaman
- Virechan
- Nasya
- Anjan
- Abhyanga
- Takra dhara
- Sirovasti

Shamsamana (palliative therapy)

Rasausadhi- Brihat katuri bhairav rasa

Chintamani ras

Smriti sagar rasa

Vati – Brahmi vati

Manasmitra vatakam

Asav arisht- aswagandharita

Saraswatarista

Churn- jatamansi, sankhapuspi

Ghrita – kalyanak ghrita

Panchgavya ghrita

Taila – kshirabala taila

Chandanadi taila

Himsagar taila

Rasayan- chawanprash

Brahma rasayan

Satavari leha

Vahiparimarjan Chikitsa

Abhyanga, pralepa, udvartan, snehan, swedan, udgharshan

Satvavajaya Chikitsa

Aim of this therapy is to restrain mind from desire for unwholesome objects.

सत्वावजयः पुनरहितेभ्योऽर्थेभ्यो मनोनिग्रहः I (च. सू. 11/62)

Further charaka says the treatment for mano-roga is true knowledge, intelligence, patience, memory and concentration.

मानसो ज्ञानविज्ञानधैर्यस्मृतिसमाधिभिः I (च.सू. 1/56)

Patanjali gives the detail methods for the treatment of mano-vikara by controlling and concentrating the mental energy. The yoga system of Patanjali possesses the positive principle based on the conservation, the transformation, and the dissipation of Energy. We can achieve the state of sattvavajaya by practicing the methods given by the patanjali in Yoga-Sutras. There are few method as follows-

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् I (प.यो.सू 1/20)

It is brought about by the means of achievement for the yogis. Faith is the pleasing wishful contact of the mind with the object of pursuit. It sustains the Yogi, like a mother. Energy is born in him who pursues knowledge with faith. Memory comes to help when he is possessed of energy. On the appearance of memory, the mind ceases to be disturbed and passes into trance. When the mind is entranced, discrimination appears, by which it knows an objects as it is. By constant practice thereof and by desirelessness with reference to the object thereof comes the ultra-cognitive trance.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुः खपुण्यापुण्यविषयाणां भावनातश्चितप्रसादनम् I (प.यो.सू. 1/33) which means by cultivating habits of friendliness, compassion, complacency and indifference towards happiness, misery, virtue and vice (respectively) the mind becomes pure.

Another method to avoid pragyapradha is वितर्कबाधने प्रतिपक्षभावनम् I (प.यो.सू. 2/33) which means upon thoughts of sin troubling, habituation to the contrary. When during the practice of the restraints and observances sinful thoughts give trouble, the mind is to be habituated to the contrary ideas.

Charaka describe this method for unmaad chikitsa in the fourteen chapter of chikitsa sathana.

कामपरस्परप्रतिद्वन्द्वेभिरेव शमं नयेत् I**शोकभयक्रोधहर्षेष्यालोभसम्भावन II (च.चि. स. 14/98)**

By the methods given in yoga sutras, the mind is directed to the divine qualities of the Psyche. The break in the harmonious working of the mind is due to the constant suppression of impulses coming from without, impulses alien to its divine nature; the dislocated phases of the mind are recollected and reorganised, and the unified mind is then directed to the realisation of the divine qualities of the sub-conscious. It is Psycho-synthesis rather than psycho-analysis.

This permits considering occupational, behavioural like therapies as well, since the ultimate aim of them also would be to restrain mind from unwholesome objects.

Mainly in mano vikar pitt dosh increase & ultimately treatment for pitt doh is virechan.

Give virechan ausadhi to patient

Like: erand tail

Pathya & Apathya for Mano Vikar

Pathya: Godhuma, shali, puranaghrut, brahmi, ashvamutra, amaraphala, draksha, patola, pakshi mamsa

Apathya: Chinta, shoka, bhaya, krodha, apavitra padarth, teekshan, uhna, vegdharan, tikt padarth

Discussion

As we all know that mental disorders are increasing day by day because of changes made in lifestyles, stress problem etc.

So ayurvedic treatment is a very strong reply to these problems. Ayurveda suggest that one should not become victim of entities of mind (greed, fear etc) which are causative factors of mental disorder. As we have discussed earlier sign of good mental health are:

- Good memory
- Being brave
- Self sufficiency
- Cleverness
- Follow all rules and regulations
- Maintaining cleanliness and hygiene
- Taking food properly
- Perseverance
- Ability to proceed steadfastly against all odds.
- Discrimination in wrong and right

Conclusion

Ayurved is very useful in mano-vikar because its treatment does not suppress the symptoms and permanently cures the diseases. Stress is increasing day by day in today's life. If we practice Ayurveda and yoga daily, it has both curative as well as preventive effect. In fact, one can follow achar rasayan and sadvritta basically it helps in increasing immunity and calm's the mind.

Like – nasya therapy, snehan, virechan (purgation therapy)
Single drugs- brahmi, chandan, ashwagandha, satavari

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