

AN AYURVEDIC REVIEW ON RELATION BETWEEN HEALTH AND PSYCHE (MANAS) AND MANASIK VIKARA.

1Patil Kirti V., 2Puyad Sarika L.

1MD(Sch) (Sharir Kriya), S.S.A.M. & Hospital, Nashik, 2 Associate Professor(Sharir Kriya) S.S.A.M. & Hospital, Nashik.

ABSTRACT:-

According to WHO health is defined as “state of complete physical, mental and social well-being, and not merely an absence of disease or infirmity.(WHO,1978)

In modern era physiological stress has been recognised as an important etiological factor underlying a wide range of disease and disorders, receiving serious attention from health researchers.

Ayurveda is inherently a psychological system as much as it is a physical system of medicine.it includes both physical (shararika) & psychic (Manasik) means “Manas” (Mana) is called as equilibrium state of body.

KEY WORDS:-

Psyche, Manasa, health, Yoga.

INTRODUCION:-

We are spiritual beings having a human experience. Unfortunately our mind pollutes our whole being .In order to remain the spiritual being, we truly need to cultivate wisdom to manage our senses and ego mind.

Our thoughts creates emotions which are energy .They are like a vaporization of very fine and subtle clouds that prevents the light from our heart space shine, leading to the disease.

Indian philosopher as well as Indian system of medicine has paid more importance to “MANAS”. It has been given a special place among Indriyas

(sense organs);when it is called as Ubheyendriya (helping in the action of five sense organs as well as the five organ of motors). MANA is responsible for making available knowledge to the self or soul and to direct karmendriyas for proper action at proper time.

These negative feelings are emotional toxins accumulate in the mind .If they are not driven out of the body in a stipulated period of time they give rise to various mental disorders like anxiety ,neurosis,depression,insomnia etc.If this is ignored it turns into permanent disorders like

Unmad,Apasmara,Atatwaabhinivesh,etc.

Psychological disorders becoming epidemic today so if we have to fight with that, we have to pay more attention towards “MANAS” and correcting Manasic Doshas”.

AIM:-

To study relation between pschye (manas) and health according to Ayurveda

OBJECTIVES:-

- 1) To study the concept of “pschye “(Manas) according to Ayurvedic literature.
- 2) To study the relation between Health and Manasik vikara according to Ayurveda.
- 3) To find out how the psyche(Manas) caused Manasik vikara in the body.

MATERIALS AND METHODS:-

Review of classical Ayurvedic texts

Study Type:- Conceptual study.

LITERATURE REVIEW:-

The ancient vedic texts have dealt with the issues of physical and mental health. They subscribed to an essential unity of the mind

Atharveda and yajurveda provide ample descriptions of mental disorders such as Vibheeti (fear from nature death etc. Gandharva & Apasara syndrome (referring to sex disorders, associated with particular group.) Moha (attachment) ,Unmad (Insanity), Apasar /Grahi (Hysteria)&

Vishida (Distress).The Atharvaveda mentioned these sign & symptom & treatment of these diseases in detail.

In Ayurveda it has been mentioned by Charaka that both the body & mind are closely related to each other. If one gets affiliated, the another became affected after then. By observing this relation he states that-

‘Body and mind constituent the sites of production of diseases & happiness.

• MANAS AYURVEDIC VIEW:-

“mana “has been derived from the “mana – gnana “dhatu ,means knowledge as per Shabdakalpadruma.

“ Mana” is defined as that subatance in which knowledge is gained or any thing is known.

• GUNA OF MANA:-

- 1)Anutwa (subtleness.)
- 2)Ekatwam (Oneness.)

• OBJECTS OF MANA:-

- 1)Chintyam (Thinking.)
- 2)Vicharyam (Planning.)
- 3)Uhyam(Imagination.)
- 4)Dehyam(Concentration.)
- 5)Sankalpam(Determination).

FUNCTIONS OF MANA:-

- 1)Indriyabhigraha (control of sense organ)
- 2)Manasahswasya Nigraha (Self restraint.)
- 3)Uhya(Hapothesis)
- 4)Vicharya (Constructive thinking).

• TYPES OF MIND:-**1)Sattvik:-**

-Means cleanliness & purification & disease less stage.

-Purity, honesty, right distribution, good memory, free from confusion-greed-anger-envy etc.

2)Rajasika:-

-it bears envious, disposition, lubricious, greedy, intolerants, fond of food–sex fearful & unsatisfactory.

3)Tamasika:-

The Tamas sattva are greedy angry, lazy & devoid of mental faculties.

- Even Triguna is one of the properties of mind Raja & Tama are to be Dosha of mind as the deviate mind & generate diseases.
- Charaka has mentioned both ‘Rajas’ & ‘Tamas’ as defective because it causes disease.
- Ayurveda describes channels of circulation both at physical & mental level,if the channels of circulation related to astral body are disturbed manas roga are born . Emotional behavioier cause dosh vikruti as Bhayad vayu.Krodhat pittam,it shows close resemblance with emotional behavoire and dosh dushti.
- Vata is largely represents the energy associated with the activities of the nervous system.
- e.g. pathogenesis of unmad
imbalance of the tamasa & rajasa ,which are accumulated doshas gets vitiated due to favourable causative factors vitiate the mind(which is alpa sattva & durbala),then vitiated doshas ascends upwards to the mind, from the main site of heart as well as disposed areas like brain & its various relative compartments, due to this the individual gets false belief or delusions & person appears as if intoxicated due to the unawareness of the situation. This condition is called Unmad, a kind of psychosis,.

- Manasik bhavas plays an important role in etiopathogenesis & symptomatology psychic & psychosomatic disease conditions.

Some physical diseases are thought to be particularly prone to be made worse by mental factors such as stress,anxiety,depression.

e.g.psoriasis ,ischemia,stomach ulcers,bronchitis,high B.P.,diabetes,& heart diseases

- Certain physiological functions are directly influence by Manas.
e.g.anger,fear could cause Diaphoresis,Bhayaj Atisar ,Shokaj Atisara ,Bhayaj Jwara,Santapaj Jwara,Kamaj jwara etc.
 - Negative Karma/previous action is also a factor to be considred .Doshik imbalances usually rest upon an excess of Rajas/Tamas, which in turn reflect deeper Karmic disharmonies.
 - Some emotions can be linked to white clouds like our fear & our worries they are simply as a part of human conditions. They are no way we could expect to a mother not to worry about her child. Fear is an integral part of human survival skills, but if taken to on extreme; these emotions can make us quite literally sick. But other emotions are often dangerous; these could be linked to toxic clouds mentioned as “SHADRIPU”s are mentioned in Bhavishya purana.
- 1)LUST (KAMA):- Lack of self control.
 - 2)GREED (LOBHA):- An excessive desire.
 - 3)ANGER (KRODHA):- A strong feeling of displeasure/hostility.



e.g. Resentment,
refusing to forgive, keeping
grudge,
bitterness, rage, & verbal wrath.

4)PRIDE (MAD) :- Self
respect/arrogant.

5)ATTACHMENT (MOHA):- Stuck into
maya.

6)COVETOUSNESS (MATSARYA):-
Excessive &
culpably desirous of the
Possession of
another.

MANASA CHIKITSA:-

1)The pathogenic factors of the mind are
reconciled by spiritual and scriptural
knowledge, patience, memory and
meditation.

2)Dhi (discrimination),dhairya (courage,
strong will)and Atmadi vijnana
(knowledge of the soul etc.)are the ideal
therapies of Mind.

Ayurveda recommends 3 types of chikitsa
viz

1).Daivavyapashraya Chikita:-,

This refers to measure like mantra
,wearing of sacred herbs ,wearing of gems
mangala,bali,homa,prauascitta(ceremonial
penitence),upavasa,swastayana,pranipata(s
urrender),gamana.

2)Yuktivyapashraya Chikitsa:-

It is related to ahara and drugs.

Ahara:-

khira,ghrita,draksha,fanas,mahishmamansa
etc.

Drugs:-

MEDICINES

TONICS

1. Bramhi ghrita 1
.Bramhi rasayan

2. Ashwagandharishta. 2.

Chyavanprasha.

3. Saraswat churna. 3.

Kushmanda rasayana

4.Smritisagara rasa 4.

Shatavari leha.

5.Bramhyadi yoga.

• TREATMENT PROCEDURES:-

1.Virechana

2.Basti

3.Nasya.

4. Abhyanga.

5.Takradhara.

6.Mastishka.

7.Siroleopa.

3)Satwavajaya:-

It means to restrain mind from desire
for unwholesome objects.

e.g. Sadvrittacharan, Meditation.Yoga.

DISCUSSION:-

Ayurveda deals with physical & mental
(manasik)state of body,when both are in
equilibrium state is called as health.

Nowadays psychological conditions are
getting more epidemic so its important to
pay more attention towards
Manas(psyche).

All ancient samhita's like Atharveda &
Yajurveda has references of Manas.

• GUNA OF MANA:-

1)Anutwa (subtleness.) 2)Ekatwam
(Oneness.)

• OBJECTS OF MANA:-

1)Chintyam (Thinking.) 2)Vicharyam
(Planning.)

3)Uhyam(Imagination.)

4)Dehyam(Concentration.)

5)Sankalpam(Determination).

FUNCTIONS OF MANA:-

- 1)Indriyabhigraha (control of sense organ)
- 2)Manasahswasya Nigraha (Self restraint.)
- 3)Uhya(Hapothesis)
- 4)Vicharya (Constructive thinking).

TYPES OF MIND:-

- 1)Sattvik
- 2)Rajasika
- 3)Tamasika:-

Imbalance of the tamasa & rajasa ,which are accumulated doshas gets vitiated due to favourable causative factors vitiate the mind leading to manasik vikara.

Thus to overcome all these “Manas” factors resulting into disease we may ponder all the negative thoughts affecting the quality of our human experience & prevent us to shine & magnificent self in our everyday life.

In order to be free from manasika vikara Ayurveda prescribes that one should not allow oneself to become a victim of impuses like greed,grief,fear,anger,jealousy,vanity etc.

There are many ways in which we can practice Manasik Chikitsa :

- 1)Daivayapashraya Chikitsa like chanting mantras.
- 2)Yuktivyapashraya chikitsa (counselling medicines) such as “Medhya rasayanas” e.g.Bramhi, Bhringraj, Bacopa, & Shankhpushpi. Panchkarma treatment such as Nasya , Shirodhara etc.
- 3)Satvavajaya like Sadvrittacharan,Yoga and meditation.

All these measures are aimed at bestowing relaxation and mental equipoise

which are of a sound mind.They are particularly relevant to our times when we are forced to battle continuously against ‘stress’ and ‘strain’ for our very survival

CONCLUSION:-

Ayurvedic psychology states that both physical & mental Prakruti and Vikruti goes by hand in hand. We can’t separate our thoughts from our bodies. Everything is interconnected so it is very important to study the Manas & Manasik vikara .

So as we know the imbalance of the tamasa & rajasa ,which are accumulated doshas gets vitiated due to favourable causative factors vitiate the mind leading to manasik vikara.

Through understanding Ayurvedic psychology and balancing our doshas, we can also exist in a greater state of equilibrium.

To lead a life truly in harmony with nature, we must also live harmoniously with ourselves & society.

A state of harmonious & equilibrium between three gunas of manas helps to reduce man’s vulnerabity to mental diseases.

By becoming more introspective we will be able to find the essence of who we actually are & by continuing to go deeper, we will be able to find & connect with the Divine self.

” Only sound mind can keep body in sound state.”

Summing up Vagbhata states that one who introspects daily once an reacts to fellow beings and surroundings daw to dark would modify his behaviour ,remain free from grief,and enjoy perennial happiness.



REFERENCES:-

1) Charak Samhita sutrasthana 8, by Vaidya Yadavaji Trikamaji published by Chaukhambha Krishnadas Academy, Varanasi.

2) Charak sharirsthana 1, by Vaidya Yadavaji Trikamaji published by Chaukhambha Krishnadas Academy, Varanasi.

3) Charak vimanasthana 5, by Vaidya Yadavaji Trikamaji published by

Chaukhambha Krishnadas Academy, Varanasi.

4) Ashtanga hridaya sutrasthana 1, Edited by Dr. Tripathi B. by Chaukhambha Sanskrit Pratisthana, Delhi.

5) Sharir Kriya Vidnyana, by dhargalkar.

6) Basic principles of Kriya Sharira , by dr. Shrikant Kumar Panda.