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# Manasatattva and its therapeutic principles

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## ABSTRACT

*Manasa* means belonging to the mind or spirit, mental, spiritual.<sup>[1]</sup> *Tattva* means true or real state, truth, reality.<sup>[2]</sup> So *Manasatattva* is real state of mind. Sometimes one understands a thing and sometimes one does not. This proves the existence of the mind as a separate sense organ. That is why, when there is no contact of the mind with sense organs and their objects, no understanding of things can occur. It is only when the required mental contact is there that one can understand things. Atomicity and oneness are considered to be the two characteristic features of the mind.<sup>[3]</sup> Mental health is as important as physical health. *Acharya Susruta* clearly mentioned that, man is said to be *Svastha*(healthy) whose *Dosas*, *Agnis*, *Dhatus* and *Malās* are in the state of equilibrium along with mental, sensory and spiritual pleasantness and happiness.<sup>[4]</sup>

**Key words:** *Manasa, Citta*

## INTRODUCTION

*Purusha* comprises of twenty four *Dhatus*, i.e. mind, ten *Indriyas* (sensory and motor organs), five objects of sense organs and *Prakriti* (consisting of eight *Dhatus*, viz. five *Mahabhutas* (in their subtle form), *Ahamkara* (ego), *Mahan* (intellect) and *Avyakta* (primordial element).<sup>[5]</sup> The mind is the set of faculties such as consciousness, perception, imagination, intelligence, thinking, judgement, language and memory, as well as emotion and instinct. Things requiring thought, consideration, hypothesis, attention, determination or whatever can be perceived by the mind, are regarded

as its objects. Control of sense organs, self restraint, hypothesis and consideration represent the action of the mind. Beyond that flourishes the domain and intellect.<sup>[6]</sup> People whose body and mind are disease-free, and those who are endowed with youth, enthusiasm, strength, virility, reputation, manliness, courage, knowledge of arts and sciences, healthy senses, objects of sensory perceptions, ability of the sensory organs, riches and various luxurious articles for enjoyment, and who can achieve whatever they want and roam as they please are said to lead a happy life. Those who are the well-wishers of all beings, who do not desire the wealth of others, who are truthful, peace loving, who are thoughtful before taking action, who are vigilant, who experience the three important objectives of life (righteousness, wealth and desire) without one affecting the other, who respect superiors, who are endowed with the knowledge of arts, sciences and tranquility, who serve the elders, who have full control over lust, anger, envy, arrogance and pride, who constantly indulge in various types of charity, meditation, acquisition of knowledge and quiet life (solitude), who have full spiritual knowledge and are devoted to it, who work both for the present as well as for the next life, and are endowed with memory and

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intelligence lead a useful rather beneficial life, while others don't.<sup>[7]</sup>

For a happy and healthy life, physical health as well as mental health is very important. Health is a state of complete physical, mental and social well-being and not merely the absence of diseases. In Ayurveda *Vayu*, *Pitta* and *Kapha* are described as bodily *Dosha*, *Rajas* and *Tamas* are the mental ones.<sup>[8]</sup> Because of their multitudinous nature, diseases are innumerable. On the other hand, *Doshas* are numerable because of their limited number. So only some of the diseases will be explained by way of illustrations whereas *Doshas* will be explained in their entirety. *Rajas* and *Tamas* are the *Doshas* pertaining to the mind and the types of morbidity caused by them are *Kama* (passion), anger, greed, attachment, envy, ego, pride grief, worry, anxiety, fear, excitement etc.<sup>[9]</sup>

*Madhvacharya* explained six *Darshana*, among six *Darshanas* *Maharshi Patanjali's Yoga-Darshana* is enlighten the term *Manas*. In *Yoga-Sutra* *citta* is used as a synonym of *Manas*. Adding more information about *Manas* they beautifully elaborate *Citta Vritti* (mental functions), *Cittabhumi* (mental planes), *Pancaklesha* (five emotional statuses) and many other things. An individual can never get the benefits of *rasayana* if he has not undergone grossly the process of *Samsodhana* of his physical as well as mental impurities. The treatment meant for providing longevity and for relieving senility and disease succeed in persons having purified mind and body controlled self.<sup>[10]</sup>

## MATERIALS AND METHODS

1. Classical texts of *Ayurveda Charak Samhita*, *Sushrut Samhita*, *Ashtang Sangrah* and *Ashtang Hridaya* were explored for the references and understanding
2. *Yog Darshan* was screened for interpretations
3. These references were compiled, analysed, and discussed for a through and in-depth understanding of the concept *Manasa Tattva*

## Conceptual review of Manasatattva

### Sthana of Manas

*Hridaya* is considered as the seat for *Manas*.<sup>[11]</sup> The sense organs are capable in perceiving their objects only when they are supported by mind<sup>[12]</sup>

In *Charak Samhita* mentioned that one who wants to protect the heart, the great vessels and the *Ojas*, should avoid particularly the causes of the affliction of mind. Over and above, he should regularly take the measures which are conducive to heart and *Ojas* and cleansing of *Srotas* and also make efforts for serenity of mind and knowledge.<sup>[13]</sup> *Hridaya* and *Dashadhamani* are *Mulasthana* of *Manovahasrotas*. The various *Nirukti* Are found for word *Hridaya*. One means the centre of something. *Hruharati*, *Da Dadati*, *Yayati* means the place where something is given, something is taken and it transports. Analysis was made regarding the exact site of *Manas* as described in *Manovahasrotas*.<sup>[14]</sup>

## Principles of treatment for mental disorders

### A. According to classical text of Ayurveda

- There are three types of diseases *Nija* (endogenous), *Agantuja* (exogenous) and *Manasa* (psychological). *Nijavyadhi* (endogenous diseases) are caused by vitiation of body *Doshas* (*Vata*, *Pitta* and *Kapha*). *Agantuja* (exogenous diseases) are caused *Bhuta* (invisible organisms), poisonous substances, wind, fire and trauma. *Manasa* (psychological diseases) are caused by conflict between not getting the desired things and getting non desired things.<sup>[15]</sup>
- Former ones (*Shariradosha*) are pacified by remedial measures of divine and rational qualities while the latter ones (*Manas Dosha*) can be treated with general and specific knowledge, temperance, memory and concentration.<sup>[16]</sup>
- *Dhi* (discrimination), *Dhairya* (courage, strong will) and *Ātmādivijñāna* (knowledge of the soul, spiritual teachings etc.) are the ideal therapies for the mind.<sup>[17]</sup>

- *Dhi* is the ability of the person to decide good and bad, *Dhairya* is ability to adhere to the good, avoid the bad, and withstand difficulties with strong will; *Atmādivijñāna* is possessing or obtaining correct knowledge of the soul, of the aims and pursuits of the present life as well as of future life etc., in other words, a philosophical view of human life. These are especially of great value in the treatment of mental disorders.<sup>[18]</sup>

There are three types of therapy - spiritual, rational and psychological.

1. *Daivayapashray Chikitsa* In *Charak Samhita*, *Daivayapashray Chikitsa* is one of the three treatments, mentioned in *Sharirik Dosha* and *Manasik Dosha*. Commenting on this *Acharyachakrapani* explains *Daivayapashraya Chikitsa* is mentioned first because its mode of action can't be ascertained through a general logic, but gives immediate results. *Daivayapashraya Chikitsa* revives normal functioning of *Sattaguna* and removes obstacles of *Raja* and *Tama*. *Acharya Sushruta* also explained usage of *Bali*, (offerings) *Homa*, *Havan*, (offering ghee to holy fire) etc as a *Shanti Karma* for the *Grahas* as one of the *Ashtanga* of *Ayurveda*, called as *Bhootvidya*.<sup>[19]</sup> *Daivayapashraya Chikitsa* acts on the basis of *Prabhav*. *Daivayapashraya Chikitsa* (divine therapy) the word *Daiva* refers to sinful acts committed in past life. *Daivayapashray Chikitsa* is a treatment based on pleasing the god.<sup>[20]</sup> i.e.,

<i>Mantra</i>	Hymns
<i>Aushadha</i>	Amulets, Talisman
<i>Mani</i>	Wearing of Gems
<i>Mangala</i>	Auspicious ceremony
<i>Bali</i>	Offering to God.
<i>Upahara</i>	Gift
<i>Homa</i>	Oblations
<i>Niyama</i>	Observance of auspicious scriptural rules.

<i>Prayaschitta</i>	Atonement
<i>Upavasa</i>	Fasting
<i>Svastyayana</i>	Chanting of auspicious, hymns
<i>Pranipata</i>	Observance to the god.
<i>Gamana</i>	Going to pilgrimage

2. *Satwavajayachikitsa* (Trans therapy) *Satva* means mind, and *Avajaya* means to win or conquering. Thus, *Satwavajaya* treatment is to gain control over the mind of the patient and helping them to keep their mind and senses detached from the unwholesome subjects. Is aimed at regaining the normal mental activity by conducting practice of *Yama*, *Niyam*, *Asana*, & *Pranayam*. *Satwavajayachikitsa* uplift the *Satwa* of the patient. This enhances *Pranavyu* circulation throughout the body resulting in removal of blockage of channels of circulation linked to mind. Recent research has showed *Satwavajayachikitsa* superior to *Shunthi* tablet in the treatment of *Manasadoshajaerna*. *Satwavajayachikitsa* prevents the impairment of intellect, patience and memory and bring them back to normal condition.
3. *Yuktivyapashrayachikitsa* rational treatment. *Yuktivyapashrayachikitsa* is a treatment in which the medicine, lifestyle, and diet are skilfully planed and administered. This aimed at rational use of drugs & nutrition. It is divided in two types - *Shodhan* & *Shaman*. It is based on herbal drugs and *Panchakarma*. These are used after finding out the root cause of diseases.

#### B. According to *Yoga Darshana*

*Maharshi Patanjali* suggests many ways for removing soon the obstacles. First of all, he suggests practicing the chanting of Name (Jap) [1/32]. Besides this he suggests to harbour feelings of Friendliness, kindness, joy and heedlessness towards pleasure and Pain, virtue and sin. The devotee should be friendly to other Devotees of God, should be kind to those who are passing a Miserable life in this world, should feel

pleased to meet virtuous Persons but should be indifferent to those who are sinful.<sup>[21]</sup>

The Maharshi gives the third suggestion and that is deep, repeated breathing and holding it out for some time. This makes the mind feel lighter. What he means to say is to exhale the breath and hold it out as long as possible. This is to be repeated thrice or Four times. By doing so the held-up breath and heterogeneous Thoughts of inside the body are expelled out and the body feels lighter. After doing it one should get engaged in contemplation.

Yogic performances like restraint of mind, realisation of self, State of *Kaivalya* and all the helping tendencies, clean the mind and stabilize it. Despite countless bad qualities everyone must be having some good qualities. The devotee keeps in mind only his good qualities.

By appreciating the qualities which promote *Sadhana*, the mind is purified. When the *Sadhana* develops, God conveys his messages. Then the mind feels elated. The mind becomes stable in accordance with our belief or idea or conception. If the devotee has belief in the performance of practice and renunciation, in Yogic transactions, in the restraint of mind, in attaining self-realisation, he should take the help of that belief or conviction.

## DISCUSSION

*Arunadatta* in his commentary mentioned the daily regimens are important for keeping the mind at peace & harmony Daily regimens begin with getting up from the bed till one goes to his bed in the night. In the treatment of mental disorders, infusing courage, counselling, assurance of success in treatment etc., are more important than medicines.

Suppression of mental urges, like desire, hatred, greediness, passion, following principles of *Sadvṛtta* (codes & conduct), *Ācārarasayana* & Yoga help to keep the mind healthy. Thus, one can prevent psychological, somatic & psychosomatic disorders.

Mind transcends the sense organs, it is known as *sattva* while some call it as *Cetas*. Its action is dependent on its objects and accomplishment of self and at the same time, it is responsible for the action of sense organs.<sup>[22]</sup>

The object of mind is that which can be thought of. The balanced, excessive, negative and perverted conjunctions are the causes of normalcy and abnormality of mind and its sense perception.<sup>[23]</sup>

A wise person even if suffering from psychological disease should consider carefully what is beneficial and what is harmful for health. One should discard the harmful or unwholesome regimens and do the beneficial work regarding the *dharma* (virtue), *Artha* (wealth) and *Kama* (desire). In this world happiness or sorrow cannot occur without these three. That is why one should try to indulge in doing beneficial work and discard the harmful one. One should serve the intellect. Also, try to acquire knowledge about *Atman* (self), *Desha* (place), *Kala* (time), *Bala* (strength), *Shakti* (potential/capacity).<sup>[24]</sup>

## CONCLUSION

The therapy of mental disorders is properly following the three categories virtue, wealth, and enjoyment company of the experts and around specific knowledge of self-etc.<sup>[25]</sup> *Manaschikitsa* is mainly concerned with *Aacharrasayan* and *Sadvṛttapalan*. Good behaviour, proper diet & avoiding suppression of natural urges, following *Dinacharya*, *Rutucharya*, will maintain the equilibrium of *Doshas*. By Ayurvedic line of treatment with psychotherapy and spiritual therapy one can able to treat mental diseases effectively. Drugs like *Bramhi*, *Ashwagandha*, *Guduchi*, *Yashti*, *Vacha* for preventing onset of *Manasaroga*. *Jatamansi* & *Tagar* are drugs of choice in the treatment of anxiety neurosis. *Ashwagandha* & *Shilajit* have good antidepressant potential as confirm by clinical studies. Also, *Ashwagandharishta*, *Unmadgajakesari Rasa*, *Shivagutika*, *Vachadichurna*, & *Panchyagavyagruta* are famous formulation in treatment of *Manasroga*. There are plenty of references regarding *Manas* in Vedic, *Pauranika* and *Darshanika* literature, which prove that ancient Indian people were familiar with psyche and psychology. The concepts of *Yoga Shastra* are accepted not only by Ayurveda, but also by other ancient Hindu Sciences. All these ancient sciences are interconnected with each other. All the streams of Indian Philosophy have described the concept of *Manas* in full

length but *Yoga Darshana* contains maximum references and material, which can be used for treating and strengthening *Manas*. Whole *Yoga Shastra* is developed for controlling the *Manas*, i.e., *Citta Vritti Nirodha* and through the *Abhyasa* and *Vairagya* one can achieve the goal of *Moksha*.

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