

A review article on Mana and its impact on health


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Ayurveda has evolved from its roots taking a pace at its basic concept in preservation and promotion of health and prevention and cure of diseases. Manas being an important entity in maintain physical health is an important topic of discussion. In the modern era we learn and understand health being state of complete physical, mental and social well-being. We find references of Mana in Atharva Veda, Charaka Samhita, Sushruta Samhita and Vagbhata Samhita. Ayurvedic theory of mental health is based on the combination of the Trigunas, Tridosha and Panchmahabhuta and the combination of three Doshas and Trigunas inherited at birth indicates an individuals' Prakriti. Kapha Prakriti individuals are said to be less eclipsed by Dukkha (grief). Acharya Charak has clearly explained some diseases like Unmada, Apasmara, Attavaabhinivesha as ailments affecting Manas. Some other diseases like Mada, Murcha and Sanyasa are also mentioned where Acharya Charak mentioned the involvement Raja and Moha along with Tridoshas and Raktavahi and Sangyavahi Srotas. In Pragyaparadh Pragy which is Buddhi or knowledge when get disturbed by wrong conducts give rise Tridosha Prakopa (vitiation) and thereby leading to pathology. So, in this way among Trividha Chikitsa, Ayurveda has also emphasized on its treatment modalities like Satwajay (to stop oneself from wrong conducts). Our ancient system of healthy living offers the holistic approach to mental health care with integration of mind, body and soul. On the other hand, Psychology has its foundation in Ayurveda. As human beings are combination of mixed emotions and the medium of expression of those emotions is Psychology which play an important role in maintaining mental health.

Keywords: Ayurveda, Tridosha, Panchmahabhuta, Manas, Satva, Rajas, Tamas

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Introduction

Ayurveda is the ancient science and the earliest school of medicine known to mankind which explains the basic principles like *Tridosha*, *Panchamahabhuta*. *Ayurveda* is a science of healthy life and longevity which deals with diseases, its prevention and treatment. *Ayurveda* is the knowledge of entire lifespan, including beneficial and detrimental ways of living, ways to create *Hitayu* and prevention of diseases to avoid *Ahitayu*. [1] *Ayurveda* has a beautiful definition of healthy when a person is having a balanced state of *Tridoshas*, *Agni*, *Dhatu*s, *Manas*, cheerful state of *Atma* and peaceful functioning of *Indriyas* and *Manas*. [2] The word '*Manas*' has been derived from *Manu* which means knowledge. The source from where knowledge and thoughts arrive is called as *Manas*. *Manas* is responsible for knowing. *Manas* is a substance and is eternal. According to WHO, Health may be defined as state of complete physical, mental and social well being and not merely absence of disease or infirmity. *Manas* is one of the *Karana Dravya* and one among *Tridanda* i.e., (*Manas*, *Atma*, *Sharira*).

Review of Literature

According to *Charak Samhita*, *Indriyupkramniya Adhyaya* of *Charak Sutra* mind transcends all sense perception, it is known as '*Satva*' and '*Chetas*'. [3] *Acharya Charak* has called it *Ati Indriya*. *Acharya* has also given two *Mano Gunas*, five *Mano Vishayas*, and 4 *Karmas*. *Adhyatma Dravyaguna Sangraha* are *Manas*, *Mano Artha*, *Budhi* and *Atma*. *Sadvritta* (right conducts to lead healthy life). *Acharya* has explained *Arthadwaya* in reference to *Manas*. *Acharya Sushruta* in *Sushruta Sharir Sarvabhutachinta Adhyaya* explains how *Manas* get originated with the help of *Tejas* and *Vaikaarik Ahankar* along with *Ekadash Indriyas*. [4] *Acharya Vagbhatta* has explained *Adhishtan* of diseases are 1. *Kaya* 2. *Manas*. [5] *Manas Doshas* are 1. *Rajas* 2. *Tamas*. *Hridya* is *Mano Sthana*. *Satva* (strength of mind) is one among the *Dashavidha Parikshya Bhava*. *Manas* and *Mano Artha* Yoga or vicinity is responsible for healthy individual. *Acharya Chakrapani* while explaining *Swapna* mentioned *Manoyukta Atma* is *Manas*. *Acharya Chakrapani* while explaining *Manovaha Srotas* in this context mentioned *Hridawaha Dhmanis* are most likely *Manovaha*. *Hridaya* is *Adhishtan* of *Manas*. [6]

According to *Amrit Bindu Upnishad*, *Manas* is the responsible for both *Bandhan* and *Moksha*. According to *Srimad Bhagwatgita* by closing *Indriya Dwara* i.e., restraining *Manas* from outside world with the help of *Manas*.

Synonyms

Chitta, *Chetas*, *Hrut*, *Hrudya*, *Manas*, *Sattva*, *Atindriya*.

Swaroop of Manas

Manas is without any *Rupa* and is unmanifest. As *Manas* is *Athindriya*, its *Swaroop* can only be understood through *Lakshanas*. [7]

Lakshana of Manas

The union of *Atma*, *Indriya* and its *Arth* along with *Manas* leads to *Gnana Utpatti* and perception of knowledge of an object and non-perception of knowledge of another objects, simultaneously at a time is described as the characteristic of *Manas*. [8]

Mano Gunas

Two *Gunas* of *Manas* are: *Anutvam* which means that *Manas* can ascend even minute things. *Ekatvam* is the *Guna* of *Manas* which is oneness of *Manas* which can be understood with the fact that at a time it can unify with one thing only. [9] *Acharya Charak* has clearly explained the fact oneness in an individual's *Manas* appears to be multiple in character due to variations relating to the experience of its objects of the sense faculties, its disposition and also its contact with *Rajas*, *Tamas* and *Satva Gunas* transcends all the sense faculties which are responsible for the perceptions of external objects.

Mano Vishayas

Acharya Charaka has described following five *Mano-Vishayas*. [10] *Chintya* is one which is thought in the form of *Kartavya* and *Akartavya* by mind. *Vicharya* is which is discussed as *Upapatti* (evidence) and *Anupatti*. *Uhya* is the possibility which is logically argument. *Dhyeya* is the subjects of knowledge regarding sentiments. *Sankalpa* is which makes assumption on the basis of merits and demerits.

Mano Karmas

Acharya Charaka has explained the action of *Manas* as *Indriyabhigraha* - To control sense organs. *Nigraha* - To restrain oneself. *Uhya* - To establish the meaning with proper reasoning.

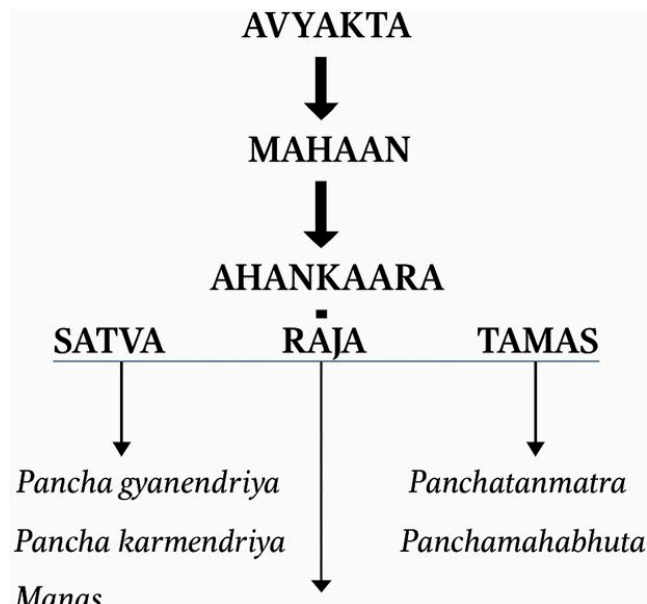
Vichar - To analyse the object whether it can be accepted or rejected.[11] According to *Sankhya Darshan* there are four causative factors for distinct knowledge one external and 3 internal (mind, ego and intellect). According to *Sankhyakarika* ego and intellect always go together. Their domain starts beyond that of hypothesis and consideration.

Mano Doshas

Rajas and *Tamas* are the *Mano Doshas*. [12]

Utpatti of Manas

Acharya Sushruta explains *Mano Utpatti* has taken place during the *Srishti Utpatti* when *Ekadasha Indriyas* have got originated along with 5 *Gyanendriyas* and five *Karmendriyas*. [13]



Location of Manas

Acharya Charak, *Acharya Sushruta* and *Vagbhatta* said location of *Manas* is *Hridaya* being the seat of intellect and mind. *Kankayan* said heart of foetus arises first in the womb. *Acharya Bhela* considers the brain as seat of *Manas* between *Siras* and *Talu*.

Importance of Manas in Health

Both body and mind are the locations of disorders as well as pleasure. The balanced use is the cause of pleasure. It is the *Manas* only which keeps a person fit by controlling his mental and physical activities. *Manas* has the great power to control over the body. Many times only the determination and will power of the patient to get well become a decisive factor for getting a complete cure.

Manas is an integral part of life of an individual. *Manas* and body are so much inter related to each that they cannot be separated. For example sweets which increase *Kapha Dosha* in body also increase lethargy and sleepiness which are actually *Mansika* factors. Thus, mental and physical factors regularly affect each other. Examination of mental faculty has got a prime importance while examining any patient. Individuals having excellent mental faculties are characterized by good memory, devotion, skill, courage, fighting in battles with prowess, free from anxiety having well directed and serious intellect and activities and engaged in various activities. Actually, here term *Sattva* has been used for *Manas* depending upon its strength, which is of three types - superior, medium and inferior.

Mental disorders like stress, anxiety, neurosis, insanity, depression, delirium, lassitude, and delusion etc. are commonly found in day today life.

Certain emotions also play an importance role as etiological factor of disease for example *Kamaja Jwara* is due to lust and *Bhayaj* and *Shokaja Atisara* is due to fear and grief respectively.

Even international agency like WHO has taken several initiatives and according to WHO-Mental health day is observed on 10th October. The overall objective of World mental health day is to raise awareness of mental health day and issues around the world and to mobilize efforts in support of mental health.

It's an opportunity for people and communities to unite behind the theme - "Mental health is a universal human right to improve knowledge, raise awareness of mental health and drive actions to promote and protect everyone's mental health as universal human right.

Promoting child and adolescent mental health is another priority and can be achieved by policies and laws that promote and protect mental health.

Comprehensive Mental Health Action Plan 2013-2020

66th World Health Assembly - Ministers of health of 194 adopted the WHO's Comprehensive Mental health action plan 2013-2020 in May 2013. In 2019, the action plan was extended until 2030 by 72nd World Health Assembly. According World Mental Health report shows to achieve the global objectives set out in the WHO.

Our vision is a world where mental health is valued, promoted and protected, where anyone can exercise their human rights.[14]

Discussion

Manas and Mental health are closely related. *Chintya* is *Mano Artha* and *Samyoga* of *Mana* and its *Arthas* is responsible for *Prakriti* while *Hina* and *Mithyayoga* leads to *Vikriti*. *Manas* is the *Ashraya* of both *Sukha* and *Vyadhi*. (Ch.Su.1/55). *Atma*, *Indriyas*, *Indriyarth* and *Manas Samyog* helps in *Buddhi/Gyan Utpatti*. (Ch.Sha.1/46-47). *Kama*, *Krodha*, *Lobha*, *Moha* etc. are *Manodosha Vikaras* and cause for these *Vikaras* is *Pragyaparadha*.

In India mental health programs need to be more strengthened. In *Ashtanga Hridaya* we come across the very first *Shlok* about *Ragaadi Roga* from which a person gets afflicted. Even the definition of *Kaya Chikitsa* states *Mana* with *Sharira*.

Conclusion

Ayurvedic approach to treat mental illnesses should be to enhance *Ojas*. As Mental health is something which helps a person to contribute to the society. One himself is responsible for *Sukh* and *Dukh* so one should also follow a good path. Balancing *Raja* and *Tamas* which are *Mano Doshas* can lead to a healthy life.

Dhi, *Dhriti* and *Smriti* are the mental faculties and *Pragnaparada* is disturbance of the above which leads to *Tridosha Prakopa*. In *Bhagwat Gita* we learn that using ones' own *Buddhi* in a correct way which helps in discriminating between good and bad. Following *Maitri*, *Karunya* and *Priti* by a physician can help one to get rid of mental illnesses.

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